

Why Black and Latino Males Don't Go into Teaching and What to Do about It

Analysis and Commentary

“If, as a result, many of our students of color perceive school as a necessary gauntlet to get through, why would they ever return, much less on purpose? I’ve asked around and, anecdotally, many young people of color see school as a thing one escapes. Why would any black kid, even the highest achieving, go into education? To recruit more teachers of color, improve students’ experiences.”

-- Matthew R. Kay, “Where are all the Black teachers?”
Educational Leadership, October 2019, p. 88

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- A. "They schools ain't teachin' us what we need to know to survive. They schools don't educate. All they teach the people is lies...They ain't teachin' us nothin' but how to be slaves and hard workers for white people, to build they shit, make they businesses successful while they exploitin' us...They ain't teachin' us nothin' related to solvin' our own problems...Ain't teachin' us how to get crack out the ghetto. They ain't teachin' us how to stop the police from murdering us and brutalizing us. They ain't teachin' us how to get our rent paid...They ain't teachin' our families how to interact better with each other...They just teachin' us how to build they shit up..."
-- Dead Prez, 2000, track 3
- B. "In addition, schools and districts have spoon-fed lessons on grit to mostly students of color, suggesting that we must 'fix' them by making them grittier so that they can adapt to---rather than disrupt--racism and inequality in schools."
-- Dena Simmons "How to be an anti-racist educator," *Education Update*
- C. "Black students in America run the risk of becoming schizophrenic. In school they learn America guarantees liberty and justice for all. Outside of school they learn the value of Black people is proven by only one thing--their devotion to white people."
-- James Baldwin
- D. "African American teachers can colonize students just like white teachers."
-- Dr. Chris Emdin [For white folks who teach in the hood: A lesson in campus colonialism](#)
- E. "Black students who do well in school are seen as 'acting white.' But, it's not that Black student have to act white to be successful, it's that they can't act Black and be successful."
-- Dr. Prudence Carter, *Keepin' it real*
- F. "When are we going to admit (as things are*), men of color aren't going to go into teaching?"
-- John Harris Loflin
- G. "Since 2014, people of color make up over 50% of US students, while 80% of teachers are white and 77% female. People of color make up about 20% of teachers. After decades of concentrated intentional efforts, and although research proves their importance to Black students, a mere 2% of teachers are Black men."
-- Chandra Thomas Whitfield, 2019
- H. "Enrollment in teacher preparation programs has [dropped significantly](#) over the past decade. According to a new national report, Indiana has fewer than half of the candidates as it did in 2008."
-- WFYI News 12.06.19
- I. "Standardized tests have become the most effective racist weapons ever devised to objectively degrade Black minds and legally exclude their bodies."
-- Ibram X. Kendi
- J. "[The teacher shortage is real and about to get much worse](#) Here's Why: Is standardized testing to blame for increased teacher stress and workforce dropout?"
-- Foundation for Economic Education, 09.17.19
- K. "When I [walk] into [Mr. Solano's] classroom, I feel welcomed and accepted. A lot of students don't feel that because they don't have a male Latino teacher. There's a lot of Latino students who need help and who don't have a role model to look up to. They don't see a connection with a teacher because they don't look the same and they don't feel as accepted because of their race. So, when I'm asked, 'Why don't you want to be a teacher? my answer is, 'Why would I want to go back to a place that doesn't want me?'" -- paraphrased from. "Why young Latino men don't think of being Teachers" by Garry Warth *San Diego Union Tribune*, 07.15.17

- L. "What sane Black student would go into teaching in an America's public school system designed to fail and/or mis-educate certain children? That is, its original purpose was to colonize Native Americans and other non-whites, "fitting" them and settlers/immigrants into America's 'melting pot.' Thus, initial (and current) public schooling confuses education with conformity via assimilation, making this coloniality the main characteristic of US public education.

Coloniality is mentioned because if coloniality stays invisible, the onus of change is forever on the 'colonized.' Success for people of color will then endlessly revolve around finding ways to conform and succeed on another's terms, rather than around nurturing their own criteria for achievement. A school's value will depend upon how they're able to get students of color to assimilate towards the cultural normative dogma of whiteness."

-- John Harris Loflin, [The Mind Trust's Neo-colonial War on Parents](#)

- M. "Education is never neutral, Paulo Freire informs us; it either colonizes or liberates. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."

-- Patrick Finn, author of *Literacy with an attitude*, on Paulo Freire

- N. "What is unequivocally helpful from Prudence Carter's inquiry is the assertion that these young people's way of being and the concepts of achievement and mobility need not be mutually exclusive. That is, as a society perhaps we need to meet these students where they are culturally so they can participate in the opportunity structure without having to compromise their sense of self."

-- *Harvard Education Review* (Summer, 2007)

- O. "I don't speak to kids in 'ghetto speak' because that's how they talk at home so they'll understand me better and I'll 'jive' with them better. My expectation in my English classroom is you're going to speak proper English. You're going to write the paper the right way. And I don't care...talk the way you want outside of class and all that. We can't lower expectations..."

-- Caitlin Hannon, former commissioner, Indianapolis Public Schools. Hear her statement made during WFYI campaign 2012 IPS candidate forum debate, October 24, 2012. <https://www.youtube.com/watch?v=DY-rKQRTp9Y>. See section 1:29:00-1:29:30

- P. "Urban students are asked to trade the culture of their home and community for the 'higher culture' of the school in exchange for access to college. This reduces the life choices of students into a false binary, that of choosing between staying behind as a failure, and 'getting out' as a success. Faced with the prospect of leaving their communities behind to be successful, many urban youth opt out of school. They choose to retain an urban and cultural identity they perceive to be in conflict with the expectations of schools, even if the cost of that choice is school failure. To be effective, urban schools must begin to develop partnerships with communities that provide young people the opportunity to be successful while maintaining their identities as urban youth."

-- Prof, Jeff Duncan-Andrade, *Critical Pedagogy*

- Q. "Let's admit it. Standardized tests just see how white you are." -- John Harris Loflin

*As things are, issues regarding Black male teachers are inherent in the traditional public education system.

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INTRODUCTION

Why are traditional public school Black and Latino students not interested in becoming teachers?

“Of the 2019-2020 enrollment numbers, 1,135,199 Hoosier students, 140,024 (12.3%) are Black and 145,736 (12.8%) are Latino--a total of 25.1%.” -- [IDOE Compass data](#)

Most everyone paying attention to education issues is aware of the current teacher shortage notably around teachers of color,¹ and even more specifically Black males.²

[Black teachers can help Black students](#), a January 24, 2020 story in the *Indianapolis Recorder*, shows the need is serious.

- *Why Black and Latino males are not interested in becoming teachers intends to start a new conversation around why people of color do not want to teach.*
- *Obviously, the respectable attempts over the last 50 years to recruit and keep teachers of color have not met expectations. This paper argues this is because the analysis has missed a critical factor: **it is not about the experiences of the teachers, but the experiences of the students.***
- *And just as obvious, teachers of color do need to be in front of students, particularly students of color. Yet, pay or respect is not an issue in light of the question of this research: How do we make the experiences of students in today's classrooms be such that they are inspired and, more vitally, even compelled to become teachers?*

According to this analysis and commentary, the question as to why Black and Latino students are not going into teaching or leave is: Are there some particular things about traditional public education and schools, in general, influencing these students to dis-regard teaching as a profession?

“Black students who do well in school are seen as ‘acting white.’ But, it’s not that Black student have to act white to be successful, it’s that they can’t act Black and be successful.”

-- Dr. Prudence Carter, *Keepin’ it real*

Question Part 1-A “School’s the enemy”

Like police departments have difficulty recruiting Black males, so do schools. Police are “the man...” and so Black males are reluctant to be associated with the “oppressor.” This is the same case for public schools which are seen as “the enemy.” Why? Think of Woodson’s *The mis-education on the Negro* and Watkins’ [The White Architects of Black Education](#). Also click here to read: [Too much school, too little education—Why school is the enemy for urban students and what to do about it](#)

Here’s the rub: It’s all about language

This essay is clear, questioning schooling is markedly appropriate for bi-cultural families who must exist in different cultures: the home culture and the dominant culture. See [Bi-cultural parent engagement](#) by Edward Olivos, et al.

Resistance arises where the language a child takes to school is different from the school’s language for instruction. “The rub” is the insinuation that the student’s culture and language are inferior to the school’s and must be left at the school house door in exchange for entrance into the mainstream. See Dr. Venezuela’s [Subtractive Schooling](#) and Dr. Paris’ [Culturally Sustaining Pedagogy](#).

Part 1-A Conclusion

"When you control the schools, you control the future."

-- Anonymous

Schools are the enemy. Education is a major way "[The Man](#)" controls society. Teachers are agents of social control--authority figures in classrooms representing "The Man." Just as Black students don't want to be "The Man" by being a police officer, they don't want to be "The Man" by being a teacher.

Part 1-B The school game is rigged; it's inequality by design <https://vimeo.com/234442724>

Our public schools are not broken: Schools are doing what they were designed to do

Charters are pushed based on the premise that traditional public schools are broken and need fixing. But, public schools were never made to love and educate all children--especially Black children--and schools are successful at doing this. So, we can't call schools designed to fail broken.

See more at: <http://vorcreatex.com/wp-content/uploads/2012/11/Urban-schools-dont-need-fixing-We-cant-call-schools-designed-to-fail-broken.pdf>

Part 1-B Summary

Black students don't want to teach in a school system that's not created to educate all children.

A better way to understand Question Part 1-B

We can't see the oppressive nature of our public schools; it's too close. So, let's look at America's Indian Boarding Schools as an analogy ³

These were schools where Indian children were sent to live and be assimilated into the Euro-American cultural mainstream. Indian boarding schools strove to immerse its students into the American culture, believing if Indians shed their culture and adopted the white people's middle-class way of life, they would be able to advance themselves and thrive in the dominant society.

"Can we call the preparation to produce the cultural hegemony of European-elites, education?"

-- Mwalimu J. Shujaa, *Too much schooling, too little education*

The goal of our [Indian boarding-school era](#) (1860 to 1978) was "Kill the Indian. Save the man"

The idea was Native culture and languages were to blame for the country's "Indian problem."

"Kill the Indian. Save the man" was the mantra of boarding school education. The identity of Native children was stripped away. Their hair was cut and jewelry removed. Forced to speak English and punished otherwise, they adopted the dress, food/utensils, heroes, and the anti-tribal rugged individualism of the Euro-American lifestyle. See <http://www.carlisleindianschoolproject.com/history/>.

"Education was something that was done *to* us, not something that was provided *for* us."

-- by Alia Wong, "The Schools that tried, but failed, to make Native Americans obsolete"

Indian boarding school education exists in today's urban schools: "Kill the homeboy. Save the man"

Urban teacher Dr. Chris Emdin calls today's urban education "colonial," his urban students "neo-indigenous," and accuses some urban teachers (e.g., Teach for America) of being "faux-liberators." ⁴ He sees what and how students of color and poor whites are taught, how they have to get rid of their urban (global hip hop) culture--dress (pull up their pants), language (Ebonics/Hillbonics), hairstyle, music, and politics to succeed in school and society. See [For white folks who teach in the hood: A lesson in campus colonialism](#).

"I failed your class 'cause I ain't with your reasoning. You tryin' to make me you..."

-- Boogie Down Productions, 1989

"Urban students quickly receive the message that they can only be smart when they are not who they are. This in many cases is classroom colonialism."

-- Prof. Chris Emdin, "Reality Pedagogy"

"In some instances Black students reject schooling since being successful is associated with 'acting white.' Yet, to these students, it's not about having to 'act white' or not, but the assumption that to succeed in school one must be assimilated into mainstream by a 'subtractive process' where their identity is stripped away by the education process itself. **So, it's not that Black students have to act white to be successful, they can't act Black and be successful.**"

-- Dr. Prudence Carter, *Keepin' it real*

Why do schools designed to fail in urban districts continue?

According to Duncan-Andrade & Morrell in *The Art of Critical Pedagogy* (2008) there are 2 reasons:

1) **The Politics of Failure:** Perpetual failure is tolerated because deep down America subscribes to the belief that someone must fail in school. Here, failure results from the inferiority of the student, the family, or her/his culture and community. This deficit-model of students is built into most schools through a largely unchallenged system of grading and testing which by its very design guarantees failure for some.

2) **The Economics of Failure:** Public schools are America's socio-economic sorting machine where economic futures are cast and people are sorted into future roles. In short, some people must fill the least desirable places in society. It's important they feel they deserve to be in those positions or, basically, that there is a formal mechanism (public education) to justify their place there. In effect, the high-stakes nature of this sorting process plays itself out behind the talk of opportunity and the myth of school-based meritocracy: all students compete under similar rules with equal opportunity. Still, in the game of education, some families and students have high levels of cultural capital. This guarantees an unfair competition and the same unequal outcomes.

Part 1-B Conclusion: Black students do not want to be in classrooms where as teachers they are seen as colluding with a school system confusing education with conformity to Euro-American culture.

Why would Black male students consider teaching in public schools which have historically rejected Black students on a cultural basis by delivering the harmful message that "as they are," they simply don't belong there?

1. Why are there so few black male teachers? <https://www.apmreports.org/story/2017/08/28/why-so-few-black-male-teachers>. Emily Hanford, 2017. APM Reports.

2. Only 2% of teachers are black men, yet research confirms they matter. Whitfield, C., KIPP Foundation, 2019. <https://www.kipp.org/news/two-percent-teachers-black-men-yet-research-confirms-matter/>

3. *Unspoken: America's Native American Boarding Schools* <https://www.pbs.org/video/unspoken-americas-native-american-boarding-schools-oobt1r/> PBS Public Television, 2016

4. Dr. Emdin's Reality Pedagogy. <http://vorcreatex.com/wp-content/uploads/2016/08/Reality-Pedagogy-Urban-educators-as-neo-colonial-students-as-neo-indigenous-and-teachers-as-faux-liberators.pdf>

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FACTORS

APPENDIX 1

What do African American males experience in their K-12 education which makes them not want to teach?

According to Bianco, Leech, & Mitchell (2011), the history and experiences of discrimination, segregation, and exclusion of many Black males in schools explains their resistance to entering the teaching field.

Graham & Erwin (2011) note Black male high school students who discussed teaching as a career were aware of issues such as society considers teaching “women’s work.” Then there was the low pay and low social status of teachers. Yet, such factors were not as important to these students as the stressful “socio-historical, socio-cultural and socio-political issues” they faced as K-12 students where they were:

- Made invisible due to the lack of Black and Latino culture and history in the curriculum
- Schooled via a curriculum of control and discipline
- Placed at-risk of academic failure in early grades
- Pushed out of school before graduation
- Under-represented in gifted education and AP classes
- Over-represented in special education
- Disciplined the most
- Least likely to graduate (from high school and college)

Hamovitch (1999) agrees with these Black males students who do not see school as education, but “an imposition on Black people by white people.” Hamovitch notes, to many students schools:

- Are a source of self-doubt rather than self-development
- Give Black and Latino students systematically different experiences than whites
- Compete with and do not support Black and Latino students’ own cultural identity, feelings of self-worth
- Ignore Black cultural, educational themes, supportive practices, teaching and learning patterns (Mann, n.d.)
- Actually invert Black and Latino culture by stressing:
 - individual competition over cooperation
 - breadth of study and engagement over depth
 - working alone: non-involvement over personal engagement
 - rigor over vigor (Loflin, 2016) See APPENDIX 34

Indy’s Garry D. Holland knows Black students don’t see themselves in the curriculum--a reflection necessary for a strong racial/cultural identify. His publication, [*The Historic Journey*](#), does this.

Graham & Erwin (2011) concluded Black males select professions other than teaching because teaching would involve “conforming to fit a certain mold.” Thus, students came to only respect Black teachers:

- Who were “nonconformists”--who opposed teaching when it was used to mis-educate Black students
- Who avoided perpetuating oppressive policies and practices in schools
- Who were custodians, coaches and substitute teachers because they had what students perceived as the freedom to move about school without answering to white parents, or without being chained to a biased curriculum
- Who challenged the ethnocentrism of oppressive schooling

- Who did not pursue teaching as a profession because it would involve “selling out” to teach a Euro-centric curriculum not representing Black people fairly or accurately

“It is easier to get Black male teachers in suburban schools, and/or charter schools where they “weed out” the students who are defiant--who don't want to be colonized.” -- John Harris Loflin

Here's the dilemma explaining why Black males students in Graham & Erwin's study were not interested in teaching: *they realized those teachers who were “non-conformists” would be ostracized by their peers and the school system, and those who conformed would be ostracized by their students.*

Even Black teachers warn others of what they'll face: Perspectives in reflections from Black teachers

As seen through their eyes, African American tell their peers that as teachers they were:

- Restricted to only teaching Black students
- Limited to acting as disciplinarians <https://chalkbeat.org/posts/us/2018/03/16/disciplinarians-first-and-teachers-second-black-male-teachers-say-they-face-extra-burden/>
- Put in extra time and effort, but still weren't heard in staff meetings
- Related well to Black students, but had to “tone down” their personalities to be seen as professionals.
- Lacked opportunities for advancement and were undervalued and unappreciated.
- Perceived often as subpar educators: the assumption is Black teachers are best to teach Black children. This creates a subtle--and obviously inaccurate--undercurrent that Black teachers do not have the ability to teach all children
- Experience both professional and personal challenges that devalue or “other” them.
- Expertise and professional contributions are dismissed
- Experience negative treatment and lack of individual or personal recognition from their colleagues

<http://edtrust.org/wp-content/uploads/2014/09/ThroughOurEyes.pdf>

Discouraging messages Black students get affecting their view schooling and teaching

Williams (2006) argues that because the majority of teachers “privileged” and thus (directly and indirectly) enabled the styles, tastes, and “sensibilities” of white middle-class students, Black students experienced their teachers “denying the legitimacy of their cultural expressions—both African American and hip hop.

As a result of these experiences, Williams notes: “[Dr. Prudence] Carter finds Black children are failing, not because of lack of drive, desire or effort, but because they have essentially been devalued by elitist attitudes which, by design, reject them on a cultural basis, delivering the harmful message that as they are, they simply don't belong [in school].”

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APPENDIX 2

Teaching While Black

The Burden of Being a Black Teacher

Many African American educators say they don't feel respected or empowered at their schools. Yet black teachers said that very ability to manage a classroom meant they were then viewed primarily as disciplinarians and not as educators—as the report notes, "...a reductive stereotype that we heard throughout the focus groups. These teachers were assumed to be tough and strict instead of being able to connect to their students and use that connection to establish order and create a classroom environment conducive to learning."

Ultimately, teachers of all races and ethnicities quit because they don't feel appreciated. For black teachers, there's often the sense of an added layer of disrespect that is specifically tied to race. "The issues that stifle the development and empowerment of black teachers are so deep seated that it will take honest and critical examinations of school cultures and systemic processes in order for school and district leaders to develop the trust, support, and collegial working environments needed to recruit and retain teachers of color."

Written by: Emily Deruy 11.07.16 *Atlantic* <https://www.theatlantic.com/education/archive/2016/11/the-challenge-of-teaching-while-black/506672/>

Where Are All the Black Teachers?

To recruit more educators of color, improve students' experiences by Matthew R. Kay

But I wondered: How many children of color are blessed with a similar inspiration? It seems that, in all our conversations about achievement gaps, many of us have forgotten to ask what I found myself saying to the audience at the St. Joe's panel: **"Why would any black kid, even the highest achieving, go into education?"**

I've asked around and, anecdotally, many young people of color see school as a thing that one escapes. Black and brown children of the NCLB and post-NCLB era have found themselves over-tested and over-disciplined, with their individual creativity rarely supported and sometimes actively stamped out. Too often, the adult world has implied that the inquiry-driven, project-based learning that my own school has built itself upon is not meant for young children who look like me.

This sentiment does not just come from the "bad guys"—the ethically compromised policymakers and insincere politicians—but even from within the community of educators who ostensibly have children's best interests at heart. Instead of creating engaging learning experiences, we prioritize behavioral "soft skills," often starting from a deficit perspective with students of color. We insist on worshipping at the altar of isolated skill development, sacrificing children's creativity and passions to the imperatives of rote learning and mechanical exercises. If, as a result, many of our students of

color perceive school as just a necessary gauntlet to get through, why would they ever return, much on purpose?

The answer to "How do we get more black male teachers?" is, like all worthwhile solutions, multi-faceted. Sure, it includes better PD. It includes more thoughtful support systems for those already in the profession. It certainly includes pay increases! But it must also include systemically changing the experience that black and brown students have when they are in school. Creative, empathetic, student-centered pedagogy, the kind that my mom modeled for me, can't just be something that "special" teachers do behind closed doors, afraid that they will face consequences from the system. And it certainly can't be reserved for the children of white, liberal, upper-class parents.

Written by: Matthew R, Kay October 2019 *Educational Leadership*

<http://www.ascd.org/publications/educational-leadership/oct19/vol77/num02/Where-Are-All-the-Black-Teachers%C2%A2.aspx>.

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APPENDIX 3

Do Districts Actually Want Black Male Teachers? It certainly doesn't seem that way

When it comes to Black male teachers, the question shouldn't be, "Do we need to hire more?" We know Black teachers, both men and women, are vital; they are particularly critical to the education of Black and Brown children. They also enhance the education experiences of White children. The question shouldn't be, "Are there any Black male teachers out there to hire?" It is true that Black male teachers only make up 2 percent of the teaching population. According to an analysis by Howard University's Ivory A. Toldson, however, the job of [primary school teacher is actually the first choice of profession](#) among college-educated Black men.

The question that we need to ask is this: "Are Black male teachers actually wanted?" And if not: "Why don't more districts want Black male teachers?" The answer to those questions will help those serious about increasing the number of Black male teachers.

A few years ago, University of Pennsylvania professor [Marybeth Gasman](#) argued that universities fail to hire Black professors because they simply didn't want them. "I have learned that faculty will bend rules, knock down walls, and build bridges to hire those they really want (often white colleagues)," she wrote, "but when it comes to hiring faculty of color, they have to 'play by the rules' and get angry when any exceptions are made." I argue the same is true with respect to K-12 school districts: If they wanted to hire Black male teachers, they could. But Black male teachers should be hired for the right reasons, with their success in mind.

Black male teachers, and Black teachers in general, [tend to teach at low-income school districts](#) populated by Black and Latinx students. That matters when you consider that teacher turnover is higher for Black teachers than for White teachers. The districts that do want Black male teachers are often revolving-door districts. One recent [North Carolina study](#) researching this phenomenon found that Black teachers tend to "work in hard-to-staff schools that serve a larger proportion of students of color or underperforming students, have poorer school supports, and are in lower [socioeconomic] communities." It is true that these districts are challenging, but that is not why Black teachers leave.

"Black male teachers should be hired for the right reasons, with their success in mind."
I was one such teacher to leave the profession. I was tired of being looked to as a disciplinarian. I

was exhausted by the mandates of no-excuses and the confines of a curriculum and instructional techniques where I had little to no say. I loved my students, but it wasn't enough.

Valuing and supporting teachers after they are hired is often more important than simply hiring them in the first place. Too many districts instead offer little to no support for Black teachers, over-utilize them for disciplinary purposes, and do not respect them for both their content knowledge and instructional skills. White educators often treat Black teachers as though their perceived "specialty" dealing with Black student behavior is their most important contribution. This approach suggests that many school and district leaders privately believe that Black teachers are only suited to teach Black students—even though we know that White students benefit from having Black teachers.

In my six years teaching history in several charter schools in Camden, N.J., I was usually the only Black male teacher and sometimes the only Black male in my building at all. My schools didn't provide any specialized support for an individual like me, only universal supports. But my colleagues and my administration would look to me to support them with discipline and achieving student buy-in for unpopular school-wide initiatives.

I was never looked to for content knowledge. I was never tapped to write curriculum. I was rarely, if ever, called upon to lead professional development. I had to practically demand that I do those things and when given the opportunity to do them, my contributions were rarely built upon—unless it had to do with showing White people how to "control" Black and Brown children. In my experience, there were some White educators who actually wanted me in the building, but they were often completely oblivious to how the school served as a White institutional space.

Nationally, folks are doing great work encouraging more Black men to enter the teaching profession, such as the Fellowship of Black Male Educators in Philadelphia. But districts that desire to not only have Black male teachers but to keep them should support Black teachers with competitive wages. They should create an infrastructure of specialized professional learning communities and professional development. They should offer opportunities for Black male teachers to lead conversations surrounding curriculum, instruction, and discipline

That such systems and infrastructure aren't universal suggests that many districts simply wish for their teaching force to remain mostly White. It is the largely White leadership of school districts who must hire—and work to keep—Black male teachers. They are the only ones who can truly answer, "Are Black male teachers actually wanted."

Opinion by Rann Miller *Ed Week* September 24, 2019. *Rann Miller directs the 21st Century Community Learning Center, a federally funded after-school program located in southern New Jersey. He taught for six years in charter schools in Camden, N.J.*

<http://vorcreatex.com/wp-content/uploads/2020/01/Do-districts-actually-want-Black-male-teachers.pdf>

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APPENDIX 4

“The Black Male Teacher Gap” by Dr. H. Richard Milner IV

Bringing more black men into teaching could help underserved students

According to the National Center for Education Statistics, there are around 3.1 million public school teachers total in the United States. An estimated 2 percent (60,000) of those teachers are black males. Meanwhile, black students make up 16 percent of public school students, numbering about 7.7 million. It's clear there's a gap here that needs to be addressed (Kena et al., 2016; U.S. Department of Education, 2016).

It is important to acknowledge that some researchers and commentators critique rationales and calls for increasing the numbers of black males in teaching. Their concerns include, for instance, the unfair and unsolicited pressure placed on black male teachers to solve systemic and institutional challenges ingrained in school systems. Are black male teachers supposed to be role models for students and somehow miraculously solve systemic challenges in education that fall far outside their control or even interests?

So I realize a focus on increasing the black male teaching force can be viewed as problematic. We certainly need to increase the numbers of teachers of color in general. But I am intentionally—and unapologetically—focusing on black male teachers because black male students continue to be one of the most underserved populations in schools. And their experiences in schools have serious implications for what happens in their lives after school.

Maximizing Learning Opportunities

In my own research (Milner, 2010), I found that black male teachers often develop curriculum and instructional practices that align with the interests and needs of their black male students. These teachers have the ability to create examples that bring the curriculum to life for students, and their own lived experiences can be used to help their students (especially black males) connect to and maximize learning opportunities. Especially when attempting to address a complex problem or situation, black male teachers can often help students visualize the issue in ways that others may not.

The black male teachers I have studied also tend to be intentional in how they develop and enact disciplinary-referral practices in their work. Many black male teachers have a firm yet fair approach to working with students when conflicts emerge in the classroom. Rather than pushing students out of the classroom and placing students' destiny in the hands of another (such as a building administrator who might decide to suspend or even expel black male students), black male teachers find ways to deescalate conflicts and work with students inside of the classroom as developing individuals. They practice equitable disciplinary-referral practices rather than one-size-fits-all approaches (Milner, 2016).

A third reason to increase the black male teaching force is the role modeling and mentoring that these teachers may be able to offer. Again, researchers have frequently critiqued the idea that black males should be designated as role models or that they should be expected to mentor students. I agree that these added layers of expectation are unfair and should not be expected of black male teachers solely because of their physical characteristics. However, I also believe too many black male students (and many other students, for that matter) have never had a black male teacher, and this lack of relational, interactional, pedagogical, and curricular exposure ultimately limits students' perspective and access to potentially life-changing opportunities.

Recruitment Strategies

Since black male teachers (and other teachers of color) are urgently needed and sometimes expected to work overtime or to take on extra responsibilities to disrupt structural issues and practices that grossly under-serve students, I believe one way to attract them to the field would be to compensate them for this additional work. This compensation could come in the form of signing and retention bonuses, time off to recharge, and enhanced professional development opportunities (such as workshops on trauma-responsive instruction) to assist them in working with individual students and colleagues.

In addition, students in elementary, middle, and high school need to be exposed to professional insights about what it means to be a teacher. As a black male, my decision to become a teacher was informed by my relationships with my black teachers. Had I not had black teachers who saw potential in me and who explicitly recognized my assets, I would not have ever considered becoming an educator. Because there are often few black male teachers in schools, black male students need to be given intentional opportunities to interact with such educators and be exposed to teaching as a potential profession.

Finally, there are many black males working in other disciplines and institutions who could be ideal candidates to enter the teaching profession. These individuals work in after-school programs, social work organizations, worship and recreation centers, as well as in schools as teaching assistants. If we find ways to incentivize and support these individuals to enroll in teacher education programs, we could increase the black male teaching force. This means that we have to think creatively about how best to support such career changers. If a black male is working full-time in a different profession, it may be difficult for him to go without a salary for an extended period of time to pursue teaching licensure. A short-term financial investment could yield long-term effects on the teaching profession and subsequent learning and support opportunities for students.

A Matter of Priorities

Indeed, we have the potential to transform who teaches in schools across the United States if we deliberately decide to rethink how we use resources and for whom. Clearly, we continue to come up with resources to fund prisons—creating cell after cell for occupancy by black males. If we really wanted to change education in ways that are more representative and meet the needs of underserved students, we surely could. Why don't we?

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From: *Educational Leadership* May 2018 “Bolstering the Teacher Pipeline” Pages 90-91

http://www.ascd.org/publications/educational-leadership/may18/vol75/num08/The-Black-Male-Teacher-Gap.aspx?utm_source=marketing&utm_medium=email&utm_campaign=el-newissue-may18repeat-email-052518

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APPENDIX 5

**Many Hispanic students never have a teacher who looks like them:
There are 3 times as many Latino students as teachers in America.**

Two new reports show why that's bad for both

“Students who share racial and/or gender characteristics with their teachers tend to report higher levels of personal effort, happiness in class, feeling cared for, student-teacher communication, post-secondary motivation, and academic engagement.”

-- Anna Egalite, education professor at North Carolina State University

While roughly 25% of American K-12 students are Latino, [less than 10% of teachers are](#). In other words, there are 3 times as many Latino students as Latino teachers.

A report (See Appendix 11) is out about the complexities of teaching Latino students, as well as their relationships with white colleagues and administrators, and their hopes for professional advancement.

Two themes emerged: the importance of Latino instructors in classrooms [where large numbers of students](#) are Latino themselves, and the expectation — often voiced by supervisors — that they act as Spanish-language resources for schools and families.

Latino teachers are eager to serve as role models and cultural stewards, but they feel their extra work as interpreters for Spanish-speaking families is undervalued, according to a new report from the Education Trust. Many see the additional responsibilities of community outreach as a second job they are expected to perform.

By Kevin Mahnken March 12, 2018

<https://www.the74million.org/there-are-three-times-as-many-latino-students-as-teachers-in-america-two-new-reports-show-why-thats-bad-for-both/>

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APPENDIX 6

It's not just recruiting minority teachers, it's keeping them!

It is widely believed that the nation's schools suffer from dire shortages of minority teachers. But, the data also show this gap is not due to a failure of teacher recruitment. Also, minority teachers are overwhelmingly employed in public schools serving high-poverty, high-minority, and urban areas. Thus, the data suggest that, in spite of any possible barriers to entry, and competition from other occupations for minority college graduates, there has been a large increase in the number of minority teachers, especially in schools serving disadvantaged and minority student populations.

However, overall, the data also show that, over the past two and a half decades, minority teachers were more likely to depart from their schools than non-minority teachers--especially minority males.

Why do minority teachers depart schools at higher rates?

While the demographic characteristics of schools appear to be highly important to minority teachers' initial employment decisions, this does not appear to be the case for their later decisions leaving.

Among the prominent reasons minority teachers gave for leaving or moving were: 1) a desire to obtain a better job or career; 2) dissatisfaction with some particular aspect of their teaching job; and, 3) less positive school working and organizational conditions--the levels of collective faculty decision-making influence in their school and the degree of individual instructional autonomy in their rooms.

Schools that provided more teacher classroom discretion and autonomy, as well as schools with higher levels of faculty input into school decision-making influence, though reducing minority teacher turnover, has shrunk in recent years due to accountability reforms, especially in urban school districts.

As well, some studies found a growing tension with teachers increasingly held accountable for issues, decisions and outcomes over which they may have little, or even diminishing, control.

A report by the Al Shanker Institute notes schools emphasizing both recruitment and retention of minority teachers. These schools balance accountability with high levels of teacher autonomy and decision-making influence. For example, there is a growing network of schools operated and run by teachers--often referred to as "partnership schools" because they are modeled after law partnerships, where lawyers both manage, and ultimately are accountable for, the organization and its success.

Here the focus shifts from solely attracting or developing "better people for the job" to also securing "a better job for the people." Rather than simply forcing the existing arrangement to work better, the importance of also viewing the roots of shortages as an organizational and occupational design issue, implying the need for a different arrangement, better built for those who do the work of teaching.

“Recruitment, employment, retention and the minority teacher shortage”

<http://vorcreatex.com/wp-content/uploads/2020/01/Recruitment-Employment-Retention-and-the-Minority-Teacher-Shortage-2019-by-Ingersoll-May-Collins-.pdf>

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APPENDIX 7

More research on why Black teachers leave schools at higher rates

In recent years, there's been an [increased push](#) to get more teachers of color into the classroom, often highlighting [large gaps](#) between student and teacher demographics. [National data](#) shows the problem isn't just recruiting those teachers, but retaining them as well.

That's important because a spate of [recent research](#) has linked teachers of color to better outcomes for students of color—and inherent and democratic benefits for all students. [National data](#) points to a somewhat larger overall turnover disparity of about 7% percent between black and white teachers (22% vs. 15 %, respectively). **So why does a raw gap exist?**

- The schools where Black teachers worked also had weaker principal leadership, less effective mentoring, and lower-quality professional development.
- The observed Black-White retention gap can be partially explained by these challenging work context and professional characteristics.
- For both black and white teachers, working in a school with more black students and in higher poverty neighborhoods predicted turnover
- Schools where the teachers rated the professional support and leadership as worse saw more teachers leave.
- In general, when teachers moved schools they moved to ones with higher test scores, more white students, and better working conditions.

Research has shown [salary increases](#) and [bonuses](#) can boost retention, including in high-poverty schools. Mentoring programs and [higher-quality principals](#) have also been linked to lower turnover.

Programs have also emerged to specifically support teachers of color, including initiatives for male teachers of color in [New York City](#) and [Memphis](#)

<https://chalkbeat.org/posts/us/2018/07/25/black-teachers-leave-schools-at-higher-rates-but-why/>

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APPENDIX 8

Still more on why Black teachers stay or leave teaching

Why They Stay: Conversations with Teachers of Color

August 5, 2019 · By Alex Vitrell

<https://www.educationevolving.org/blog/2019/08/why-they-stay-conversations-with-teachers-of-color>

Why Do Teachers of Color Leave at Higher Rates than White Teachers?

July 10, 2019 · By Krista Kaput

<https://www.educationevolving.org/blog/2019/07/why-do-teachers-of-color-leave-at-higher-rates-than-white-teachers>

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APPENDIX 9

Why would Black (or Latino) males consider teaching in a public education system which has historically rejected them on a cultural basis by delivering the harmful message that “as they are,” they simply don’t belong in school?

“Urban students quickly receive the message they can only be smart when they are not who they are.”
-- Prof. Chris Emdin

Let’s look at the difference culture makes in schools. In our society, a privileged few get to define: 1.) what knowledge is; 2.) what it means to be smart; and 3.) the images of the “intelligent student.” If students do not conform, no matter how sharp their “natural ability”/IQ, they are “marginalized.”

The engagement of Black students is affected by how teachers and the principal, (a school’s cultural gatekeepers), “parcel out rewards and sanctions according to which ones abide by dominant cultural rules.” Students are “preemptively marginalized” by urban schools “quick to deem their cultures, their behaviors, and their perspectives as disruptive, deviant and/or even delinquent” (Williams 2006).

This assertion is validated by Chitiga (2017) in “Punished for being normal!” who notes in our public schools, Black students’ behaviors and tendencies that fall outside the confines of established norms and perceptions (see definitions 1-3 above) are either formally classified or ultimately labeled deviant.

Students from minority groups struggle with establishing a healthy personal concept because they are constantly under scrutiny from teachers who expect them to act within the confines of a behavior and value system that is derived from the majority culture--a value system which is alien to them and which seeks to squeeze them in a constrictive mold of mainstream culture.

"I failed your class 'cause I ain't with your reasoning. You tryin' to make me you..."
-- Boogie Down Productions, 1989

Due to the “hidden curriculum” (<https://www.youtube.com/watch?v=eY2hpAOJTRQ>) with its unwritten, unofficial, and often unintended lessons, values, perspectives and expectations around race, gender, class, ability, age, looks, etc, teachers “privilege” and thus (directly and indirectly) enable the styles, tastes, and sensibilities of white middle-class students. Thus, Black students experience their teachers “denying the legitimacy of their cultural expressions...” Think Black English or hip hop (global youth) culture: hair and clothing styles, critically conscious rap music, and political movements.

Williams (2006) spells it out: As a result of these experiences, “Carter finds that Black...children are failing in classrooms and schools, not because of lack of drive, desire or effort, but because:

- they have essentially been devalued by elitist attitudes
 - which, by design, reject them on a cultural basis,
 - delivering the harmful message that as they are,
 - they simply don’t belong there.”

-
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APPENDIX 10

Why young Latino men do not think of becoming teachers

“When I [walk] into [Mr. Solano’s] classroom, I feel welcomed and accepted...A lot of students don’t feel that because they don’t have a male Latino teacher. There’s a lot of Latino students who need help and who don’t have a role model to look up to. They don’t see a connection with a teacher because they don’t look the same and they don’t feel as accepted because of their race. So, when I’m asked, ‘Why don’t you want to be a teacher? my answer is, ‘Why would I want to go back to a place that doesn’t want me?’”

-- paraphrased from. “Why young Latino men don’t think of becoming teachers” by Garry Warth *San Diego Union Tribune* 07.15.17

National statistics show 87% of classroom teachers are Anglo women, and 7% are Latino. Of that 7%, only 2% are male.

The Encuentros Leadership Academy (ELA) was launched in 2002 to help Latino students succeed in school and particularly help males go to college.

ELA staff routinely asked boys what they want to do in life as a career. No one ever said they wanted to be a teacher. This inspired staff to create a future teacher program.

“All teachers are going to teach all kids, but there’s some solid research out there about serving under-represented populations... We know a big problem is that there are not enough people who teach them who look like them, who are very familiar with their culture. As much as we all try to be culturally sensitive to our kids, it’s very clear that you need people who are familiar with the culture and understand their parents.”

“Why young Latino men don’t think of becoming teachers” is written by Garry Warth 07.15.17 *San Diego Union Tribune*

<https://www.sandiegouniontribune.com/news/education/sd-me-latino-teachers-20170713-story.html>

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APPENDIX 11

Latino Teachers’ Reflections and Perspectives on Teaching: A glimpse of the teaching profession through the eyes of Latino teachers

Despite the fact Latino students make up 25% of the U.S. student population, only 8% of the nation’s teachers identify as Latino. And while greater numbers of Latino teachers are entering the classroom, they (like other teachers of color) are leaving the profession at higher rates than their peers.

To build and maintain a teacher workforce that is representative and capable of serving a growing and diverse student population, district leaders must pay as much attention to understanding and creating the right conditions to retain Latino teachers as they do to recruiting them. This starts with listening to, and learning from, Latino teachers.

The Education Trust has done just that and have published their findings in a new report, [Our Stories, Our Struggles, Our Strengths: Perspectives and Reflections From Latino Teachers](#).

“Our Stories, Our Struggles, Our Strengths” expounds on the challenges of Latino teachers, who have a penchant to connect to and teach Latino students well, but, at the same time, were often:

- viewed as inferior teachers and restricted to only teaching Latino students;
- belittled or perceived as aggressive when they incorporated Latino culture or Spanish language in the classroom, especially when advocating for Latino students and parents;
- accepted additional roles, most often as a translator (even when they did not speak Spanish), but were overlooked for advancement opportunities; and
- related well to all students and served as role models for Latino students especially, but still felt they had to validate their ability to teach.

“Latino Teachers’ Reflections and Perspectives on Teaching” by *Ed Trust* 02.14.18
<https://edtrust.org/press-release/latino-teachers-reflections-perspectives-teaching/>

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APPENDIX 12

The Hidden Curriculum in Public Schools

Appreciating the concept of a “hidden curriculum” is important in understanding why African American children do not choose to go into teaching

<https://www.youtube.com/watch?v=eY2hpAOJTRQ>

The characteristics of the “hidden curriculum”

- School uniforms make you look intelligent
- You are being watched
- Stay in class where you belong
- Only the state will determine what you will study
- Surrender your will to a predestined chain of command
- Your self-respect should depend on an observer’s measure of your worth

John Taylor Gatto

- [*Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling*](#)
- <https://tumblr.austinkleon.com/post/146957337096>
- *The Underground History of American Education*
<https://www.youtube.com/watch?v=Revy8N0foP4>

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APPENDIX 13

too much school, too little education

more and more home work
longer school years and days
less and less recess time
where the child just plays
high stakes tests
are now the norm
so's students in a costume
they call a school uniform
classes acting up
giving teachers lots of lip
it looks like every kid
gets a detention slip
students in the hallways
not following the rules
they're also cutting classes
dropping out of schools
fires in the bathroom
food fights during lunch
all this trouble really
should give us the hunch
there's only one way
to understand this situation
too much school...
too little education

© 2017 dr. monday

APPENDIX 14

Unpacking School Discipline: Does a school's discipline issues affect a student's decision about going into teaching?

School discipline has been an issue since the beginning of formal education: having a ruler or paddle handy, having students walk quietly in lines, seating students in rows, or requiring students write, "I will be good in class" 1,000 times--even having silent lunches. Ultimately, school suspensions or expulsions (or the threat of) are used to maintain order.

It is now common knowledge, Black students are disciplined at higher rates than other groups

Thus, these African American students of the NCLB and post-NCLB eras have found themselves over-disciplined in schools they have come to see as not meant for them as students or as future teachers—future Black teachers colluding to hand out the penalties.

Two African American male teachers on school discipline: Rann Miller and Matthew R. Kay

"As a Black male teacher, I'm expected to be my school's disciplinarian."

-- Rann Miller, "Do Districts Actually Want Black Male Teachers?"

"Instead of creating engaging learning experiences, we prioritize behavioral 'soft skills,' often starting with a deflect perspective with students of color. We insist on worshiping at the alter of isolated skill development, sacrificing children's creativity and passions to an imperative of rote learning and mechanical [academic] exercises."

"If, as a result, many of our students of color perceive school as a necessary gauntlet to get through, why would they ever return, much less on purpose?"

"I've asked around and, anecdotally, many young people of color see school as a thing one escapes."
"Why would any black kid, even the highest achieving, go into education?"

-- Matthew R. Kay, "Where are all the Black teachers?"

Etymology of "discipline" by Marian Woodman

Discipline is a beautiful word usually associated with being told what to do and not what to do it in school—but this is not what it means. It is not the use of threats, fear, rewards, and punishments in order to direct or control behavior.

Discipline comes from the word "disciple": *It is a loving response to a teacher--*

- that you see yourself through the eyes of the teacher
 - seeing yourself in the pupil of the eye of the teacher so that
 - you can begin to see yourself as a person who is loved/treasured for the best that's in you
 - not for performance
 - not in order to please anyone, but the single sole person who can look at you and can see you as you potentially can be

- and thus the “discipline” comes through that love so that you are willing to put the time and energy into that potential.

Consequently, as a student, you see yourself, your potential in the eye of your classroom teacher and you respond to it lovingly by doing what it takes to reach that potential;

- this is not the student reacting to fear or rewards (points) acting the part, or taking blame when they fail to do what it takes to meet teacher or school behavioral and academic standards.

Therefore, the onus is on the adult to be such an example as to inspire the student to be the adult’s “disciple” and follow the adult’s example, and so, doing what it takes to meet their own potential.

Children in stricter middle schools are less likely to go to college, and more likely to get arrested

“You have to be strict. Give a middle school student an inch and they’ll take a mile.”

-- IPS middle school principal

The idea that teachers think they have to scream to be “authoritative” in order to get students’ respect--and attention--is practiced in some middle schools. Just at a time in adolescent development when teens start to questioning authority, rather than embracing this critical stance and make it positive and transformative, school adults see this as a threat to their power. Herein lays the problem.

<https://www.marketwatch.com/story/children-in-stricter-middle-schools-are-less-likely-to-go-to-college-and-more-likely-to-get-arrested-2019-09-16>

“We find that stricter schools have negative long-run impacts on students. Students who are quasi-randomly assigned to schools with higher conditional suspension rates are significantly more likely to be arrested and incarcerated as adults. This shows that early censure of school misbehavior causes increases in adult crime — that there is, in fact, a ‘school to prison pipeline.’”

-- Meera Jagannathan, September 18, 2019

Also see “The School to Prison Pipeline: Long-Run Impacts of School Suspensions on Adult Crime” at <https://www.nber.org/papers/w26257>

Punished For Being Normal! A Culturally Relevant Critique of the Deviant Behaviors of Minority Millennials

Seeing their friends or peers disciplined for what they know is their normal behavior/s and attitudes, why would students want to be a part of such a system by becoming a teacher?

“Socially disadvantaged minority students, including African American students are disproportionately, singled out for disciplinary action and behavior intervention programs in schools in America. Perhaps one of the readily accepted collective stereotypes is ...[that] African American children are more prone to engage in negatively deviant behavior than any other group of students. This factor is one of the major contributors to the disproportionately high number of discipline referrals, parent conferences, in school and out of school suspensions, grade retention, underperformance, alternative school placements, school-to-prison pipeline, and dropout rates, among the seemingly endless list of other problems minority students face. To help educational leaders and teachers to better understand more of the diverse students they serve, the paper critically examines some of the commonly mis-interpreted behaviors of black K-12 students and offers possible culturally relevant interpretations and rationale for such otherwise ‘normal’ behavior.

Further, for each of the behaviors analyzed, the paper suggests alternative ways for re-examining culturally 'normal' behavior that mainstream public schools routinely label as deviant. The article argues leaders and other educators ought to continue to critically examine this issue, in order to deepen their insights into the cultural and home backgrounds of their students, and to find novel mechanisms of labeling, curbing, and appropriately dealing with otherwise normal behavior that's mischaracterized as deviant. The paper also suggests innovative ways for educators to help students and families identify potential triggers and causes for behavior and attitudes that are likely to be construed by mainstream educators as negative deviance."

Miriam Chitiga, Fayetteville State University. *International Journal of Learning, Teaching and Educational Research*, December 2017 <http://vorcreatex.com/wp-content/uploads/2020/01/Recruitment-Employment-Retention-and-the-Minority-Teacher-Shortage-2019-by-Ingersoll-May-Collins-.pdf>

Re-examining Resistance as Oppositional Behavior

Influential work on oppositional culture explains involuntary minorities' disadvantage as the result of a culture that discourages academic effort by branding it as "acting white," which leads students to resist schooling. Much of this work by A. A. Akom depicts involuntary minority cultures as internally uniform. This article challenges the oppositional-culture explanation in three important ways:

- by demonstrating that through the religious tenets and practices of the Nation of Islam (NOI), young female members develop a black achievement ideology, resulting in the adoption of the kind of studious orientation to school that is usually demonstrated by voluntary immigrant groups;
- by demonstrating the ways in which black people differentially make sense of and enact what it means to be black that challenge previous binary or dichotomized accounts of black oppositional social identity; and
- by illustrating how resistance for NOI young women is transformative, as well as reproductive, of existing patterns of social, racial, and gender relations. The evidence, from a two-year ethnographic study of female high school students who were in the NOI suggests a systematic reexamination of the oppositional theory and its main supposition.

https://www.academia.edu/2254440/Reexamining_Resistance_as_Oppositional_Behavior_The_Nation_of_Islam_and_the_Creation_of_a_Black_Achievement_Ideology

Why would students be discipline problems in a school that's trying to liberate them?

Educators have to appreciate what a quality education is by studying how and why certain inner-city students, including working-class whites, resist and/or reject schooling. The critical stance of these students is not an isolated phenomenon, but represents a similar reaction by youth around the world to public education and a school authority that seeks to educate them not in their own self-interests, but in the interests of a dominate society. This can expose the colonial-political purposes of traditional education and the neo-colonial-political function of charters, both of which validate normalcy. The level of conformity required by school success gives unfair advantage to the mainstream and those cultural and racial minorities who are bamboozled into a subservient assimilation. For those not confusing domestication, indoctrination, or colonialism with education, here is a discussion about how schools actually create a need for discipline and how to challenge and dismantle that need.

<http://vorcreatex.com/wp-content/uploads/2016/03/What-is-a-high-quality-education-for-urban-students.pdf>

**School disaffection is International:
School disaffection is a global issue, not just in Indianapolis, IN**

While many students are happy at school, disaffection and non-attendance are also not at all uncommon around the world. School is very far from automatically being a good thing either for individuals or societies. *Governments internationally would do well to examine what it is about the nature and practices of schooling that alienates so many.*

In this light, it will help to realize and appreciate that the issues urban schools are having concerning young people and their education are global. What this means is that we can now begin to investigate, understand, and influence the common factors influencing this disengagement.

“Schooling worldwide is characterized by misery, boredom, bullying, deceit, anxiety, humiliation, brutalization, ethnic – and many other types of – discrimination, religious – and many other forms of – indoctrination, sexual – and many other kinds of – exploitation, and testing to destruction. It should not be like that. It should be fun.”

-- Mike Douse “Learning and Laughter – and Let the Livelihood Come Later”

Two views around the causes of school disaffection

View A

Educator Clive Harber of Birmingham, UK writes in “Perpetuating Disaffection” that disaffection with school is global. For many educators, disaffection is due to the personal choices and the cultural values of students whose families they say do not value education and do not know how to discipline their children. These students are too dangerous to have in schools. Their disruption of others and disrespect for authority have effectively denied themselves the right to an education.

View B

However, researchers published in global journals like the *International Journal of School Disaffection* (IJS) <http://ingentaconnect.com/content/ioep/ijds> advance the theory that disaffection has multiple sources beyond that of individual student psychology and community/family back-ground. They blame the institution, structure, logics and culture of schooling itself: schools need to adapt to accommodate the needs of young people, recognizing/valuing their existing skills/qualities, rather than young people having to conform to conservative school cultures.

<http://vorcreatex.com/wp-content/uploads/2016/08/School-disaffection-is-global-Links-to-international-level-research-papers.pdf>

Also, see APPENDIX 15 The drawbacks of making students have to wear a costume in order to express their right to a free public education in America

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APPENDIX 15

The drawbacks of making students have to wear a costume in order to express their right to a free public education in America

“Uniforms are about power and control—conformity and obedience. Why would a student want to go into teaching knowing they’ll have to enforce such a misdirected and authoritarian policy? When schools and staff have real relationships with students and families, uniforms will be pointless.”

-- John Harris Loflin

Self-Perceptions and Public School Uniforms:

Abstract: This study attempts to clarify the relationships between public school uniforms and some of their intended results: student self-worth, student and staff perceptions of gang presence, and school climate. The instruments used in the study included a questionnaire on gang presence and identity, the National Association of School Principals Comprehensive Assessment of School Environments, and the Harter Self-Perception Profile for Children. Participants consisted of 415 urban public middle school students and 83 teachers. Findings indicate that, although perceptions did not vary for students across uniform policy, teachers from schools with uniform policies perceived lower levels of gang presence. Although the effect size was small, students from schools without uniforms reported higher self-perception scores than students from schools with uniform policies. Student and teacher perceptions of school climate did not vary across uniform policy.

*K. Wade & M. Stafford, *Education and Urban Society*, 2003.

<http://eus.sagepub.com/cgi/content/abstract/35/4/399>

School Uniforms

A 20th century response to 21st century challenges: Why uniforms won’t improve schools and student voice will**

School uniforms reflect the dominator, not the partnership model

All societies are patterned on either a dominator model—in which human hierarchies are ultimately backed by force or threat of force—or a partnership model, with variations in between. A partnership with youth, not a one-way coercive top-down mandatory school uniform policy, reflects this enlightened global perspective.

Mandatory uniforms: A 20th century solution to 21st century challenges

The future belongs to the children. Our schools and curriculum must be based on the principles and spirit of sustainable development. Since it is their future we are preparing for, students must be a part of the processes involved in creating sustainable schools for a world each will inherit. Although mandatory school uniforms appear to make sense, the necessity of fear, coercion, and control required to implement such a policy and the divisiveness it creates in the school community, send the wrong message to children and the world.

“Adults, why do you fear children’s participation?”

--12 year-old rag picker, youth member, *Concern for Working Children*, a democratic children’s organization, New Delhi, India <https://www.concernedforworkingchildren.org/>

The middle way: Democratic education

Many nations are moving to a new global, green, smart, cooperative, open, and democratic world. To go forward, public schools must recognize how increasingly interdependent the world has become. This is a significant shift: 1) from competition to cooperation; 2) from domination to democracy; 3) from growth to sustainability; and, 4) from assimilation to self-actualization.

A controlling mandatory public school uniform policy and the manipulation, compliance, and paternalism it reflects are not within the higher-order potential of our human nature and an ethos of these global shifts.

Thus, any public district/school requiring students wear a costume in order to get a free public education must reconsider their policy and join the world initiative to set forth a sustainable global society not found on the dominator model, but on respect for nature, universal human rights, economic justice, and a culture of peace.

Can school uniforms be universalized?

MLK said there are good laws and bad laws. Those that are bad can’t be universalized--those that benefit one group over the other. Since uniforms benefit adults over students, school uniform policy cannot be universalized. See more on pp. 40-42.**

** <http://vorcreatex.com/wp-content/uploads/2012/11/School-Uniforms-A-20th-century-response-to-21st-century-challenges-Why-mandatory-school-uniforms-wont-improve-IPS-and-student-voice-will.pdf>

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APPENDIX 16

Thou shalt not sag!

God gave Moses and tablet of clay
with 10 new laws we must obey.
Moses didn't have a belt
so his robe was dragging,
God said, "Wait a minute Moses...
That ain't you saggin'?"
Thou shalt not sag.
Thou shalt not sag.
Pull up your robe
So it won't drag
Thou shalt not sag.
Thou shalt not sag.
I made a new commandment:
"Thou...shalt...not...saaaag!"
Hey! I had a friend with a PhD
and two best sellers
But that didn't matter
I'm tellin' you fellers
He couldn't even get a job
Drivin' a horse and wagon
I guess you know why?
they said his pants was saggin'.
Talk about saggin'
look at society
global warming and HIV
perpetual wars and world poverty
Before 9-11 my dog ate Purina
And 3 nights a week, I went out for dinner
then came Iraq and hurricane Katrina
then they bailed out the banks
Now all we eats is cans of beans and wieners
Come on America,
hoist a red flag
our economy's going down the tubes
and "Thou shalt not sag!"
We all like freedom
in our American nation
if you don't like the music
then just change the station.
Kids today
they don't dress by the book
if you don't like seein'
underwear
then just don't look.
One day while drivin'

by the Education Center
back in January
in the dead of winter,
a student's pants drooped
way below his book bag
Doc. White came out d' window shiverin'...
"Thou shalt not saaaaag!"
Thou shalt not sag.
Thou shalt not sag.
Pull up your pants
So they won't bag
Thou shalt not sag.
Thou shalt not sag.
Yuh know what God said,
"Thou shalt not saaaaag!"
I know all about saggin'
the history
how it startin' with slavery
and ended up in the penitentiary.
And I know all about
the psychology,
and the politics of identity.
Each generation's different
with their point of view
youth today must tell their elders
"I'm me, not you."
Hey, listen to me kids
You're just a scapegoat,
They got to blame something
'cause the system's broke
The lesson here
You're just a punching bag
It's 'bout power n' control
when it's "Thou shalt not sag."
Thou shalt not sag.
Thou shalt not sag.
Pull up your pants
Or I'll put 'em in a bag
Thou shalt not sag.
Thou shalt not sag.
Pull your pants up, yuh scallywag.
Thou shalt not sag.
Thou shalt not sag.
You know what God said,
"Thou... shalt... not... saaaaag!"

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HOW CAN OUR TRADITIONAL PUBLIC SCHOOLS IMPROVE THE EXPERIENCES OF ITS STUDENTS SO AS TO INFLUENCE THEM TO GO INTO TEACHING?

"If, as a result, many of our students of color perceive school as a necessary gauntlet to get through, why would they ever return, much less on purpose? I've asked around and, anecdotally, many young people of color see school as a thing one escapes. Why would any black kid, even the highest achieving, go into education? To recruit more teachers of color, improve students' experiences."

-- Matthew R. Kay, "Where are all the Black teaches?" *Educational Leadership*, October 2019 p. 88

APPENDIX 17

Urban school challenges: Engaging each and every student

Today, unlike in the past, those concerned with urban students have created schooling styles (Chicago's Urban Prep or Indy's Charles Tindley) which engage some urban students who were historically un-engaged. This is wonderful! Yet, again, what about those urban students who continue to drop out, who are oppositional, or who--both male and female--who don't want to "pull their pants up" figuratively or actually? Don't we want to reach **each** and **every** student?

As noted in this analysis, the main complaints of our disaffected students are:

1. their school and teacher(s) fail to link the concrete values of education to the deeper understandings of their own economic, social and political realities; and in fact,
2. their own cultural "repertoire" and critical analysis of their every-day reality--and the need for action against these "social toxins"--are invalidated.

Professors Andrade and Morrell understand these complaints. Below they define what the challenge is and how meet it to improve urban education.

The biggest challenge

According to the Gates Foundation and the Carnegie Corporation, the biggest challenge facing urban school reformers in regard to the more and most disengaged urban student is:

- ***the development of instructional practices that encourage students to invest in schools as a viable social Institution***
 - enabling teachers to capture the minds and hearts of students
 - combining the interests of students with a critical focus
- providing hope and a sense that their investment will be rewarded
 - giving students something students can believe in.

Two orientations/actions necessary to meet the challenges

FIRST: The starting point and motivator for urban schools are to

- **recognize the conditions of inequality**
- **enable the desire in students to overturn these conditions for themselves and all suffering communities.** For both educator and student, this means
 - discarding the framework of meritocracy
 - critically embracing the role of the "**underdog**."

It means framing a classroom and school culture utilizing a critical pedagogy to:

- *critique notions of equal opportunity and access, making education a weapon to name, analyze, deconstruct, and act upon the unequal conditions in urban schools, urban communities, and other disenfranchised communities across the nation/world.*

How to meet this challenge: *Enabling students to be successful while maintaining their identities as urban youth.*

What does it mean to achieve: Different definitions of success

To begin, we must understand there are different definitions of success:

- *one for the wealthy*: how close one can replicate one's community
- *one for the urban poor*: how far away one can get from one's community

Defining success for urban students in terms of how far they live from where they grew up can connect their success with the suffering of others.

School funding currently focuses on improving instruction and learning conditions, with the goal of increasing the number of students who are able to

- "escape" poverty and attend college
- "better themselves" or to "move up" or "move out"

Researcher Angela Valenzuela (1999) calls this a **subtractive model of schooling**: Urban schools "subtract resources" from students by (<https://www.youtube.com/watch?v=HsKts4XGGSU&t=56s>)

- dismissing their definition of education
- assimilationist policies/practices minimizing their culture and language.

Urban students are asked (sometimes indirectly, sometimes directly) **to exchange the culture of their home and community for the so-called "higher culture" of school in exchange for access to college**. Such an approach often reduces the life choices of students into a false binary, that of

- choosing between staying behind as a failure, and
- "getting out" as a success.

Faced with the prospect of leaving their communities behind to be a success, many urban youth of all colors opt out of school. They choose to retain an urban and cultural identity they perceive to be in conflict with the expectations of schools, even if the cost of school failure.

To be effective, urban education reform movements must begin to develop partnerships with communities that provide young people the opportunity to be successful while maintaining their identities as urban youth.

Valenzuela calls this an **additive model** of education. It focuses on the design of urban school culture, curriculum, and pedagogy that identifies the cultures and communities of urban students as *assets rather than as things to be replaced*.

The dilemma of society's desire for success for urban youth: The costs of academic success

We know only too well urban students can succeed academically yet, at great personal and social costs including alienation from

- family
- their home language
- their neighborhood
- progressive social values.

As a result of this tragic situation, a critical pedagogy in urban education

- strives to create spaces for students to learn as they also embrace and develop affirmed and empowered identities as intellectuals, as urban youth, and as members of historically marginalized ethnic groups
- relies on scholarship that views youth culture as a powerful, but oftentimes under-utilized, *point of intervention* for schools.

"I failed your class 'cause I ain't with your reasoning. You tryin' to make me you."

-- Boogie Down Productions, 1989

So, it's not just about "acting white" or "straddling" cultures, or being non-compliant; it's also "playing for the other team"

As Prof Carter explained, "acting white" is a negative term usually applied to African Americans and Latinos referring to a person's perceived betrayal of their culture by assuming the social expectations of the dominant white society. Those most likely called "acting white" by their peers are the "cultural mainstreamers" and Carter stresses they expect, yet evidently ignore, this label.

Although "acting white" has to do with race, it's also a sense of "joining the other team." Andrade applies this aspect to many urban students of all colors who reject being successful in school if it means not supporting the "underdog"--turning your back on the home team, i.e., the neighborhood.

Andrade uses the example of an athlete for an urban school who is so good she/he gets "recruited" by a suburban team and the next year is playing for that "other team" against their former classmates, the "home team." In fact, after graduation from college, the player returns to coach for the "other team" and doesn't come back to his/her neighborhood school to work.

From the point of view of the "home team" the "other team" is the mainstream society ("the system") whose members use their wealth, power, and social/political advantage to maintain their "higher status" and "keep us (the underdogs) in our place." The other team □ thinks they're "better" than the underdogs, and □ looks down on their neighborhood, its way of life, and use of non-Standard English.

SECOND: Schools should create a critical counter-culture community of practice in their classrooms and school programs. This counter-culture will deliberately study, critique, confront, and replace--with a culture of excellence and justice--any and all forms of

- low expectations
- social exploitation
- political exploitation
- economic exploitation

These efforts should begin by

- confronting the immediate material conditions of the community where the teaching is happening.
 - This means developing a curriculum and pedagogy addressing the material concerns of students/communities (housing, justice, jobs, etc.)

- creating chances for students to use what they're learning in ways directly impacting their lives.
 - This means developing a curriculum and pedagogy
 - permitting/enabling students to use what they are learning to act upon those concerns.
- preparing students to develop common goals and ready them to work collectively toward them.
- working to connect the local struggle for freedom to larger similar state/national/global struggles

A counter-culture community of practice: Resisting dominance

According to Professors Duncan-Andrade and Morrell, a major way for urban public schools to work for urban students is for neighborhood and community members, and school teachers/coaches to use their institutional capital to develop schools/classrooms/programs which

- counter the *negative stereotypes* that the very nature of the intellect and culture of urban families/students (especially Black and Latino) are
 - inferior and defective,
 - a source of social pathology
 - non-intellectual
 - the cause of poor school performance/ the achievement gap

In review, efforts must be made to create an (counter-dominance) educational counter-culture that makes the following qualities normal in the classroom: 1) self respect; 2) academic excellence; 3) group achievement; self-realization; and, 4) critical self-consciousness

Critical pedagogy as a core principle of a counter-culture community of practice

Critical pedagogy is a teaching approach which attempts to help students question and challenge domination (educational, intellectual, social, political, economical), and the dominant beliefs and practices of society. In other words, it is a theory and practice of helping students achieve critical consciousness so they can be educated in their own self-interest.

From: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

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APPENDIX 18

Three categories of students:

Cultural mainstreamers, cultural straddlers, and non-compliant believers

Today's African American students face a variety of challenges, especially related to a society and education expecting schools socialize them to fit into America's mainstream. Let's see how Dr. Prudence Carter in her book, *Keepin' it real*, helps us appreciate how students of color adapt, or not.

Challenge: The burden of "acting white"

It was John Ogbu (1998) and others who argued the "oppositional cultural" theory: African-American students display antagonism toward the dominant white society by resisting educational goals, choosing not to engage in school because they perceive high academic achievement as "acting white" and particularly if they should present themselves as "good" students (Fordham, 1996).

The burden of "acting white" revisited: Where cultural identity and education intersect

What is significant to this discussion is the research of Dr. Prudence Carter who draws from survey and interview data of 68 low-income African American and Latino students from Yonkers, NY. She says: *What these young people resisted was not "acting white," but the assumption that to succeed in school one must assimilate into mainstream society to the exclusion of one's own culture--doing well in school was a "subtractive process" in which so-called "minority" students lose their identity.*

Samkian (2006) interprets Carter's argument: the notion of "acting white" has not as much to do with academic achievement as it does with students' cultural identity and sense of group belonging, regardless of their GPA's. In other words--some minority students achieve success in school while escaping ostracism through an unspoken means of "keepin' it real" and rejecting "acting white."

Williams (2006) goes on to explain the difference culture makes. In our society, she says, a privileged few get to define: a.) what knowledge is, b.) what it means to be smart, and c.) the images of the so-called "intelligent student." If students do not conform to these images, no matter how sharp their "natural ability"/IQ, they are "marginalized."

So, Williams sees the engagement of Black students is affected by how teachers and principals, (the schools' cultural gatekeepers), "parcel out rewards and sanctions according to which ones abide by dominant cultural rules." Thus, students are "preemptively marginalized" by schools "quick to deem their cultures, their behaviors, and their perspectives as disruptive, deviant and/or even delinquent."

Because their teachers "privileged" and thus (directly/indirectly) enabled the styles, tastes, and understandings of white middle-class students, Black students experienced their teachers "denying the legitimacy of their cultural (expressions) and even their critiques of the information they (were) expected to learn."

Williams spells it out: As a result of these experiences, “Carter finds that black and Latino children are failing, not because of lack of drive, desire or effort, but because:

- they have essentially been
 - devalued by elitist attitudes
 - which, by design,
 - reject them on a cultural basis,
 - delivering the harmful message that as they are,
 - they simply don’t belong there.”

This is profound!

How does this play out?

Not wanting to adopt the linguistic and appearance styles of the majority, Prof. Carter reported, these young people “struggled with how to maintain culturally authentic selves, while, at the same time, achieve.”

Nonetheless, as pointed out by Southworth (2007), Dr. Carter places the variety of responses of African American students to these “harmful messages” surrounding structural expectations and dominant cultural values at school in 3 categories:

1. The **non-compliant believers** are students who are not able or willing to comply with mainstream norms and behaviors. Thus, their engagement with and attachment to school is limited if at all, leading to less successful educational outcomes.
2. The **cultural straddlers** comprise the majority of the successful students. They can conform to mainstream “white” expectations, and are able to “act black” or “act Spanish” in their communities, a term Carter defines as “code-switching.”

Remember, Carter’s argument: students do not interpret “acting white” as a desire to excel in school, but as a rejection of individual culture and identity. Thus, straddlers are high achievers, but are able to communicate with their peers within the cultural framework of the community and so are not accused of “acting white.” They’re members of the student council, take AP and honors courses, represent the school at special public events, yet “keeps it real” in the neighborhood through such actions as rhyiming about the social-economic injustices they and others face.

3. The **cultural mainstreamers** embrace the dominant cultural values and assume that the speech patterns, dress and behaviors of the dominant (middle-class white) culture as the norm--what “regular” people do. They are the most likely to be accused of “acting white” because they do not embrace their own culture and ethnic identity in the same way as *non-compliant believers* or *cultural straddlers*.

Samkian also helps make clear 3 of Carter’s many research conclusions:

- Carter argues that the non-dominant cultural capital minority youth utilize needs to be validated in order to realize a stronger form of multiculturalism in schooling.
- Carter realizes that achievement necessitates an ability to access dominant forms of cultural capital as well.
- Carter calls for “multi-cultural navigators” who help students negotiate between the “dissonance” of their own cultural capital with the mainstream culture regulating schools.

Since, as Southworth mentions, the issue is understanding the processes regarding a student’s ability to maneuver between school--where the dominant culture reigns--and their own community, “multi-cultural navigators” (teachers or community partners/mentors) who accept and value different cultures

can help parents and students navigate through the often difficult processes involved in schooling and later in the workplace.

What is important to remember, Carter found the majority of the students--ages 13-20--she interviewed *believed education was the key to success, jobs and mobility*—even the *non-compliant believers* who refused to comply with dominant cultural expectations, yet shared the same educational value of “getting an education.”

International validation of Carter’s ideas

Carter mentions South African students who also experience the barriers to success mentioned above. See Loflin (2006) regarding Aboriginals in Australia.

<http://vorcreatex.com/wp-content/uploads/2012/11/Education-or-Neo-colonialism-2.pdf>

Gender: Why are most non-compliant believers male?

An additional aspect of Carter's work deals with gender--obviously because most of the *non-compliant believers* are males. The difference in the socialization of young men and women, Carter found, was a major component in student achievement as well--a component not explored in the Ogbu/Fordham thesis.

The chances of urban males succeeding in mainstream society are inhibited by not only their academic achievement, but also by their cultural norms and the conditions in which they are raised. Reed (2006) and Southworth agree with Carter and argue:

- families tend to push the girls harder and expect them to make better grades, conform to dominant speech and dress patterns, while the males are “babied” mostly by single mothers; urban males want to be successful and obtain white-collar employment, but white-collar jobs require them to use “*soft skills*” such as speaking Standard English and dressing in ways valued by the dominant culture. This poses a dilemma for young men who “grapple” with social pressures to be masculine or “hard”--not compromising their cultural identity for social success; and,
- thus, these social cues encourage young males to be socially non-compliant, which places them at odds with the largely inflexible public schools and a formal workplace climate.

The dilemma facing urban male students

Then there is the dilemma Carter sees Black and Latino urban males facing: if they reject the cultural expectations of schools and other mainstream social organizations, this sets them up for negative evaluations by teachers who too often view them as potential “thugs” anyway. This leads to academic failure with its consequences.

Yet, total conformity to the dominant cultural practices means an invalidation of their own cultural “repertoire” and critical analysis of their every-day reality—something urban males can't deny. *Non-compliant believers* don't relate to school because it fails to link the concrete values of education to the deeper understandings of their own economic, social and political realities.

In most cases, this is why these students look up to hip hop artists because *they are able to keep it real: be both authentic and “successful.*

From: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

APPENDIX 19

THE HATE U GIVE:

Appreciating Dr. Prudence Carter’s “Cultural Straddlers” and the challenge to create an education system where Black students can be Black and be successful, and so inspire Black students to be teachers

“Influential work on oppositional culture explains involuntary minorities' disadvantage as the result of a Black school culture discouraging academic effort by branding it as “acting white,” leading students to resist schooling.” -- Prof. A. A. Akom, “Re-examining Resistance as Oppositional Behavior”

“It’s not that Black students have to act white to be successful in school, the problem is they can’t act Black and be successful.” -- Dr. Prudence Carter, *Keepin’ it real*

The HATE U GIVE

Starr Carter is a 16-year-old American girl who lives in the fictional Black neighborhood of Garden Heights, but attends a predominantly white private school Williamson Prep.

This would be a perfect scenario for her, but Starr has a problem: she has to fit into the white culture at Williamson where she code switches while having to “keep it real” when returning to “the Heights.”

The Hate U Give, Official Trailer, 20th Century FOX

<https://www.youtube.com/watch?v=3MM8OkVT0hw>

The Hate U Give

<https://www.nytimes.com/2018/10/18/movies/the-hate-u-give-expletive.html>

“The dilemma that these students face is that the more they try to act in resonance with the conventional and fixed standards of the dominant group, the more they lose a sense of self and feel alienated. Conversely, by resisting the majority culture, in an effort to preserve theirs, they expose themselves to disproportionate prejudices and disciplinary consequences.”

Teaching Guide, *The Hate U Give*

<https://b0f646cfbd7462424f7a-f9758a43fb7c33cc8adda0fd36101899.ssl.cf2.rackcdn.com/teaching-guides/TG-9780062498533.pdf>

“Why can’t school success be multi-cultural?” -- Dr. Prudence Carter, *Keepin’ it real*

What some urban students resist/reject is not “acting white,” but the assumption that to succeed in school one must assimilate into white middle-class society to the exclusion of one's own culture. Doing well in school becomes a “subtractive process” where minority students lose their identity in order to fit into the mainstream.

Q&A with *The Hate U Give* author Angie Thomas

<https://www.youtube.com/watch?v=xQJtCTtoA9g>

See more at: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

APPENDIX 20

5 ways our traditional schools can influence its students to consider teaching

- TUTORING CLUB A Tutoring Club “To teach is to learn twice”

Students helping other students to understand a worksheet, or students helping each other with homework is not new. In fact, it's natural. Brain researchers note the human brain is a "social brain" and likes to learn with other brains. Such experiences can have a positive influence on student to consider teaching as a career choice.

Traditional school 6--12 graders can join the Tutoring Club and learn how to tutor. The peer to peer tutoring club, run by students with the help of an adult sponsor, will take in referrals from teachers or students/families can request tutoring. Members will be assigned a student/s. Club members will also be assigned to read to classes of younger students.

The club will be based with the slogan "To teach is to learn twice" and will be a way to introduce students to teaching. The club will run both during and after school.

<https://www.peertutoringresource.org/2014/01/starting-and-implementing-a-peer-tutoring-program/>

- A SCHOOL COUNCIL Helping students have a greater say over matters affect their school and education through participation and responsible action

Many students “like” school, yet do they enjoy it enough to want to become teachers? The question is how can our traditional public schools make and sustain a climate and ethos making traditional public education such a positive experience that students will want to go into teaching?

In this regard, it makes sense then to have coming to school so empowering students feel validated, and listened to all while having a sense of control over and responsibility for their surroundings—again making school a place so compelling and inspiring they must be teachers,

"If democracy is going to work, it's got to be practiced in school as well as talked about."

-- Derry Hannam <https://www.youtube.com/watch?v=brCfBiBt9Xs>

- <https://www.phoenixeducation.co.uk/index.php/why/why-student-voice>
- <http://vorcreatex.com/wp-content/uploads/2012/08/UK-Student-Participation-and-School-Improvement-Oct-2006.pdf>
- www.schoolcouncils.org
- <https://www.studentvoice.co.uk/about-us>
- <https://www.schoolcouncils.org/dl/OCCStudentVoiceResearch.pdf>
- <https://www.natstuco.org/about/>

On pages 11-13 of “Civic Literacy” ([A Civic Literacy: What does a constitutional democratic republic require of its schools?](#)), we see all the research showing how student voice improves a school's climate. Such meaningful student engagement (<https://soundout.org/>) also improves student-student and student-teacher relationships, academic performance, and grad rates.

- What's most significant: *There is no research showing when students are involved in school-related decision-making, things get worse in schools. **None.*** See UK research paper: <http://vorcreatex.com/wp-content/uploads/2012/08/UK-Student-Participation-and-School-Improvement-Oct-2006.pdf>

School councils will influence students to see our traditional public schools (and the teaching associated with it) as a positive place for children and youth enabling self-affirmation, and personal/community empowerment and self determination.

“Giving children a sense of [democratic] ownership in the classroom can lead to a kind of open and cooperative learning environment that most teachers just dream about.”

-- Michelle G Zachlod, 1st grade teacher, California City, CA

“We must remove the contradictions in our culture that embrace democratic ends for its schools, but resists the actual practice in schools of democratic means from which the ends cannot be separated.”

-- The Institute for Democracy in Education

“It is strange that the schooling system which was created to ensure democracy is the most undemocratic institution in America—except for the prisons which you can avoid by behaving or the military which is avoided by not enlisting.”

-- Dr. Donald Glines, *Educational Alternatives for Everyone All the Time*

- PRACTICING A 21ST CENTURY MULTI-CULTURAL EDUCATION Our traditional public schools as a place enabling shared decision-making in the classroom so that students want to be there because they feel recognized, accountable, and significant

Since the early 1970s, multicultural education has been a part of the foundation of American public schools. It opened the classroom door to mutual understanding among students, students and teachers, as well as adults in the community. It did this by providing the academic/political foundation that legitimized Afro-centric questions and the goals of multiculturalism, shinning the light of science (both social and biological) on the illusions of stereotypes and the shadows of prejudice. This exposed discrimination in American society and its public schools. Interestingly, in the early 1990s, multi-cultural ed. began to lose some of the gravitas it once had. Attacks on multiculturalism from cultural conservatives and doubts about its viability from its contemporaries compel many questions.

[Shared decision-making: Multicultural education for the 21st century](#)

- STRENGTH-BASED LEARNING PLAN (S-BLP) Our traditional public schools will focus on a balance between 1.) assimilating students so each can meet Indiana state grade-level academic standards and 2.) the student's own self-actualization See APPENDIX 35.

Due to the standards movement of NCLB, both schools and students are judged by their ability to meet standards--taking focus off individual student's passions and strengths. Our traditional public schools will spend just as much time and energy normalizing each student as discovering and developing their uniqueness. See the story of dis/ability and why a S-BLP will benefit each student and make the traditional public school climate one that compels its student to want to recreate their experiences as a teacher in their own classroom and/or school.

<http://vorcreatex.com/wp-content/uploads/2019/06/In-1907-Hoosiers-legalized-normalcy.-In-2017-Hoosiers-discredited-and-abandoned-normalcy.ppt>

- THE GLOBAL HUMAN RIGHTS OF CHILDREN Our traditional public schools will recognize and validate the global human rights of its students

Although the US is 1 of 3 out of 197 countries not signing the UN Convention on the Rights of the Child (UNCRC), our traditional school will organize students and their families, staff, faculty, administration and board, and the greater school's community to prepare, over time, a district version of the UNCRC.

The version will be recognized by the district staff, faculty, administration, and board validating that each student has global human rights and so each student will know they have global human rights which are recognized by their peers and school adults.

<https://www.savethechildren.org.uk/what-we-do/childrens-rights/united-nations-convention-of-the-rights-of-the-child>

APPENDIX 21

Pionero Scholars college program prepares Latino students to be teachers

Many Latino students who did not do well in school say having Latino teachers might have made a difference in their education.

To challenge the low numbers of Latino teachers in Tennessee, Latino students can participate in a 4-year program for under-graduates at Nashville's Lipscomb University aimed at turning them into teachers. Called Pionero Scholars, or "pioneer scholars," and housed in the school's college of education, the program prepares Hispanic students for careers in education.

<https://www.lipscomb.edu/education/academic-programs/pionero-scholars-program>

The Pionero Scholars program encourages graduates to stick with teaching by providing a number of supports and incentives, including financial ones--via a \$10,000 annual scholarship. Students are chosen from local high schools, and Lipscomb has an agreement with those same schools that includes a pledge to hire graduates from the program.

If they make it through the 4-year program, Pionero Scholars plans to provide mentors from the field of education to guide them through their first 2 years of teaching and into their third.

From: "Many Hispanic students never have a teacher who looks like them"

<https://hechingerreport.org/many-hispanic-students-never-teacher-looks-like/>

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APPENDIX 22

Lots more Latino students, not so many Latino teachers: Illinois' plans for increasing the number of Black and Latino teachers

"Research shows that students with teachers from their same racial and ethnic background perform better and are more likely to go to college."

-- Ariel Cheung, "Lots more Latino students, not so many Latino teachers"

The Illinois population of Hispanic and Latino students has surged over the past decade, but the slower-evolving teacher force has failed to keep pace. According to a *Chalkbeat* analysis of new data from the 2019 Illinois Report Card:

Illinois

- 1 in 4 Illinois students is Latino, up from 1 in 50 years ago,
- only 6.7% of teachers are Latino, a slight rise from 5% a decade ago,
- 83% of Illinois teachers are white, a figure that has barely budged in the last 15 years,
- less than 50% of the state's student population is white,
- 47% of students are Latino compared with 20% of the teaching workforce

- the percent of white students dropped to 47.6%, down from 53.3% a decade ago,
- the black student population steadily decreased since 2004, going from 20.8% to 16.7% this year.
- the black student population has fallen at a faster rate over the same time period, from 50% of students to 36%,
- the percent of Hispanic students increased slightly, from 26.2% to 26.4% after 15 years of steady growth,
- the percent of non-white teachers rose slightly from 2018, up to 17.4% from 16.8%,
- the percent of black teachers is down to 5.9% from 8.3% in 2009--leveled off this year, and
- the percent of English learners continues to climb steadily, up to 12.1% this year from 11.7% last year and 8% in 2009.

Obstacles for students of color who want to teach

The 2019 Illinois Report Card also found there is a lack of generational wealth in families of color; so, the financial burden for college and post college education is high. Such obstacles can derail even dedicated would-be teaching candidates

Other obstacles, like an “**invisible tax**” of extra work imposed on them because of their race. For example, Latino teachers are expected to provide “translation services,” mentoring, teaching students how to code switch and other tasks add to their workload without additional compensation, all of which can lead to burnout and retention issues.

Chicago Public schools (CPS)

CPS is taking a more active role in attracting teachers of color compared with years past. Now it is:

- accelerating the hiring of more teachers of color, district leaders in some areas are investing in residencies and grow-your-own programs,
- emphasizing its Latino culture and resources like tuition reimbursement and mentoring programs at college job fairs and other recruitment events,
- working to expand student teaching ties with more universities,
- digging into how the most diverse schools recruit and retain more teachers of color, and
- spearheading efforts to encourage its graduates to become teachers themselves and grow its population of Latino and black male leadership.

Chicago’s National Louis University teacher residency program is:

- helping it students overcome financial barriers to teaching careers,
- now in its 2nd year in Chicago and its 1st year at East St. Louis, and is in the works for North Chicago,
- focused on increasing diversity in schools while also providing a pathway for para-professionals and career changers to become licensed teachers,
- boosting its Chicago year-long program here residents spend 4 days a week in the classroom, working under a mentor teacher, while also taking college classes and receiving a stipend, and
- performing well because of the 60 residents at CPS--along with another 30 placed in schools managed by the Academy for Urban School Leadership--88% identify as people of color.

By Ariel Cheung November 13, 2019 *Chalkbeat*

<https://chalkbeat.org/posts/chicago/2019/11/13/teacher-diversity-in-illinois-lots-more-latino-students-not-so-many-latino-teachers-data-reflect-illinois-disparate-changes/>

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APPENDIX 23

Moving Beyond Structural Determinism: District schools as places to contest and eradicate inequalities

“The purpose of public education is not to help students get out of poverty, but to get rid of it.”
-- Jeff Duncan-Andrade

“In addition, schools and districts have spoon-fed lessons on grit to mostly students of color, suggesting that we must ‘fix’ them by making them ‘grittier’ so that they can adapt to---rather than disrupt--racism and inequality in schools.”

-- Dena Simmons “How to be an anti-racist educator” *ASCD Education Update*

“The paradox of educational inequality is that urban schools remain among the few institutions that produce opportunities to contest structural inequalities.” -- Jeffery Duncan-Andrade

According to the IDOE Compass site, (<https://compass.doe.in.gov/dashboard/overview.aspx>) of Indiana’s total enrollment of 1,135,199 students, 83,334 (7.3%) qualify for reduced price meals, while 450,322 (39.7%) qualify for free meals. That’s around 47% of Hoosier students.

What are urban schools for? To get rid of poverty! So, we need an anti-poverty curriculum

The role of such schools in educating urban students must be put in perspective. When education is confused with assimilation, public schools become institutions that perpetuate the status quo. Consequently, historically for marginalized groups, schools can be seen as institutions manipulating funding and curriculum, and even forcing standardizing testing--providing a “mis-education” which regularly reproduces social inequalities. Thus, for some urban students their local school is a public institution they must learn to manipulate, navigate, or somehow “survive” hopefully with the skills and know-ledge to move on. For others, their local school is a public institution promising academic success, but in many instances turning out to be a source of self-doubt rather than self-development. Finally, for many urban students their neighborhood public school is actually a political site focusing on having them trade the culture of their home and community for the so-called “higher culture” of the school in exchange for access to college.

However, regarding today’s urban schools, what are the advantages of a school ethos, curriculum, and teaching methods which empower students and involve them in solving the very social-economic problems that not only plague their communities, but hinder their own academic success? Instead of making public education an experience where urban students are asked to put up with the many of the same social toxins they face each day in order to “escape” poverty, what if education becomes a weapon to name, analyze, deconstruct, act upon and change the unequal conditions in their schools and essentially disenfranchised communities?

This idea argues that because most public urban schools are in pockets of poverty, these institutions are uniquely situated as community centers for anti-poverty actions. It’s quite justifiable those who suffer from the immediacy of poverty and other social toxins be directly involved in the eradication of these conditions. Thus, urban students, and their communities, must reason with their neighborhood school and local district to provide pedagogy and curricula addressing the conditions of urban life, and foster among them a sense of opportunity and power for altering those conditions.

<http://vorcreatex.com/wp-content/uploads/2012/11/Urban-schools-as-sites-to-contest-inequalities.pdf>

Also see “A comprehensive vision for urban school reform: Ending poverty”

- <http://vorcreatex.com/wp-content/uploads/2012/11/BLPI-Urban-school-transformation-A-comprehensive-vision.pdf>

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APPENDIX 24

Add Citizenship to a district's outcomes of Career and College so this education for critical civic engagement impacts the school and classroom experiences of students of color and so they will be influenced to consider teaching as a career

To make each student's experience at a traditional school one that will influence them to going into teaching as a career, enter a sense of "civic literacy" and "self-determination" into the school's ethos.

Reinforcing the Student Councils idea in APPENDIX 20, global research below shows when/where students have a sense they are regarded and listen to and so are consulted regarding school-related decisions, school climate improves: academics, attendance, behavior, relationships, grad rates, etc.

What's really powerful, there is no research, **none**, showing that when the voices of students are not just respected but validated through responsible school/classroom shared decision-making (<https://www.schoolcouncils.org/>), school climate gets worse. This means, in most cases, it is a school's adults who disregard/ignore student participation.

Recommendations

- Districts emphasizing the 2 C's of "College and Career" readiness must add Citizenship readiness in order to fulfill the district's civic purpose, which is to educate students for self-government
- In doing so, consider these questions:
 - How can we make each traditional public school a democracy?
 - What can students do to help run their school?
 - How can our traditional schools promote classroom morning meetings and bi-monthly whole school meetings?

Let's look at the how the level of student participation proposed here regarding the values of democracy and citizenship can improve the all-over classroom and school student experience.

Research supporting meaningful student engagement in school-related decision-making show such participation reduces:

- stress caused by a lack of a sense of control over one's environment (Kohn, 1993)
- the sense of disenfranchisement—being involved in schooling decisions empowers students, preparing them for citizenship (Loflin, 2003)
- disengagement from the schooling process resulting from the African American schooling experience of mis-education, under-education, or no education (Akorn, 2003; Loflin, 2007)
- powerful risk factors that influence adolescents' well being--need for control, bonding, and sense of meaning (Barnard, 1995; Holdsworth, 2003)

Meaningful student engagement in school-related decision-making promotes:

- higher order thinking skills—evaluation, synthesis, applying, etc.
- self-determination—having ownership of learning and sharing in classroom and school decisions (Scherer, 2008) is democratic self-determination (Hecht, 2002)
- self-actualization—a democratic school culture emphasizes the individual, leading to the full development of each student's uniqueness (Hecht, 2002)
- self-efficacy--countering the relationship among impotency, apathy, and lack of recognition with aggression/violence (May, 1967)
- reviving/evolving, supplementing, and complementing multicultural education—practicing democracy in classrooms and schools is the practice of multicultural education
- sustainability—a sustainable society needs sustainable schools; sustainable schools are democracy schools (Loflin, 2006)

- trust and affirmation from adults and peers, a psychological investment in schooling-- increased cooperation and enjoyment of learning, and community involvement (Fletcher, 2003)
- school connectedness and retention rates; mental, social, and physical health; and, an increase in a community's social capital (Papageorge, 2008)
- the social nature of our brain, both in its modular organization and extended development in that a collaborative classroom management model provides the best school venue for enhancing the brain maturation of students. (Sylwester, 2003)

Ownership of Learning

Currently students are playing four major roles, moving students beyond mere engagement and into ownership of learning (Fletcher, 2008):

- *Students as Planners* Selecting textbooks, creating classroom behavior guidelines, and designing new buildings.
- *Students as Teachers* Helping school staff understand technology; helping communications between adults and youth.
- *Students as Professional Development Partners* Assisting in developing new approaches to differentiating learning, transforming expectations, researching projects, and collecting data
- *Students as Decision Makers* Involvement in curriculum, policy, school climate, on boards of education, grant making, and school assessment to turn around failing schools.

Taking into account students ideas and opinions

In England (Hannam 2001; Tafford, 2003), secondary schools which took into account students' ideas and opinions when making decisions in ways that were transparent, regular, and accessible compared to similar schools that did not, for a significant number of students their participation in school-related decisions:

- Enhanced learning across the curriculum and the full range of academic abilities
- Helped them gain organizational and time management skills
- Supported the learning of communication and collaboration skills
- Facilitated quality outcomes which led to enhanced self-esteem
- Fostered an allover sense of personal and social efficacy
- Brought a greater sense of ownership, and personal empowerment leading to greater motivation t
- Increased feelings of independence, trust, and responsibility
- Required initiative and decision-making
- Significantly lowered disruptive behaviors in classes and hallways
- Improved their attendance—and was significant for the less academic and alienated students
- Suspensions and expulsion were significantly lowered
- Helped school climate became more positive
- Improved the attitudes of teachers and staff
- Significantly lowered school violence
- Brought real-life benefits which enhanced staff-student relationships
- <https://publications.parliament.uk/pa/cm200607/cmselect/cmeduski/147/14705.htm>
- <http://www.publications.parliament.uk/pa/cm200607/cmselect/cmeduski/147/147.pdf>
- [http://www.academia.edu/6298319/Democratic_education_and_learning\](http://www.academia.edu/6298319/Democratic_education_and_learning)

The above research comes from pp 11-13 of "Civic Literacy." See the list of references on pp 17-19 in "Civic Literacy:" <http://vorcreatex.com/wp-content/uploads/2012/08/A-Civic-Literacy-What-does-a-constitutional-democratic-republic-require-of-its-schools.pdf>

APPENDIX 25

Influencing our students of color to consider teaching as a career by dismantling any vestiges of White Supremacy in their traditional public school's culture

"Until you understand White Supremacy, everything else will confuse you." Dr. Neely Fuller

Indeed, our local school districts, like all American districts, are fish in the water of systemic racism and a history of "mis-education" of African Americans.

The foundations of the curriculum of the Indiana Department of Education (IDOE) represent educational practices primarily measuring student achievement on the basis of assimilation into white middle-class norms. The ability of a student to read, write, and do arithmetic at the highest levels is not what is being referred to as white middle-class norms. It is much deeper (Andrade, 2008).

Our current IDOE standards, pedagogy, and measurements of these abilities center on white middle-class epistemologies.¹ Most urban educators, administrators, and school boards assume without question the "superiority" of such white middle-class ways of knowing.

Thus, the path to acquiring those skills is automatically associated with the belief that the "skills" will be applied in the service of the existing power structure--economic, social, and political.

"Can we call the preparation to produce the cultural hegemony of European-elites, education?"
-- Mwalimu J. Shujaa

As found in Robin Diangelo's book, *White Fragility*, the term White Supremacy describes a global social-political-economic [and education] system of structural power and domination based on racial categories privileging white people as a group.

White Supremacy has shaped a system of global European dominance that influences white moral theory and moral psychology and is imposed on America's nonwhites by ideological conditioning--particularly US school systems.

A traditional public school's challenge: Uncover and point out any and all aspects of White Supremacy in the school and the state of Indiana

Because White supremacy has shaped Western political thought for centuries, it is never named. In this way it's rendered invisible, becoming a taken for granted aspect that under-rides all other political and social contracts such as our national and state standards and the curricula validating them.

To the extent a traditional school's staff, faculty, or board do not sense and act to counter the unquestioned predominance of the "whiteness" of European culture pervading IDOE standards and their school according to the "15 Characteristics of White Supremacy Culture (see the next page) they will be enabling White Supremacy in their school.



In 1907, Indiana passed the world's first Eugenics Law legalizing white supremacy

The hidden racism in the “grit” fad

Anti-racist educator Dena Simmons in “Education Update” notes schools and districts have spoon-fed lessons on grit to mostly students of color, *suggesting that we must “fix” them by making the grittier so that they can adapt to---rather than disrupt--racism and inequality in schools.*

Let’s see, “What Happened When [a] School Started to Dismantle White Supremacy Culture”



“White Supremacy Culture. “White Supremacy Culture.” “White Supremacy Culture.” Now that the shock of reading these words has worn off, let’s explore what it is and why we need to dedicate more time to exploring its dehumanizing effect in our schools.

At Visitacion Valley Middle School (VVMS), in the San Francisco Unified school district, our brave staff spent a majority of the 2018-19 school year unpacking White Supremacy Culture (WSC). This took the form of discussions, watching short video clips, annotating readings, and doing some deep personal introspection. We needed to go deeper than our previous conversations about diversity, equity, and inclusion. Like most groups of educators, we had spent a few years dancing around topics of racism and struggled to make lasting change. Some conversations fell flat, and others were superficial. At times, it appeared that we weren't clearly aligned philosophically and did not have a focused call to action. Therefore, it was necessary to create shared understandings and subsequent commitments, which was facilitated by exploring a framework of White Supremacy Culture.

What is White Supremacy Culture?

It is the water we are swimming in. The trouble is we don't even see it. [The Standing Up for Racial Justice coalition](#) defines White Supremacy Culture as "the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to those of People of Color." Don't be confused. One does not have to be a white supremacist to hold these beliefs. we have all been conditioned by exposure to media, parenting, schooling, and our interactions with power structures. Even I, a black educator who has studied ethnic studies and critical race theory, still perpetuate tenets of White Supremacy Culture. I like to think of myself as a recovering perpetrator of WSC. This has included making decisions about curriculum, school partnership, and hiring, without authentically involving teachers or students in the process. As a leader, it is easy to [hoard power](#), claim objectivity in decision-making, or believe that there is only one way to fix education. For a more complete list, see the [15 WSC characteristics](#) from Tema Okun and Kenneth Jones in the 2001 *Dismantling Racism Workbook* . If I can be vulnerable and honest, white educators can and must do the same.

15 Characteristics of White Supremacy Culture

• Perfectionism	• Either/Or Thinking
• Sense of Urgency	• Power Hoarding
• Defensiveness	• Fear of Open Conflict
• Quantity Over Quality	• Individualism
• Worship of the Written Word	• I'm the Only One
• Only One Right Way	• Progress is Bigger, More
• Paternalism	• Objectivity
	• Right to Comfort

Tema Okun and Kenneth Jones,
Dismantling Racism Workbook, 2001

3 Reasons We Need to Dismantle White Supremacy Culture in Schools

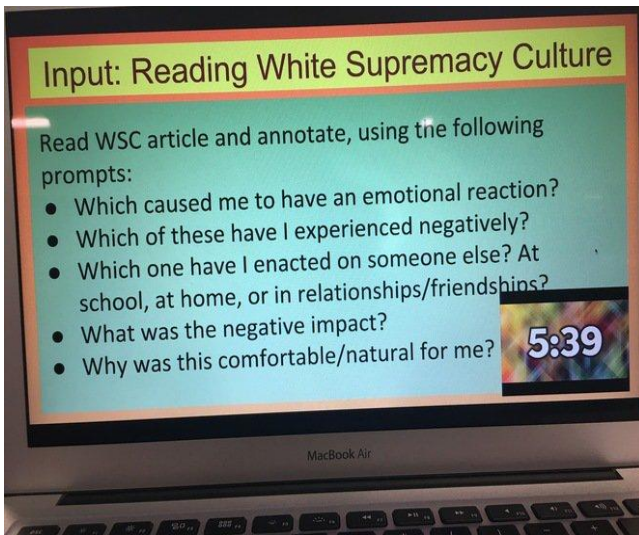
The work to address racism in schools has been called cultural competency, diversity training, and equity. This work has gotten co-opted and watered down, leading to many people talking the talk, without much walk. We can have equity missions plastered on walls and front that we are about closing the opportunity gap, but we don't go deeper than diversity trainings. With respect to race, the foundational issue is White Supremacy Culture, and we must attack the problem head on.

1. WSC dehumanizes people of color. White Supremacy Culture is the silent killer flowing throughout classrooms and school hallways, like carbon monoxide gas. It is invisible and it is toxic. It is time that we detox and make the invisible visible. Dr. Bettina Love writes in her book, *We Want to Do More Than Survive*, "To even begin to attack our destructive and punitive educational system, pedagogies that promote social justice must ... help educators understand and recognize America and its schools as spaces of Whiteness, White rage, and White Supremacy, all of which function to terrorize students of color." ([Love, 2019](#)) It is imperative that we examine these deeply held beliefs—both conscious and unconscious—to build on top of a new set of habits, behaviors, and systems.

These beliefs lead to actions that are dehumanizing to all races of people; however, they have a more drastic effect on indigenous, black, and people of color (IBPOC). They simultaneously tell us that we are not good enough and keep us to the bottom rungs of racial hierarchy if we do not assimilate. White Supremacy Culture also tricks us into thinking that if we change to fit a white model, we can be more valued but still never be white. This change comes at the cost of detaching ourselves from ourselves, which also is dehumanizing. This is true for our staff as well, contributing to racial fatigue and staff sustainability for IBPOC.

2. WSC shuts down learning. For students of color, characteristics of White Supremacy Culture similar to microaggressions hijack the amygdala. Consequently, "all other cognitive functions such as learning, problem solving, or creative thinking stop" ([Hammond, 2015](#)), activating our fight, flight, or freeze response. This can create power struggles, a learning opportunity gap, and as the scholar Monique Morris writes, students being pushed out of schools. Therefore, unexamined behaviors of White Supremacy Culture are preventing students from being comfortable or supported enough to learn and flourish. For example, pushing students to work independently or write before processing verbally can lead to stress and isolation. Another example might be superficially speeding through content or discouraging interruptions for questions. Due to stereotype threat, this is especially problematic when students of color are a numerical minority in a classroom or school. It is imperative that we examine our actions to see if they are further harming students of color, disempowering them, and creating a psychologically hostile learning environment.

3. Dismantling WSC unites staff to work toward being anti-racist. We have seen attempts at creating buy-in fail for initiatives like ethnic studies, mastery-based grading, or [project-based learning](#). This is because we are starting with the branches of the tree instead of the roots. This leads to resistance or failure to follow through, maintaining a status quo of disproportionate outcomes for students based on race. However, when we name oppression, racism, and more explicitly White Supremacy Culture, folks have to determine where they stand, what they value, and why they work in education. This prompts staff to reflect and ultimately declare, "I want to be an anti-racist teacher, but I don't exactly know how." This has the power to unite folks at the foundational level, setting the stage for deeper commitments to learning new strategies, practices, and routines. Thus, we are building a collective purpose and a commitment to learning.



Ready to Go Deeper Than Diversity

At VVMS, we were able to get past defensiveness and excuses and get to the heart of the matter. Our courageous educators got personal, thinking about how White Supremacy Culture shows up in their personal lives and between colleagues. This might include wanting to win an argument, not making space for others to talk, and rushing through meetings. Discussing WSC gave us more impetus to make changes, because we now knew what was happening if we refused: micro-aggressions, dehumanization, widening the opportunity gap, and producing disproportionate outcomes.

As a result, staff were curious to take action to be anti-racist and promote a learning community that did the same. Specifically, this pushed on us to think about and change how we work together: We worked to create [norms](#) that encourage people of color and women to contribute, we shifted the relationship between teachers and administration so that teachers had more input in budget and hiring decisions, and finally, we adjusted the pace of our professional-development plans to emphasize quality over quantity. One teacher, Mary Chirichella added, "Some teachers had the courage to approach others to have tough conversations about micro-aggressions. We are continually navigating the phases of a '[call out to call in culture](#)' with each other."

Further, staff moved to thinking about how our school practices perpetuate WSC and send negative messages to our students. For example, we looked at how our implicit bias when responding to student behavior leads to racially disproportionate discipline incidents and we organically identified restorative practices as a focus for the following year. Lastly, this work connected well with our concurrent work of racial affinity groups, social-justice teaching, and revising our school mission statement.

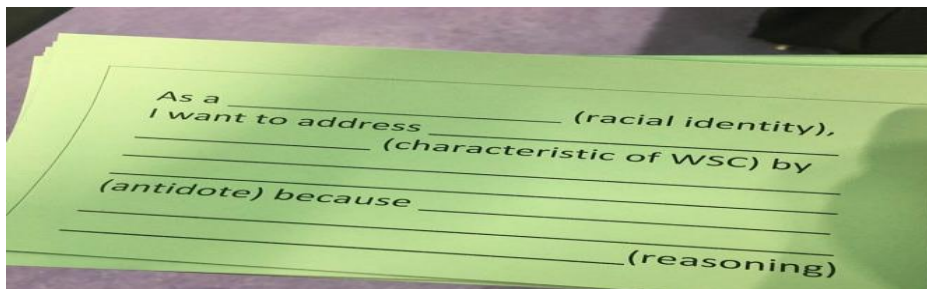
The work of exploring White Supremacy Culture gave our staff a new framework to define our North Star, being an anti-racist school. Consequently, this allows for us to align our purpose with our pedagogy, curricula, policies, decision-making processes, and adult structures. Now our previous work on Culturally Responsive Teaching, use of rubrics, and adding student voice had a theoretical underpinning. This coming year, we are looking at how to build more community in the classroom, how to unify our students across cultural differences, and how to reduce bias in our discipline systems. Now we can get to the work of promoting anti-racism, liberation, and achievement at our school, by looking through the lens of White Supremacy Culture.

Pitfalls and Prerequisites

Racial-equity work is like trying to defuse a bomb and cutting the wrong wire. It can result in white rage, broken relationships, grievances, and further harm to oppressed students. I saw this personally at VVMS, as situations got awkward, uncomfortable, and uncertain. This pushed some folks to identify who they could be safe with, be it for comfort or growth. But this messy middle is precisely when we need to stay curious, be vulnerable, and innovative. Racial-equity leaders must be both intentional and responsive when doing this anti-racist work. Here are two pitfalls to avoid.

The first pitfall is failing to scaffold for white privilege and white fragility. We must name, define, and plan for white fragility, the defensive response by whites when discussing racism. This includes emotions of fear, anger, and guilt, as well as actions of argumentation, silence, and withdrawal. It's important to note that these responses work to maintain current consciousness and white supremacy. ([DiAngelo, 2018](#)).

We should be planning for the righteous rage of IBPOC (Indigenous Black People of Color), but 82 percent of our teaching force is white, so we will also [plan for white fragility](#). Once white fragility is defined and debriefed amongst a team, we can begin to talk about racism, anti-racism, and White Supremacy Culture. Otherwise, white fragility will shut the anti-racist party down; it's an equity consciousness buzz kill, for real.



As a _____
I want to address _____ (racial identity),
_____ (characteristic of WSC) by
(antidote) because _____
_____ (reasoning)

The second pitfall I will offer is avoiding the tendency to externalize the work of dismantling White Supremacy Culture. Yes, this is built into our systems of power, structures, policies, and rules. Yes, it is exhibited by leaders at all levels, including me. But to start, we must go inward. Specifically, we must look at how it shows up in our own lives, in our personal relationships, in between school staff, and in our histories. Further, we must look at how it has affected us and how we have perpetuated White Supremacy Culture. We are the operators of some piece of the education machine, and therefore, if we change our actions, we can change the larger system.

Dreams of Anti-Racist Schools

In my dream, I imagine that educators can become comfortable talking about race and how it informs the work of educating children. For instance, we might see folks making eye contact, leaning into conversations about racial identity, and asking probing questions. Also, we might hear phrases like, "That comment triggered me, it was a micro-aggression," "I think we can do better for our Latinx students," or "This is not consistent with our commitment to anti-racism." I imagine we might even see white folks redirecting their white colleagues and carrying their weight of racial conversations.

Ultimately, we are here to help students empower themselves through education. In my dream, I imagine that [Culturally Responsive Teaching](#), restorative practices, and deeper learning are all alive in classrooms across the United States. In addition, we might see curricula that affirms and engages students of color. We might also see students connecting their identities to their learning and applying it back to their communities to manifest social justice.

In order to build this ideal structure, we must start at the base and engineer for equity. This requires dismantling White Supremacy Culture and building a new foundation for an anti-racist and empowering education. Imagine that.

1. Epistemology is the study or theory of the nature, sources, and limits of knowledge; how or the ways we understand everything; how we cr **how far away one can get from one's community** eate knowledge.

Duncan-Andrade, J. (2008). *The Art of Critical Pedagogy*. Peter Lang Publishers.

About this article by Contributing Blogger July 18, 2019 *Education Week* [OPINION](#) / [Next Gen Learning in Action Blog](#) [Home](#) / [Opinion](#) / [Next Gen Learning in Action](#)

About this blog: From Next Generation Learning Challenges, perspectives from educators engaged in redesigning the future of public schools.

https://mobile.edweek.org/c.jsp?cid=25920011&item=http%3A%2F%2Fapi.edweek.org%2Fv1%2Fblog%2F197%2Findex.html%3Fuuid%3D79375&fbclid=IwAR1At0pxCmmiotP0FyWJLbWISqVurOP2Sdi8l_16dOU9oEGj1X7IOm5ujp4

Also see [The Mind Trust as Whiteness](#)

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APPENDIX 26

Media Literacy--Critical thinking for critical citizenship: Helping students appreciate the politics of reading the word and the world

Educators in the 21st century are slowly starting to appreciate that we no longer live solely in a print-centric world. We are surrounded by a culture filled with visual images and messages, many of which work on subconscious levels--*levels that can take advantage of children and youth*.

"Texts" and "literacy" are not limited to words on the page; they also apply to still and moving images, such as photographs, television, film, and videos. Also included are skills needed to "read" furniture, architecture, commercials, political ads and speeches, sculptures, music, dance, plays—all art forms.

Today, being literate also means understanding wikis, blogs, nings, digital media, and other new and emerging technologies. Yet, many K–12 educators haven't realized the benefits of teaching students with and about non-print media, recognized as an important part of "media literacy."

So-called "fake news" is rising in visibility and influence due to the "attention economy" a concept first developed by Herbert A. Simon in 1971 (<https://www.youtube.com/watch?v=50R21mbILb0>). Many choices are available to us as both consumers and creators of media, and, sadly, it seems as if people have adopted a problematic post-truth attitude: If it's entertaining or meshes with their own views, who really cares if it's true? This makes it easy for creators of "fake news" in a world where digital content is cheap to produce. Sites use sensationalism (sex, violence, children, animals, and the mysterious unknown) to profit from viral sharing, where more clicks equals more revenue.

- The Attention Economy: A race to the bottom of the brain stem
<https://bigthink.com/videos/tristan-harris-the-attention-economy-a-race-to-the-bottom-of-the-brain-stem>
- 5 crazy ways social media is changing your brain right now
https://www.youtube.com/watch?v=HffWfd_6bJ0&t=20s
- Media Literacy
<https://www.youtube.com/watch?v=AD7N-1Mj-DU>
- What is media literacy
<https://www.youtube.com/watch?v=GlaRw5R6Da4&t=6s>
- The importance of media literacy

<https://www.youtube.com/watch?v=ZaMzYDe0taY>

- Media Literacy *Wikipedia*
https://en.wikipedia.org/wiki/Media_literacy
- Teaching and Learning in a Post-Truth World: 21st Century Literacy Skills
 - http://www.ascd.org/publications/educational_leadership/nov17/vol75/num03/Teaching_and_Learning_in_a_Post-Truth_World.aspx
 - <http://www.ascd.org/publications/educational-leadership/mar09/vol66/num06/Teaching-Media-Literacy.aspx>
 - <http://www.ascd.org/publications/books/109008/chapters/Media-Literacy@-21st-Century-Literacy-Skills.aspx>

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APPENDIX 27

De-colonizing Our Traditional Public Education Part I Cultivating Critical Consciousness in Students

What is a high quality education for urban students? Education for Liberation: Education as the practice of freedom

Under No Child Left Behind and due to large amounts of money being used to support charters and vouchers (Sirota, 2014) as well as to influence school boards (Brown, 2014), the move to “reform” public education by privatization has advanced. School reformers talk about a “high quality education” (Hoosiers for Quality Education, n.d.) provided by “great schools” with “great teachers.” Although terms like “great” and “quality” sound good, school reformers offer no detailed definition of a quality education beyond test scores and Indiana’s A-F school and corporation accountability grading system.

However, this advancement and growth has an organized opposition. Those who support the public/civic purpose, not a private purpose of public education, point to 25 years of research on charters (Fitzgerald, 2015). The results of this research are rather blasé. Many charters fare no better than regular schools. This is alarming since traditional schools continue to struggle.

So, it is clear, schooling options are serving the needs of some, but not all children. The current “choice” idea reflects a false binary. It promotes a “one or the other” mentality that avoids open discussions on the limitations of either option. “School choice” justifies the kind of individualism and competition which undermines the common good (Loflin, 2012) cultural and racial minorities need to thrive. It also dodges the possibilities of a 3rd alternative, an option which is aimed specifically at helping urban centers engage those neither public nor public charter schools are reaching in the form of students and families who resist and reject schooling--even to their own detriment (Loflin, 2011.)

The theme of this paper is vital. Educators have to appreciate what a quality education is not by listening to the empty “Great schools!” chant, but by studying how and why certain inner-city students, including working-class whites (Finn, 1999), resist and/or reject schooling. The critical stance of these students is not an isolated phenomenon, but represents a similar reaction by youth around the world to public education (Sewell, 1997) and a school authority (Willis, 1977) that seeks to educate them not in their own self-interests, but in the interests of a dominate culture (Finn, 1999).

These insights compel debate among those who wish to move beyond questioning both charter and traditional schools. It suggests critics spend less time and energy on what they are against and more on what they are for. This can expose the colonial-political purposes of traditional education and the neocolonial-political function of charters, both of which reproduce social inequities and validate normalcy. The level of conformity required by school success gives unfair advantage to the mainstream *and those cultural and racial minorities who are bamboozled into a subservient assimilation.*

- For those not confusing domestication, indoctrination, or colonialism with education, this appendix offers examples of quality teaching and education for urban students: an education for liberation: <http://vorcreatex.com/wp-content/uploads/2016/03/What-is-a-high-quality-education-for-urban-students.pdf>
- As of 2019, “What is a quality education” currently has 238 reads from 25 different countries including the US: <http://vorcreatex.com/wp-content/uploads/2019/11/National-and-International-Responses-Whats-a-quality-education-for-urban-students.pdf.pdf>

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APPENDIX 28

De-colonizing Traditional Public Education Part II

First: De-colonize your mind

“Decolonizing the Mind” is the meaningful and active disciplined practice to heal from the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, spirits and lands.”
-- <http://www.divineforces.org/decolonize-the-mind>

Education or Neo-colonialism?

Comparing the historical and educational situations of Native Americans and today’s “neo-indigenous” African Americans students

“Students quickly receive the message that they can only be smart when they are not who they are. This, in many ways, is classroom colonialism.”
– Dr. Chris Emdin

Urban public school teacher Prof, Chris Emdin uses the term *neo-indigenous* in direct comparison to the experiences of Native Americans and their coerced assimilation via land dispossession and schooling. “The term *neo-indigenous* carries the rich histories of indigenous groups, acknowledges powerful connections among populations that have dealt with being silenced, and signals the need to examine the ways that [current public urban schools] replicate colonial processes.”

From the book, *White Folks Who Teach in the Hood... And the Rest of Y'all Too* by Dr. Chris Emdin
https://www.academia.edu/30984927/From_Culture_to_Pedagogy_A_Review_of_For_White_Folks_Who_Teach_in_the_Hood..._And_the_Rest_of_Yall_Too

Comparing the historical and educational situations of Australian Aboriginals and African Americans students

“We now know that the purpose of the education of those societies conquered by the Europeans after 1492 was to replace their values, culture with those of the colonizers. This paper reviews the past and current schooling approaches of the Australian government which Aboriginal citizens consider colonial and poses the question: does this assimilationist agenda continue today, in a neo-colonial form, with African American students in our urban traditional and charters schools?” – John H. Loflin

<http://vorcreatex.com/wp-content/uploads/2012/11/Education-or-Neo-colonialism-2.pdf>

Comparing the historical and educational situations of First Nation Canadians and African Americans students

“Rejecting school can be a way of maintaining self-esteem if [school] denigrates your own culture.”
-- Amanda Arbouin, Nottingham Trent University, UK on why some students reject education

“Part of the problem is we don’t even listen to our students when they talk about what they want. It’s that old indigenous wisdom that ‘whatever you do for me, without me, is against me.’”

-- Derrick Brooms, University of Cincinnati

“Also at play is the idea of academic dis-identification, or detaching your self-esteem from academic performance, particularly if the curriculum doesn’t seem to apply to your life. -- Amanda Arbouin

<https://www.educationdiver.com/news/de-colonizing-the-curriculum-critical-to-improving-outcomes-for-students/506564/>

Decolonizing education <https://werklund.ucalgary.ca/tandl/decolonization>

"De-colonized education seeks to reconcile today’s education with the past and with the peoples’ present--ensuring that the ideological and self-interests within Euro-centric education are not imposed on Indigenous peoples [and Blacks] and [so] they build their own present [and future] with their own agency and power.”

– Marie Battiste

Videos

[Knowledge as a Key Site for De-colonization](https://www.youtube.com/watch?v=Evxpt0u4tOU)

<https://www.youtube.com/watch?v=Evxpt0u4tOU>

Keep Calm and De-colonize:

- *Buffy Sainte-Marie's call for Canada to “imagine new ways forward”*
https://www.youtube.com/watch?v=k_rKHL60YuA
- *Keep Calm and Decolonize: Walking is Medicine*
<https://www.youtube.com/watch?v=qxDfTlDliAg>

Why decolonizing education is important

- <https://medium.com/@eec/why-decolonizing-education-is-important-77fc6b3e9085>

De-colonizing education conference

- <https://decolonizingeducationconference.wordpress.com/>

De-colonizing School Systems: Racial Justice, Radical Healing, and Educational Equity inside Oakland Unified School District

- <https://files.eric.ed.gov/fulltext/EJ1174506.pdf>

De-colonize the following:

- *District school boards* <http://vorcreatex.com/wp-content/uploads/2019/02/Local-School-Councils-Can-democracy-save-our-IPS.pdf>
- *IPS school uniforms policy* <http://vorcreatex.com/wp-content/uploads/2012/11/School-Uniforms-A-20th-century-response-to-21st-century-challenges-Why-mandatory-school-uniforms-wont-improve-IPS-and-student-voice-will.pdf>. See Appendix 15.
- *Academic rigor* Through practicing academic vigor, academic rigor will be made culturally relevant <http://vorcreatex.com/wp-content/uploads/2019/06/Contrasting-the-relevance-of-rigor-vs.-vigor-to-African-American-cultural-themes.pdf>
- *Standardization* “Standardization and Whiteness--One and the Same?” shows links with standards and White dominance. Focusing on standards actually limits deep discussions around notions of diversity. For example, a focus on standardization has helped to make White dominance and the discussion of race, class, gender, and language virtually invisible in teacher preparation. <https://democracyeducationjournal.org/cgi/viewcontent.cgi?article=1071&context=home>
- *Standardized testing* Gain knowledge of Hoosier contributions to the Eugenic roots of standardized testing—assessments used to rationalize standardization. <http://vorcreatex.com/wp-content/uploads/2016/03/Past-present-Eugenics-standardized-tests-the-politics-of-school-reform-Hoosier-connections-challenges.pdf>.

APPENDIX 29

Stop confusing education with assimilation or conformity to the dominate culture

“Education is never neutral, Paulo Freire informs us; it either colonizes or liberates. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.” -- Patrick Finn on Paulo Freire

Dominate culture defined

According to SparkNotes.com, the dominant culture in America is made up the white middle-class Protestant people of northern European descent. See: <https://www.sparknotes.com/sociology/society-and-culture/section6/>

Assimilation and acculturation defined

- Assimilation: (orig. 1570-1580) bring into conformity, absorb, naturalize
- Acculturation: (orig. 1875-1880) adjustment to the dominant culture; the process of adopting the cultural traits or social patterns of another group

“If schools are trying to socialize me, trying to fit me into society, why should I want to fit into a society where I’m at the bottom?” -- anonymous IPS African American high school student

NCLB: Assimilation into what?

The so-called Standards-Based Education (SBE) movement came out of the 1980s and 1990s, but grew into prominence via the 2001 No Child Left Behind (NCLB) law. Here national standards were the benchmark and standardized tests were the judge and enforcer of how students, teachers, schools, districts, and even states were doing.

“Can we call the preparation to reproduce the cultural hegemony of European elites, education?” -- Mwalimu Shujaa

What’s the significant question here: What is the cultural-political basis of the standards?

Obviously, in America, the basis of the standards is the dominate culture: the white middle-class Protestant people’s culture of northern European descent.

This fits in well with Weilbacher (2012), who asserted that *standardization and whiteness were one and the same!* (emphasis mine). See: [The Mind Trust as Whiteness](#).

The clear fact that “standards” of the SBE are Euro-centric is nothing new. And, it is clear that the purpose of schooling is to have students acquire the [cultural capital](#) of the “the white middle-class Protestant people of northern European descent” needed to function in the USA. Again, there is little inherently wrong with standards *per se* or SBE standards, the issues are: standards for what, standards for whom, standards for what social order? Finally, *qui bono?* who benefits from the hegemony of standards based on America’s dominant culture?

Therapist: What is the purpose of school?

Student: To make us proper.

Therapist: To make who proper?

Student: To make Negroes proper.

-- From a 2013 conversation between an often suspended 15 year-old African American male Special Ed student from Arlington HS and his family therapist

Educate vs. assimilate

Education/educate comes from the Latin *educere* or *educe* to “lead out” or “draw out/bring out” or develop what is latent and potential in the uniqueness of each student.

Assimilation reflects the banking system

Paulo Freire describes the “banking system” of education as one that limits the scope of action allowed students to one where they passively receive, file, and store “deposits” of knowledge or information (e.g., facts/ideas) from the teacher into their minds (“containers”) which is later “withdrawn” for the test or other uses.

The banking model reinforces a lack of critical thinking and knowledge ownership in students which in turn reinforces the dominant culture.

“Education for whites is indoctrination, for Blacks it’s subjugation.”

– James Baldwin, author, social activist

The alternative the banking system of education

Problem posing education encourages students to think and actively solve the problems they face every day. Here the student is a person with prior knowledge ([funds of knowledge](#))—valuable knowledge gained by living and being a member of their own culture. This can be capitalized upon to reach greater results than the banking model which fails to take advantage of this prior knowledge.

Weilbacher, G. (2012). Standardization and Whiteness: One and the Same? A Response to “There Is No Culturally Responsive Teaching Spoken Here.” *Democracy & Education*, 20 (2), Article 15.

- <http://democracyeducationjournal.org/home/vol20/iss2/15>
- <https://democracyeducationjournal.org/cgi/viewcontent.cgi?article=1071&context=home>

Note too, Weilbacher’s paper influenced the commentary, “[The Mind Trust as Whiteness.](#)”

See Appendix B, C and D in [What is a high quality education for urban students?](#) for more on the difference between education and assimilation.

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APPENDIX 30

Make learning how to read a political act

“Schools are political sites. Having a place (school) to socialize children, initially makes sense. A society has a duty to prepare the young to fit in. Yet, *qui bono?*: Who benefits from this set up? For example, who defines basic knowledge? In fact, who decides who defines what knowledge needs to be “common”? Whose interpretation of “facts” and history are perpetuated as reality? These questions must be asked because schools are political sites which reproduce the social hierarchy (https://en.wikipedia.org/wiki/Cultural_reproduction). Moreover, what is most disturbing and thus most challenging: was America’s public school system created to educate all children?”

-- John Harris Loflin, [What is a high quality education for urban students?](#) p. 3

“Whoever controls the schools...controls the future.” -- Anonymous

Whether we want to admit it or not, our public schools are political sites. With Indianapolis schools under the influences of neo-liberal corporate reform (privatization), education has a business-economic purpose, not **a purpose of self-discovery or critical citizenship**. The politics and power disguised by the emphasis of economics of literacy benefit some more than others, especially those at the top of the economic order. This same political result which maintains the power of the mainstream, does not happened for those at the bottom of the economic order where economics is seen at the only purpose of literacy.

With decades of failure around having students reading at the 3rd grade level by 3rd grade, or the 8th grade level needed for basic citizenship, past approaches and today's business model have both failed to work, notably for students of color and working-class whites.

What is needed is making the purpose of literacy political. In fact for African Americans, *learning how to read is an existential act*, and act of survival.

Rebel Literacy

Such an appreciation of the political significance of literacy can be understood by the concept of "rebel literacy." In late 2009, writer and social justice activist Mark Abendroth published *Rebel Literacy: Cuba's National Literacy Campaign and Critical Global Citizenship*. See: <https://litwinbooks.com/books/rebel-literacy/>

It was the story of perhaps the world's greatest educational accomplishment of the 20th Century, and critical educators of the 21st Century must not overlook the work ordinary Cubans, many in their youth, contributed toward what they saw as "nationalism and internationalism of emancipation." It was a program based on a "Literacy for liberation and a humane and democratic global political economy."

Note this review from Prof Peter McClaren: "In highlighting various dimensions of community and egalitarianism as revolutionary values that still intrinsically animate youth culture in Cuba, Abendroth not only advances a powerful critique of US educational imperatives that link educational performance with possessive individualism, earning capacity and the ability to consume, but also makes a powerful case for critical pedagogy and popular education as a transnational social movement—in fact, a way to make people's power a reality, a way of life, a possible praxis.

See: "Guided by a Red Star: The Cuban Literacy Campaign and the Challenge of History" https://pdfs.semanticscholar.org/a484/55ce02c91c235f8a660736afd44f35378791.pdf?_ga=2.171002656.1489637000.1579552585-266876642.1579552585

Literacy with an Attitude

Literacy with an Attitude: Educating Working-Class Children in Their Own Self-Interest by Patrick Finn (<https://prezi.com/ajmkecojmzyq/literacy-with-an-attitude/>) sees literacy as a political act. "Literacy is powerful right of citizenship. The role of teachers is not to help such students to become middle class and live middle-class lives—most don't want it. Education rather should focus on a powerful literacy—a **literacy with an attitude**—that enables working-class and poor students to better understand, demand, and protect their civil, political, [economic] and social rights."

Powerful literacy leads to positions of power and authority. This is the type of empowering education and critical literacy skills the children of upper- and middle-class people receive.

Functional literacy is what working class students get: the mere ability to meet the reading and writing demands daily life and while it makes a person productive and dependable--it also assures and she/he is not troublesome.

APPENDIX 31

“We want to do more than survive”

Abolitionist teaching and the pursuit of educational freedom

“Abolitionist teaching” describes our current system as the “educational survival complex,” a system built on the suffering of students of color in which they are never educated to thrive, only to survive.

Abolitionist teaching says:

- The US educational system is maintained by and profits from the suffering of children of color
- Instead of trying to repair a flawed system, educational reformers offer survival tactics in the forms of test-taking skills, acronyms, grit labs, and character education
- Slogans and rubrics such as “best practices,” “grit,” and “No Excuses” are instruments of white supremacy
- Education “is an industry that is driven and financially backed by the realities that dark children and their families just survive”
- Teach for America’s well-meaning volunteers for, who spend two years in the inner city, are nothing more than “educational parasites [who] need dark children to be underserved and failing--which supports their feel-good, quick-fix, gimmicky narrative”
- Educators must teach students about racial violence, oppression, and how to make substantial change in their neighborhoods through radical civic initiatives and movements

Traditional public school teachers must consider a vision for schools and curricula—one that uses past and present tactics of the abolitionists to re-imagine education for students of color. Abolitionist teaching’s vision for schooling would be a “pedagogy of abolitionism”--i.e., one that:

- fights for social justice inside and outside of school
- challenges systematic oppression
- battles supremacist assumptions
- accounts for the experiences of the marginalized
- recruits students to be teachers and mentoring them throughout high school and into college and paying for their schooling
- has no standardized testing--yes, there are tests, but they are not high-stakes and have nothing to do with a billion-dollar industry
- has no police, no dogs, no metal detectors, and no suspensions
- has as many therapists and healers and counselors as teachers, because what educators don't talk about is the generational and everyday trauma, regardless of race and nationality, that children are dealing with, and
- has it's teachers live in the school's community and be paid more than they're paid now.

The notes are from Bettina L. Love's book *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*

- [http://www.ascd.org/publications/newsletters/education-update/dec19/vol61/num12/Abolitionist-Teaching-in-Action@-Q\\$A-with-Bettina-L.-Love.aspx](http://www.ascd.org/publications/newsletters/education-update/dec19/vol61/num12/Abolitionist-Teaching-in-Action@-Q$A-with-Bettina-L.-Love.aspx)
- <https://www.kirkusreviews.com/book-reviews/bettina-love/we-want-to-do-more-than-survive/>

Videos

- <https://livestream.com/schomburgcenter/events/8597267/videos/188915870>
- <http://culturallyresponsiveleadership.com/bettinalove1/>
- <https://www.cityclub.org/forums/2019/09/06/we-want-to-do-more-than-survive-abolitionist-teaching>
- <https://www.c-span.org/video/?458837-1/we-survive>

APPENDIX 32

Beyond Testing: Seven Assessments of Students and Schools More Effective than Standardized Tests

Deborah Meier & Matthew Knoester

The title tells the reader much of what is in *Beyond Testing*. Meier and Knoester use 7 types of "un-standardized" *assessments* that they argue are better than standardized assessments.

"Assessments" is in italics because they use the term far more broadly than most in education, seemingly to mean anything that might include discussion of student performance or school quality.

The seven "assessments" they describe are;

- student self-assessments,
- teacher observations of students and their work,
- descriptive reviews,
- reading and math interviews,
- portfolios and public defense of student work,
- school reviews by outside experts, and
- school board meetings and New England town meetings.

The book also includes a brief discussion of the authors' views of the role of education in a democracy.

- <http://vorcreatex.com/wp-content/uploads/2019/11/Beyond-Testing-Seven-assessments-of-students-and-schools-even-more-effective-than-standardized-tests.pdf>

Also see: Using multiple measures to re-define success"

- http://www.ascd.org/ASCD/pdf/siteASCD/policy/Using-Multiple-Measures-to-Redefine-Success_ASCD.pdf

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APPENDIX 33

A Learner's Bill of Rights

I am a human being. I have an innate ability to learn. I was born full of wonder, curiosity, and motivated to learn. I view myself and I expect others to view me as capable of learning.

1. I have a right to a safe learning environment.
2. I have a right to accept myself as I am and to be accepted as I am.
3. I have a right to be respected and to define success in my own terms.

Why Black and Latino males don't go into teaching and what to do about it

4. I have a right to learn at my own speed and in my own way.
 5. I have a right to ask whatever questions I have, to say I don't understand, and I have a right not to understand.
 6. I have a right to be different, to have my own culture, opinions, and values.
 7. I have a right to think for myself, question authority and challenge facts.
 8. I have a right to express my own views without ridicule.
 9. I have a right to need extra help and to ask for it.
 10. I have a right to be treated fairly and to understand the grading process.
 11. I have a right to evaluate my teachers and how they teach.
 12. I have a right not to base my self-worth solely on my academic performance.
 13. I have a right to my own expectations and limitations, to change my mind, to give up, to succeed, to fail.
 14. I have a right to make mistakes, to risk, guess, to have more than one way and one chance to show what I have learned.
 15. I have a right to be a part of the decision making process that concerns my education, classroom, and school—with my involvement determined progressively by my age and grade.
- What A Learner's Bill of Rights is and is not
Objective: To preserve the child's integrity, self-worth, and innate curiosity
<http://vorcreatex.com/wp-content/uploads/2012/06/What-a-Learners-Bill-of-Rights-is-and-is-not.pdf>
 - A Learner's Bill of Rights in English
<http://vorcreatex.com/wp-content/uploads/2012/06/A-Learners-Bill-of-Rights-1.pdf>
 - A Learner's Bill of Rights in Spanish: Carta de Derechos del Aprendiz:
<http://vorcreatex.com/wp-content/uploads/2012/06/Carta-de-Derechos-del-Aprendiz.pdf>
 - A Learner's Bill of Rights in Hungarian: Tanuloi Jogok Nyilatkozata
<http://vorcreatex.com/wp-content/uploads/2012/06/Tanuloi-Jogok-Nyilatkozata.pdf>
 - LBR on YouTube
https://www.youtube.com/watch?reload=9&v=4xCV7rWU_cQ
 - Get a more in-depth understanding of how and why a LBR was created view the PowerPoint presentation given during the 16th Annual International Democratic Education Conference in Vancouver, British Columbia in 2008 here:
<http://vorcreatex.com/wp-content/uploads/2012/06/LBR-PowerPoint.ppt>

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APPENDIX 34

A question for Rigor vs. Vigor: Which concept is more academically appropriate and culturally relevant for each traditional school student, especially African Americans?

As a result of Bill Dagget's re-envisioning the traditional "Three R's" as "Relationships, Relevance, and Rigor" (see <https://preilly.wordpress.com/2008/06/05/the-three-rs/>) much debate has occurred. Any number of schools uses the term "rigor" to describe how they want students to learn and study.

Vigor is more academically appropriate for each student

The public and educators want more **rigor** because it reflects high expectations which lead to self-control and maturity. Proponents say rigor requires a depth of studying that really makes students think--and think deeply--giving them the academic discipline needed for career, college, and citizenship. All of this is true.

"Vigor includes rigor." -- Joe Bowers

Proponents of **vigor** say we can have the same amount and quality regarding long hours (longer school days/years) doing constant hard work in deep research, but without the sense of drudgery and exciting, and that the "rigor" is even fun.

"Vigor is bigger than rigor." -- Mark A. Thompson

<https://www.youtube.com/watch?v=NZzUgNfu0iU>

"Vigor not rigor: Schools should be dream driven, not data driven" -- Barry Lane

<https://www.youtube.com/watch?v=wKbX7B97luo>

Vigor as more culturally appropriate for African American students

Vigor fits Augusta Mann's "Nine Recurring African American Cultural Themes":

<http://vorcreatex.com/wp-content/uploads/2016/03/Augusta-Mann-Recurring-African-American-Cultural-and-Educational-Themes-Practices-and-Patterns-1.pdf>

- | | |
|---------------------------------|-----------------------------|
| • Spirituality | • Realness |
| • Resilience | • Personal Style/Uniqueness |
| • Humanism | • Emotional Vitality |
| • Communalism | • Musicality/Rhythm |
| • Orality/Verbal Expressiveness | |

Before accepting the need for **rigor**, looking more closely at the definition will help:

- | | | |
|-----------|------------|--------------|
| • strict, | • severe, | • inflexible |
| • harsh | • obsolete | • stringent |

Does any of the above sound like a good description of a learning environment we would want for children?

Look more closely at the definitions for **vigor**:

- | | |
|----------------------|------------|
| • drive | • force |
| • active strength | • flourish |
| • energetic activity | • vitality |

Does not vigor sound like a far more engaging and purposeful learning environment.

Contrasting the relevance of academic rigor vs. academic vigor to African American cultural themes

<i>Augusta Mann's Nine Recurring African American Cultural Themes*</i>	<i>Rigor</i>	<i>Vigor</i>
Spirituality pervades the traditional African and African American ethos. It's based on the belief that all elements in the universe are of one substance (Spirit) & that all matter, animate or inanimate are merely different manifestations of the God force (Spirit)	No "Spirituality" is academically inappropriate; it's not rational	Yes Spirituality gives learning its aliveness & purpose
Resilience is the conscious need to bounce back from disappointment & disaster and to have the tools of humor & joy to renew life's energy. Resilience is related to verve. Verve is desire for creative extemporaneousness-a sense of utter antipathy for the mundane and monotonous, the ability to focus on & handle several issues at once. The idea of transformation (the process of becoming better) is informed by two distinct yet interrelated ideas, <i>verve</i> & resilience.	No "Verve" is academically inappropriate: it's too close to emotions & not logical or linear enough	Yes It is verve that drives inquiry/learning; verve gives rigor the "life" it needs to be real & authentic
Humanism describes the African view of the whole world as <i>vitalistic</i> (alive) & this <i>vitalism</i> is grounded in a sense of goodness.	No Humanism is not grounded in science	Yes Essence of vigor is vitality & aliveness
Communalism denotes awareness of the interdependence of people. One acts in accordance & the notion that the duty to one's family & social group is more important than individual privileges & rights.	No Purpose of rigor not chiefly communal	Yes Informs community sustainability
Orality/Verbal Expressiveness refers to the special importance attached to knowledge passed on through word of mouth & the cultivation of oral virtuosity.	No Orality is not as academic as writing	Yes Adds to, not subtracts from, academics
Realness refers to the need to face life the way it is without pretense. It's manifested by frankness of manner, casualness in social transactions, contempt for artificiality & falseness in human conduct, & an aversion to formality & standardization.	No Seen as having little to do with academics & studying	Yes Gives substance/ authenticity to purpose of academics
Personal Style/Uniqueness refers to the cultivation of a unique or distinctive personality or essence & putting one's own brand on an activity. It implies approaching life as if it were an artistic endeavor.	No Seen as having little to do with academics & studying	Yes Drives the depth/breadth of both rigor & vigor
Emotional Vitality expresses a sense of aliveness, animation, & openness conveyed in language, oral literature, song, dance, body language, folk poetry, & expressive thought.	No Seen as having little to do with academics & studying	Yes Matches perfectly with essences of vigor
Musicality/Rhythm demonstrates the connectedness of movement, music, dance, percussiveness, & rhythm, personified through the musical beat. Also implied is a rhythmic orientation toward life. Rhythm, the fundamental principle of human behavior, reigns as the basic ingredient of African American expressiveness.	No Musicality/ rhythm seen as having little to do with academics/studying	Yes Musicality/ rhythm adds to spirit/climate of academic study in classroom

Rigor: strictness, severity, or harshness www.dictionary.com/browse/rigor?s=t

Vigor: strength; vitality; energetic activity; intensity; healthy growth www.dictionary.com/browse/vigor?s=t

Rigor is about the levels/depth of thinking: recognizing/supporting/planning/assessing levels of thinking. It is not about: harder worksheets, AP/Honors courses, higher level books, or more work.

Vigor: Vigorous, dynamic, and enthusiastic learning; interactive, innovative, and collaborative environments; growth focused; organic and authentic; and reflective for teachers and students.

*<http://vorcreatex.com/wp-content/uploads/2016/03/Augusta-Mann-Recurring-African-American-Cultural-and-Educational-Themes-Practices-and-Patterns.pdf>

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APPENDIX 35

Strength-Based Learning Plan

A proposal to dismantle the normalcy of our traditional public schools

“There is no dis/ability without normalcy.” -- John Harris Loflin

“The problem’s not the student with learning disabilities; it’s the way normalcy is constructed to create the ‘problem’ of the learning disabled child.” -- paraphrased from L. Davis, “Constructing Normalcy”

“I’m not deaf, you can’t sign. You have a signing disability. I’m normal.”
-- paraphrased from L. Davis, “Constructing Normalcy”

A student deemed “Special Ed.” gets an IEP (Individualized Education Plan). Historically, IEP concepts show a pre-determined focus on a student’s weaknesses as compared to the “standards” whether actual, perceived, or implied. Also, research exposes the socio-political-cultural agendas which purposely leave out race, class and gender, and strength-based views of humanity when developing special ed policies. See links to “Constructing Normalcy” and “The Hunt for Disability.”

Since IEPs are based on deficit models of students (what they “can’t do”), a Strength-Based Learning Plan (S-BLP) is suggested. Including the special education diagnosis, an S-BLP will also “diagnose” a student’s strengths (interests, talents, and uniqueness), emphasizing what they “can do” and thus mandating services to foster each student’s self-actualization.

- Summary of S-BLP
<http://vorcreatex.com/wp-content/uploads/2017/04/Summary-The-Strength-Based-Individualized-Learning-Plan.pdf>

Dismantling normalcy presents an unprecedented and truly transformational concept which can lead to the reduction of special education referrals and outcomes such as suspensions and expulsions—especially for African American males.

- Proposed S-BLP Forms
<http://vorcreatex.com/wp-content/uploads/2019/02/S-BLP-Forms.pdf>

References

- Constructing Normalcy: The Bell Curve, the Novel, and the Invention of the Disabled Body in the 19th Century
<http://vorcreatex.com/wp-content/uploads/2017/04/Constructing-Normalcy-The-Bell-Curve-the-Novel-the-Invention-of-the-Disabled-Body-in-the-19th-Century.pdf>
- The Hunt for Disability: The New Eugenics and the Normalization of School Children
<http://vorcreatex.com/wp-content/uploads/2017/04/The-Hunt-for-Disability-The-New-Eugenics-and-the-Normalization-of-School-Children.pdf>
- [*In 1907 Hoosiers legalized normalcy. In 2017 Hoosiers discredited and abandoned normalcy*](#)
PowerPoint from Critical Race Studies in Education Association Conference 05.30.17 IUPUI

APPENDIX 36

Civic Literacy: Education for Citizenship

What does America's constitutional democratic republic require of its traditional public schools?

"True democracy doesn't use education to move the worker-citizen from unskilled to skilled. Instead, it relies on education to position every citizen to govern. This project of democratic education can be carried out only by educators with the critical commitment to act on behalf of freedom and social justice that serve as a model for their students to discover their own personal power, social transformative potential, and most of all their spirit of hope." -- Antonia Darner (1997)

Literacy and numeracy are each fundamental for participation in our community, but so is the knowledge and capacity of citizens to make sense of their democratic society. Since the democratic way of life is built upon opportunities to learn what it is about and practice how it might be led, civic literacy is the capacity of students to experience democracy inside and outside of their public school. Civic literacy embodies the knowledge, skills, and decision-making activities students need to participate and initiate progress in their classroom, community, and the greater world. It is the foundation by which a democratic society functions: citizen self-determination as a means to create avenues for peaceful change. This is what our democracy requires of its schools.

"We must remove the contradictions in our culture that embrace democratic ends for its schools, but resists the actual practice in schools of the democratic means from which the ends cannot be separated." -- The Institute for Democracy in Education

A Civic Literacy: What does a constitutional democratic republic require of its schools?

- <http://vorcreatex.com/wp-content/uploads/2012/08/A-Civic-Literacy-What-does-a-constitutional-democratic-republic-require-of-its-schools.pdf>

"A history of democratic education in American public schools: Schools in a democracy and democracy in schools + Discussions and recommendations" concerns issues of democratic education in urban schools and civic engagement by urban students

- <http://vorcreatex.com/wp-content/uploads/2012/08/A-history-of-democratic-education-in-American-public-schools.pdf>

First Amendment Schools: Helping students be active citizens while in their schools

- <http://vorcreatex.com/wp-content/uploads/2012/08/First-Amendment-Schools-Helping-students-be-active-citizens-while-in-their-schools.pdf>

APPENDIX 37

School shared decision-making: Multicultural education for the 21st century

Since the early 1970s, multicultural education has been a part of the foundation of American public schools. It opened the classroom door to mutual understanding among students, students and teachers, as well as adults in the community.

Amy Gutmann, in her essay, “Challenges of Multiculturalism in Democratic Education” argues that multi-culturalism and its appreciation of cultural and linguistic diversity is no longer enough.

It meets only half the intellectual and moral challenge of the democratic role and responsibility of public education.

Consequently, she suggests multi-culturalism expand politically, not just pedagogically, by teaching students the civic virtue of mutual respect and its understanding through practice. That is, teaching students how to engage together in respectful discussions in which they strive to understand, appreciate, and, if possible, resolve school and classroom disagreements, including those that may be partly rooted in cultural differences.

Mutual respect that rests only on student cognition of cultural diversity is an incomplete democratic virtue. Recognition needs to be accompanied by a willingness which is enabled by an ability to deliberate about politically relevant disagreements.

This evolves by practicing classroom and school democracy, where students must, along with others, ask and act on the answer to the democratic question: How do different people/groups share the same space? This is much different from studying Chinese American history and taking a test, playing the African djembe at a school cultural fair, dressing up like Indians for Thanksgiving, or learning one of the songs by Jimmy Rogers, the father of country music.

This is authentic multiculturalism: practicing shared decision-making in classrooms and schools.

<http://vorcreatex.com/wp-content/uploads/2012/11/Shared-decision-making-Multicultural-education-for-the-21st-century-Pamphlet.pdf>

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APPENDIX 38

Collaborating with students to help them create the world they will inherit

Marked Lives, Dreamed Lives:

Bringing 21st Century Adolescence Back to Dialogue

What makes the co-construction of a new alliance between school-adolescent-family and community topical, necessary, vital and imperative?

The 21st century started with one of the most significant and profound educational emergencies of all times. The following elements characterize this crisis:

1. the progressive loss of trust in the institutions in the adult world;
2. the destruction of communities and the solitude of families; and
3. the absence of new paradigms able to interpret and face changes underway, with the subsequent oral awareness of the impact on young generations and on the planet of two revolutions underway: digital and bio-technological.

The fourth revolution, as Luciano Floridi defines it (2018), which is transforming the world, does not find any critical space yet in educational curricula. A sort of “anthropological mutation” of **digital adolescence** is taking place which may appear as a surprise to the world of adults and in particular to all those who are in charge of education.

A dialog-based approach: Generously, carefully, and profoundly listening to adolescents

Conversations can represent an effective “counter device” (Agamben, 2006) capable of fighting dementia and digital solitude (Spitzer 2013, 2016), and of contributing to co-construct a new educational alliance based on responsibility, commitment and understanding. Dialogue is an inclusive practice where the entire education community is involved, *which is generously, carefully and profoundly listening to adolescents*.

Dialogue, as a bridge with and between generations, develops higher awareness and critical skills with respect to the continuous and sudden changes underway, and provides the ability to imagine the future.

In this article, the possibility to co-construct a new educational alliance between students-school-families- community is analyzed. School leaders and teachers, and school democracy “coach facilitators” of this process are in charge of generating dialogue, facilitating it, and helping to open.

View “Marked Lives, Dreamed Lives” paper here:

https://www.academia.edu/38345752/Marked_Lives_Dreamed_lives_21_century_Adolescents_back_to_Dialogue_31_01_2019_en-2.pdf

Published in *Springer Nature*, 2019 by Marco Braghero at marco.braghero@gmail.com.

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APPENDIX 39

Youth Participatory Action Research (YPAR)

Getting our traditional public school students to do meaningful research exploring how they can make changes in their school and in education which will influence them to consider teaching as a career

Democratic Anti-Oppressive Education via Participatory Action Research (PAR)

If educators are concerned with promoting democratic and anti-oppressive values within classrooms and schools, YPAR is the most fitting. YPAR aligns with the goals of both democratic and anti-oppressive conceptions of education. Arts-based approaches are most helpful when working with students who are exploring meaningful research around **how students make changes within their own educational institutions**.

Democratic Anti-Oppressive Education via Participatory Action Research

https://www.academia.edu/38267987/Playing_for_Participation_Democratic_Anti-Oppressive_Education_Participatory_Action_Research_and_Possibilities_Within

- Youth Rising: Centering Youth Voice in the for Equitable and Inclusive Schools
https://www.academia.edu/36779889/Equity_by_Design_Youth_Rising_Centering_Youth_Voice_in_the_Quest_for_Equitable_and_Inclusive_Schools?auto=download
- Democratizing schools for improvement through youth participatory action research
<http://cojeel.org/wp-content/uploads/2018/03/JEELSI1Article2.pdf>

- Six Summers of YPAR Learning
https://www.academia.edu/37524040/Six_Summers_of_YPAR_Learning_Action_and_Change_in_Urban_Education
- YPAR Teacher Tool Kit
https://www.colorado.edu/education-research-hub/sites/default/files/attached-files/pju_teachers_toolkit_final_version_sio_last_edits_done.pdf
- Activating student voice through YPAR: policy-making that strengthens urban education reform
<https://www.tandfonline.com/doi/abs/10.1080/09518398.2018.1478154>
- Combining Youth Organizing and YPAR to Strengthen Student Voice in Education Reform.
https://www.researchgate.net/publication/281785583_Combining_Youth_Organizing_and_Youth_Participatory_Action_Research_to_Strengthen_Student_Voice_in_Education_Reform
- Writing Toward Change across Youth Participatory Action Research Projects
https://www.academia.edu/37589383/Writing_Toward_Change_Across_Youth_Participatory_Action_Research_Projects
- Collaborative inquiry: Youth, social action, and critical qualitative research
<https://actionresearchplus.com/collaborative-inquiry-youth-social-action-and-critical-qualitative-research/>
- Confronting the urban civic opportunity gap: Integrating YPAR research into teacher education
https://gse.rutgers.edu/sites/default/files/confronting.jte_2016.rubin_abuelhaj.graham.clay.pdf

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APPENDIX 40

Democracy Prep

How a school used Civics to challenge students to “change” their world

Our constitutional multicultural democratic republic is a mess: Can civics education help?

Kevin Mahnken asks the experts, and many agree that if there's a way out, it's through education. Teaching the realities of American government and politics to students was a foundational mission of public education; but decades of inattention and a general aversion to bringing politics into the classroom has led to a decline in civics instruction. Over the past few years, a growing consensus has formed around more and better civics in the classroom as an antidote to our democratic morass.

Generation Citizen: Three things adults can do to empower students to live a political life

Amid this time of political decline, “young people feeling compelled to take action is not necessarily sufficient on its own,” writes author and Generation Citizen founder Scott Warren. Instead, he proposes “three specific but fundamental transformations we can make to help lift up young people as real and legitimate political players.” In a new excerpt from his book, *Generation Citizen: The Power of Youth in Our Politics*, Warren points to the value of richer civics education and proposes lowering the voting age, as well as advocates for a democratic system that puts equity at the forefront.

Teaching Democracy: How one school has packed civics and activism into its DNA

Just ask a poll worker. We vote less often than other developed nations, our rates of volunteering have plummeted, and less than half of us could pass a citizenship test. Perhaps that's why political scientists cheered when a recent study found that alumni of Democracy Prep Public Schools vote at much higher rates than their peers. Students at the schools study social change and debate current

events; even more strikingly, [they complete an impressive array of civics-centered requirements to graduate — from writing policy briefs to petitioning lawmakers.](#)

The network's founder, Seth Andrew, says that Democracy Prep is doing work that should be replicated across the country. "I think every school should have a civic purpose. Ours is just more explicit about it than most." [The first story in our four-part series is a deep look into the charter school network and the role education plays in curbing our civic ignorance and polarized politics.](#)

Read more on Democracy Prep here: <http://vorcreatex.com/wp-content/uploads/2019/11/Democracy-Prep-How-a-school-uses-Civics-to-challenge-students-to-change-their-world.pdf>

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APPENDIX 41

See what 9 and 10 year olds can do: Prairie Creek 4th and 5th grade students share energy-saving study

On March 20, 2019, the Prairie Creek Community School students from Gabe Meerts's 4th- and 5th-grade class presented at the monthly Northfield, Minnesota C.O.W.S. (Conversations On the Wonder of Science) event at Carleton College.

http://www.southernminn.com/northfield_news/community/article_f97e07a9-395d-56b4-b41e-61fda9a15545.html

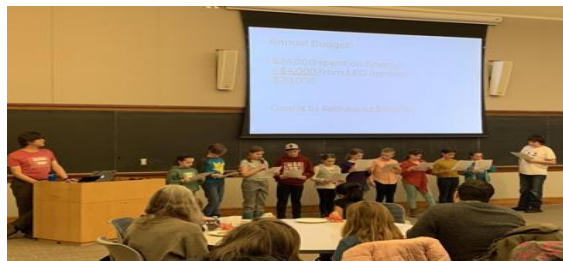
The children shared a several month-long study on lighting and energy use in the school. During the project, the students studied current usage and the money, and energy that could be saved by transitioning to LED lighting inside and outside the school building.

With financial support from an Xcel grant, the children's investigation resulted in a complete retrofit, completed this month. The new lights will use an estimated one third as much energy and save the school \$4,000 a year in energy bills.

"I was surprised we got this far. At first it started out as a simple thing studying energy. Then when we did the light audit, we realized we should change all of our lights to LED," said Mr Soltis, 4th grade.

The children also showcased a video they created, "The Shocking Adventure," that documented the project. They also discussed ideas for future energy saving initiatives at home and school.

"I think the COWS presentation was fun to do and I hope that it made other people think about what they can do to help against climate change," said Claire Vanorny, grade 5.



Prairie Creek 4th- and 5th-graders present the findings of an energy-saving study at the March Conversation on the Wonders of Science event at the Weitz Center. As a result of the study, the school will switch to LED lighting, saving an estimated \$4,000 a year in energy bills.

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APPENDIX 42

Three kinds of teachers: Ganstas, Wanksta, and Ridas

APPENDIX 18 looks at Dr. Prudence Carter's attempt to appreciate today's Black students. Let's look at Dr. Jeffery Duncan-Andrade's efforts to grasp the "kinds" of today's teachers.

What are the characteristics of a highly qualified urban educator?

Discussions concerning the type of pedagogy needed to improve achievement for low-income children of color are increasing. This is very significant in light of the NCLB mandate: "Every classroom will be staffed by a highly qualified teacher." The ideas of Dr. Jeffery Duncan-Andrade are important because he studies exceptional urban educators.

Beginning in 2002, Andrade developed 3 critical inquiry groups of South Central LA teachers: 2 serving 6–12 and 1 serving K–5 teachers. He used research emphasizing "cariño" (care)--action research described as a means for "emancipatory change." The educators were picked because their students did well by traditional standards (test scores, grades, college-going) and by the standards of critical pedagogy (critique of structural inequality and oppression, critical reading of the word and their world, individual and collective agency for social change).

Andrade identified specific "basics" of effectively teaching poor and non-white youth in urban classrooms:

- authentic caring
- critical pedagogy
- culturally relevant pedagogy
- social justice pedagogy

Missing from the past data, according to Andrade, is how such basic ideas help us understand the purpose, process, and pedagogy "driving" these effective educators. In addition, absent were comprehensive studies providing evidence supporting his contention that these "basics" close the achievement gap while at the same time providing students with the tools to effectively navigate in and transform the larger society.

A pedagogical theory for low-income youth of color: Why do some teachers fail where others succeed?

Andrade's review of research on low-income and non-white urban schools, where low achievement results were virtually predictable, reveals similarities among the teachers consistently effective. To clarify the data, he created a paradigm to:

- describe 3 types of teachers serving in the classrooms
- identify core principles across practices
- link practices and achievement levels.

The Gangstas: These teachers have a deep resentment for most parents, students, and neighborhood members and are generally dissatisfied with their job, the school, and the broader community. They aggressively advocate for ineffective and repressive school policies such as zero-tolerance discipline policies and tracking. In staff meetings, these teachers deliberately sidetrack or bully forthright discussions of racism, structural inequalities, and social and economic justice. They are present in virtually every school where students are suffering. Fortunately, they are not the majority of urban teachers.

The Wankstas: These are the majority of the teachers in urban schools. The expression is usually attributed to hip-hop artist 50 Cent. He describes the "Wanksta" as the person who is always talking

about what he/she is going to do, but never delivers. In Andrade's paradigm, the term is not a put down. Wankstas, he notes, are the result of a natural human instinct: self-protection.

Andrade found most teachers come to the urban classroom with the full intention of becoming effective. It doesn't take long before they realize they've been poorly prepared and will be poorly supported as professional if they continue to work in urban schools. This professional disrespect impacts on their belief they will improve as teachers. The little hope that they maintain resides in their relationships with students. When students are disinterested and sometimes blatantly disrespectful, the majority of teachers begin to lose faith. They find it increasingly difficult to rationalize being hurt—and sometimes humiliated—by youth, while also enduring professional disrespect from outside the school. They stop believing they've signed up for a lifelong mission to be an agent of change, and start finding reasons to dis-invest and excuses for their inability to create classrooms where ***all*** students learn. They're Wankstas, and not Gangstas. They still talk about wanting to be able to educate all their students. They're not emotionally invested like Gangstas who spend significant amounts of energy disliking students and the neighborhood around the school.

Rather than risk caring unconditionally for students who may not return that care, these teachers become emotionally detached from their calling and the outcomes of their work. They avoid the emotional risks accompanying the critical self-reflection required of teachers wanting to make a concerted effort to change their practice. Instead, they end up in the “survival mode,” blindly following the latest school or curriculum reforms, student discipline fads, and teacher transfers.

Still, Andrade believes Wankstas, although deeply troubling at one level, also hold promise because they can and will improve if the conditions that support that growth present themselves in a compelling and accessible way. Many of the “go along to get along/get a head” Wankstas could eventually help *cultural straddlers*, though not *non-compliant believers*.

The Ridas: “Rida” is a popular cultural term referring to people who can be counted on during times of extreme duress. It's often referenced in hip-hop with the expression, “ride or die,” meaning that Ridas are people who would sooner die than let their people down. There are almost always a few Ridas in schools where students are suffering but, like Gangstas, they are the exception.

Ridas are consistently successful with a broad range of students. They risk deep emotional involvement with most of their students and they're sometimes hurt due to those investments. The depth of relationships with students allows them to challenge students and get notable effort and achievement.

Ridas are often uncommitted to the larger school structure because they perceive it as morally bankrupt and hesitate to take on any challenge that would mean time away from their direct service to students. It's often the case that Ridas remain at “failing” schools--it's the only logical path they see to work with the students they care so deeply about while still being able to pay their own bills.

What distinguishes Ridas?

Andrade points out Ridas because they use a social justice pedagogy--a set of teaching practices aimed to create “equitable social and academic outcomes.”

An *equitable education* suggests resource allocation based on context, which would include attention to funding and teachers, but in a manner paying closer attention to the specific needs of a community. An equitable education is better defined as a Culturally Relevant Education in that it is designed to address the material conditions of students' lives (i.e., social toxins such as poverty, inadequate housing, unemployment, gangs, alcohol/drug abuse, police brutality) while maintaining a high level of intellectual rigor. This is different from “cultural competency” (Loflin, 2009) which may not have the wider-scope of Culturally Relevant Education.

At the same time, an equitable education encourages students to embrace the socio-cultural richness of the community as a resource, rather than as a barrier to be overcome.

Five pillars of effective practice of teachers who are Ridas

Andrade's research led him to pull together the various characteristics of the outstanding urban teachers he observed or worked with.

Pillar No. 1: A critically conscious purpose

Andrade asked Ridas why they teach. They said they believe their students, specifically low-income disenfranchised children of color, are those most likely to change the world--the ones with the least to lose and so most likely to be willing to take the risks necessary to change a society. Teaching with this broader view and objective characterize educators with a *critically conscious purpose*.

In fact, Andrade discovered these students were not necessarily the teacher's favorite, but the "bane" of the teacher's existence; these potential agents of change were not prone to follow class rules, but rather to test and/or break them.

As a result of such a critically conscious purpose, **their classrooms didn't mirror middle-class education**. These teachers worked at understanding the history of the communities where they worked and the people living there. They also formulated a critical awareness and analysis of structural and material inequities their students had to face and deal with on a daily basis.

They re-defined success for their students. Ridas talked to students about using school as a way to return to their communities, rather than as a strategy for escaping the neighborhood. They developed curriculum reflecting critical thinking, enabling a sense of hope and purpose that students could be well-educated critical agents of change fighting for their communities and *a more just world*.

They did not pretend their teaching is politically neutral, making sure students understood the two essentials of freedom--to think and act critically for themselves, and their community.

Pillar No. 2: A distinctive sense of duty to students and the community

To make his point, Andrade quotes Carter G. Woodson regarding the idea of a leader vs. a servant:

You cannot serve people by giving orders as to what to do. The real servant of the people must live among them, think with them, feel for them, and die for them. The servant of the people is down among them, living as they live, doing what they do and enjoying what they enjoy. They may be a little better informed or have some experience some of the other members haven't, but in spite of this advantage they should have more humility than those whom they serve.

Rida teachers viewed themselves as members of the communities where they taught. They invested in students many had written off as hopeless. They saw those students as members of their community they couldn't simply disregard.

This was reflected in the following series of traits Andrade saw in each teacher he studied:

- They wanted to be at the school and wanted work with "challenging" students.
- They took risks with their students, curriculum, and ways of teaching.
- They saw access to students as a privilege, not a "right" of their profession.
- They described teaching in urban schools as "a way of life" not a job.
- They associated their teaching with "the struggle" for human dignity and justice.
- They described being a teacher as "who I am, not what I do."
- They were not afraid of the neighborhood, and had a committed and consistent presence in the school's community--building relationships with parents, siblings, families, and community stakeholders. Some chose to live in the community and though it did not guarantee success, it did help teachers to "know what goes on" and this created an added dimension to their connection with the students and their families.

Pillar No. 3: Preparation

The teachers Andrade worked among were always at, or near, the top of their school's traditional measures of student success, despite having (and many times accepting in mid-year) students their colleagues had forced out of their classrooms. Although these achievement patterns suggest they were already excellent educators, each spent a tremendous amount of time preparing for class. This counters a not-uncommon notion that good teachers don't have to prepare.

Ridas constantly prepared. Their intense commitment to preparation gave them expectations of success rarely found in low-achieving schools. Andrade saw time spent preparing lessons and units fostered “a contagious level of excitement, passion, and belief in the curriculum they delivered.”

Pillar No. 4: Socratic sensibility

The teachers in Andrade's study lived out a “Socratic sensibility” by striking a delicate balance between the confidence in their ability as teachers and frequent self-critique. They constantly reflected on their practice and their relationships with students in an effort to get a little bit better each day. To aid in this process, they encouraged all types of visitors (parents, teachers, future teachers, and university professors) to their classrooms. They were particularly open to those who were critical.

Pillar No. 5: Trust

That trust is important in a teacher–student relationship should not be surprising to anyone. Andrade found Rida-level teachers don't expect trust and try to earn it daily. Ridas know from Woodson's, *The Mis-education of the Negro* and Watkins' *White Architects of Black Education* (2001), that to many our public schools represent a history of colonialism and repression.

“Can we call the preparation to produce the cultural hegemony of European-elites, education?”

-- Mwalimu J. Shujaa, American educator

To some students and families, this makes public schools “the enemy.” Ridas accept this and realize that no matter how good their intentions, as staff in an urban school, they're connected to that history. This awareness allows them to be conscious of this obstacle to building trust with students and the community. It helped them to understand the importance of standing in opposition to district school policies that were oppressive, racist, punitive, and that do not challenge the cycles of social and economic inequalities, but actually reproduce them.

Evidence of building trust was clear in every aspect of their teaching, from their curriculum, to their grading, to their classroom management policies, and to their pedagogy. For example, these teachers were indignant about student failure which they saw as their own failure.

Raising the human element of educational attainment

Don't forget, Andrade's teachers were at the top of their schools in many of the ways by which we traditionally measure success (test scores, literacy and mathematics acquisition, grades, attendance, graduation, and college enrollment).

Andrade discovered each reached this achievement because they focused on *raising the human element of educational attainment* most schools don't measure. Knowing great teaching will always be about relationships, these teachers focused on the human element by making sure students had:

- a positive self-identity,
- a clear purpose for attending school, and
- a justifiable hope that school success will be rewarded in the larger society.

For most low-income children, particularly low-income children of color, there is little in the history of schooling or the broader society that would solidly justify any of those three beliefs.

From: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

APPENDIX 43

How “Rida” teachers can engage traditional public school “trouble makers”

Part A

“The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom.”

-- bell hooks, *Teaching to transgress: Education as the practice of freedom*

“There are 3 kinds of black, brown and poor white urban students. *Cultural mainstreamers* conform to the language and life style of the dominant white middle-class culture because that’s what normal people do. *Cultural straddlers* want to associate with the dominant white culture, but also want to associate with their family and neighborhood culture. The *non-compliant believers* don’t want anything to do with the dominant white culture.”

-- Dr. Prudence Carter, *Keepin’ it real*

Major characteristics of a counter-culture community of practice

A counter-cultural community of practice recognizes the existence of a dominant set of institutionalized norms and practices in our public schools and classrooms. The community of practice intentionally sets itself up to counter those powerful norms and practices.

1. The achievement of outstanding individuals is put in perspective

The achievement of outstanding individuals using their success to escape the severe structural inequalities of poverty can't always be viewed as positive.

In fact, these isolated cases only reinforce the dominant negative stereotype which suggests that only an exceptional few “who have what it takes” can find success in urban schools and that success is partially defined by their ability to leave their community to join a more “successful” one. This is the story of *cultural mainstreamers*, and some *cultural straddlers*.

*This concept is helpful because **the traditional model of success** in America is built on individualism and **does not include developing a social consciousness** which leads to collective public action against inequities.*

Quite the contrary, this model of achievement contributes to reproducing the current social order by reinforcing a “survival-of-the-fittest” paradigm that legitimizes inequitable opportunities and outcomes.

To counter this traditional idea of success, a school/classroom counter-culture community must emphasize the development of structures supporting success and collective consciousness for all its participants rather than a select few.

As well, when urban students try to “go along to get ahead” and so no attempts are made to challenge and counter inequalities they face in school, consequently nothing changes. “Successful” students simply perpetuate pitfalls, barriers, and issues, leaving the school the same as it was and for those who follow.

Non-compliant believers know this directly disrespects the “Fight the power”/“keepin’ it real; keepin’ it right” political character of global youth culture by presenting a false choice: “*going along to get ahead*” or *school failure*.

2. The concept and issue of “double-consciousness” is put in perspective: How critical pedagogy enables a critical consciousness

A viable counter-culture seeking to make academic excellence and collective achievement normal in urban schools **raises the political awareness of African American students regarding the critical “double-consciousness” demanded of them if they are to succeed in school and the larger society.**

“Double-consciousness” (Du Bois, 1903-1996) is the effect black people in America experience by having to struggle with an awareness of one's self as well as an awareness of how others perceive them--the sense of always looking at one's self through the eyes of others, and measuring oneself by the values of others. This is a problem because the danger of double consciousness resides in conforming and/or changing one's identity to fit the perception of others.

A critical double-consciousness is realized when a person faced with this internal battle **is able to develop a critically conscious response** to these conditions. Such a person is able to acquire the

- mechanical skills (**an explicit understanding of the rules and codes of power**) so necessary to navigate oppressive social conditions/institutions
- critical skills to analyze and resist the hostility he or she endures and to develop a strong sense of self and community.

This means developing a “private self-consciousness” of acute self-awareness and introspection such that one is examining one's inner feelings and emotions and not preoccupied with how others view them.

Du Bois refers to the development of private self-consciousness as a means to empowerment. The critical pedagogy used in the counter-culture community helps foster this kind/level of awareness.

3. The issue of oppositional behavior is put into perspective: Transformative resistance as a useful strategy for achievement

Throughout the development of urban public education there is a history of urban students resisting and rejecting their schooling experience through their disruptive or oppositional behaviors. Dr. Carter calls these students *non-compliant believers*.

Now “*Rida*” urban teachers who seek solidarity with urban students regarding their resistance and rejection of public schooling, and for these non-compliant students themselves, there is now both understanding and support for their concerns in Solorzano and Delgado-Bernal's (2001) concept of “**transformative resistance.**”

What's brought to understanding the achievement gap is the idea that not all resistance is harmful (Akom, 2003). Non-compliance and/or oppositional behavior by students (forced by law to attend a dropout factory where in many cases they have less than a 50% chance of passing ISTEP and/or graduating) may not only be a political act, but a mentally healthy response to a situation where success has the possibility of being defined as shutting down one's “private self-consciousness” and critical awareness—denying one's personal experiences/reality and virtually becoming invisible—in order to graduate.

Through this powerful idea, Solorzano/Delgado-Bernal distinguish among forms of resistance—some of which are more personally and politically empowering for the student, other students, teachers, the school, and the community:

- **conformist** (self-serving): the student messes school up for themselves and everyone else too
- **self-defeating** (self-destructive): the student gets expelled
- **transformative** (self-actualizing/self-realizing): the concept of an individual and/or collective resistance resulting in positive and transformational change for the student(s), school, and the community.

"The right of all children to learn and become productive citizens compels each employee of IPS to contribute to an environment conducive to learning and instruction through the appropriate methodologies so that all children will develop life skills and become self-actualized individuals."

-- IPS Instructional Mission, found during the fall semester 2005
on a wall in hallway just outside the main office at Northwest H.S.

Oppositional resistance can be conceptualized as a set of shared values, beliefs and attitudes that reject dominant social norms and thus can contribute to behaviors that make it difficult to do well in school and achieve in general.

"It is the duty of a citizen in a free country not to fit into society, but to make society."

-- John Holt, author *How Children Learn*

However, in a counter-culture community, resistance can be transformational and enable *non-compliant believers* to stand in opposition to oppressive, racist, or punitive school policies, making the curriculum relevant to the everyday struggles by challenging the negative stereotypes of them in school, and engage in local political struggles over quality of life issues in their neighborhood.

4. The issue of an equal educational system vs. an equitable educational system is put in perspective

"If our society did not have this social compact around unequal funding, then people would not make entire life choices on the basis of access to school districts, and realtors would not be able to use public schools as selling points."

-- Duncan-Andrade & Morrell, *The Art of Critical Pedagogy*

Policymakers must find the courage to commit resources to addressing unequal and inadequate school funding policies. A policy for truly equal funding would be a step in the right direction. However, Andrade/Morrell do not believe the ultimate goal is an equal education for all. Instead, to be a truly great society America must have an **equitable educational system**.

An *equal education system* believes that everyone should get

- the same education (America has not done this yet)

An *equitable education* believes that people should receive

- an education specific to the needs (social, economic, linguistic, political) of the people being served as defined by their circumstances
 - *this would not mean less or more, but different*
 - *the resources and pedagogy would match the specific needs of the community*

An equitable educational system: The end of "one-size-fits-all" normalcy

"If such a thing as a psycho-analysis of today's prototypical culture were possible...such an investigation would needs show the sickness proper to the time to consist precisely in normality."

--Theodore Adorno, *Minima Moralia*

A great and enlightened 21st century public school system would have an *equitable educational system* which would automatically

- move away from educational practices that primarily measure student achievement on the basis of assimilation into white middle-class norms.

The ability of a student to read, write, and do arithmetic at the highest levels is *not* what is being referred to as white middle-class norms. It is much deeper.

The use by our current educational system of curriculum, pedagogy, and measurements of these skills centering around white middle-class epistemologies. (Epistemology is the study or theory of the nature, sources, and limits of knowledge; how (the ways) we understand everything; how we create knowledge.) Most urban educators, administrators, and school boards assume without question the “superiority” of such white middle-class ways of knowing.

Thus, the path to acquiring those skills (K-12 public education) is automatically associated with the belief that the “skills” will be and/or must be applied in the service of the existing power structure (economic, social, and political). This is not an issue for the *cultural mainstreamers*. It can be an issue for “*straddlers*” but is definitely a barrier for non-compliant believers.

Now this would be fine if all students in US public schools were white and middle-class. The problem is in urban districts, most students are not; yet, the system has continually served the interests of middle-class whites over them. (See Watkins’ 2001 book, *The White Architects of Black Education*.) This is so powerful and pervasive, and thus dominant and persuasive, some families, students, and teachers of color see the trade-off as worthwhile. Even fewer see the system for what it is and consciously maintain a critical consciousness.

But, for most, our existing public school system translates into poor students of color and (even working-class urban white students) choosing between two distinct cultural worlds, that of

- their family and community
- the existing power structure.

No educational system in a multi-cultural democratic society should force large portions of its children to make such a choice.

An equitable education system nurtures students’ cultural identities, promoting the use of their school success in the service of their communities--educating urban students in their own self-interest.

Critical Pedagogy and one-size-fits-all

Not all children learn at the same pace or in the same ways, even though schools mostly operate as if they do.

“Our Alliance is proposing a shift away from high standards for uniformity to high standards for diversity.” -- from Lynn Stoddard, Founding Member Educating for Human Greatness Alliance

Thus, inequitable outcomes of schooling that result from one-size-fits-all pedagogical practices **should be attributed to social design rather than student inadequacies.**

Almost all schools in America sort students on the basis of age, and they frequently sort them even further using faulty measurements of ability. See Oaks, (1986): *Keeping Track: How schools structure inequality*.

The application of critical pedagogy requires educators to challenge the existing one-size-fits-all pedagogical and assessment models. This requires an understanding that students enter public schools with different zones/levels of development and preparedness which provide tremendous opportunities for educators who are prepared and willing to:

- **diversify the strategies they use for**
 - motivation
 - instructional pedagogy
 - academic support
 - social support

Organic intellectualism: Strength-based orientations to help urban students stand out

"All [people] are intellectuals ... but not all [people] have in society the function of intellectuals."

-- A. Gramsci

According to Gramsci, each person has a level of intelligence. It results from the interaction with the world and these interactions are most always constrained by such factors as race, gender, and class.

The fact that each student experiences the world differently means each comes to school with different forms of intellectualism. However, school is often ill-equipped to identify/develop a student's "organic intellectualism." Instead they end up sorting so-called intellectuals from so-called non-intellectuals through teaching methods that value the ability to acquire and reproduce information--using specific formats within rigid time frames, leaving organic intelligence of urban students unrecognized, unappreciated and thus underutilized in school.

Gramsci also argues that public schools are often the social institution used to validate this unnatural social division, one where an individual is cast as either

- *Homo sapiens* (one who thinks/works with his or her mind) or
- *Homo faber* (one who labors/works with his or her hands).

Gramsci's concept should bridge the division between thinker and worker and **replace it with a paradigm that values the intellectual potential in all people.**

To help our urban public school educators (especially the *wankstas* and *ridas*) move toward an appreciation of the variety of individual "organic intellectual" natures, they must consider Arnold Skromme's 1989 book, *The 7 Ability Plan: Seven Bell Curves for Each Student*. It supports the "organic intellectualism" concept with 6 hidden abilities not tested in school which go beyond the academic (memory/analytical abilities):

- | | | |
|--------------|------------|---------------|
| • creativity | • empathy | • motivation |
| • dexterity | • judgment | • personality |

"Funds of knowledge" Teachers and schools must be better equipped to identify the most acute issues in the social context of urban schools so they can develop and implement **pedagogy that investigates and draws from the lives of urban youth.**

Remember, this is exactly what Carter noted was why some students don't want to be in school: "Non-compliant believers don't relate to school because it fails to link the concrete values of education to the deeper understandings of their own economic, social and political realities."

Rather than presenting the neighborhood as a place students rise above, Luis Moll has referred to these contexts as a student's "funds of knowledge." That is:

- **teachers must equip themselves to draw from the knowledge students bring to school.**
 - knowledge that is often not in their textbooks but is acquired from the streets, family cultural traditions, youth culture, and the media.

5. Going to college is put in perspective: The limitations of the "college going" culture: A middle-class ideology which ignores pertinent problems of urban communities.

The liberal model of urban education reform makes the mistake of attempting to replicate the schooling ideology of the middle class, emphasizing a "college-going culture." In so doing, it all but

- **ignores the material conditions of urban communities, which are more pertinent to the lives of students.**

An education with relevance: Increasing college eligibility

Let's be clear, urban students should go to college at rates equal to their more affluent counterparts. The point here is a schooling environment that emphasizes the relationship between education and the most pressing conditions in the community, **an education with relevance**, *is most likely to produce notable increases in college eligibility*.

Those truly interested in the (personal, cultural, social, economic, political) self-determination of urban students advocate for an urban education model that:

- utilizes critical counter-cultural communities of practice (4Cs),
- developing a critical and engaged citizenry with
 - a democratic sensibility that
 - critiques and acts against all forms of inequality.

A **counter-cultural community of practice recognizes** *the existence of a dominant set of institutional norms and practices. The community of practice intentionally sets itself up to counter those powerful norms and practices.*

Making college a realistic option for *non-compliant believers*

The unique lives and conditions of urban youth deserve an education system that accomplishes two goals in concert with one another:

- preparation to confront the conditions of social and economic inequity in their daily lives, and
- access to the academic literacies (reading, writing, math) making college a realistic option.

This approach to reform is a **double investment in urban communities**:

- it provides pedagogy/curricula lending immediate relevance to school in the lives of urban youth.
- it also works to break the cycle of dis-investment of human capital in urban communities by
 - creating graduates who recognize their potential agency to improve urban centers and their neighborhoods,
 - rather than seeing them as places to escape.

These prospects offer:

- urban students--a renewed sense of purpose with regard to school,
- urban neighborhoods--the necessary human and institutional capital to contribute to its social, economic, and political revitalization.

7. *The place and purpose of Standard English is put in perspective: Language of Wider Communication (LWC) and social justice: Standard English as the language of power*

Urban students need to understand, interpret, and produce in LWC, developing linguistic competencies and literacy skills for jobs, school, and citizenship. It is also an important part of critical pedagogy and the Cycle of Critical Praxis. If urban students can't read/write in the LWC, they can't:

- adequately critique or refute texts they do not understand
- reason with and/or critique the *status quo* in its own language.

Powerful literacy vs. domestic literacy

Since public schools are institutions designed to maintain the *status quo*, literacy is different for the working classes than it is for those who are expected to achieve powerful status in society. Therefore, students of the upper middle classes receive powerful levels of literacy reflecting the positions they will inherit. *Powerful literacy* concerns the ability to analyze, evaluate, synthesize, and apply.

"Education is never neutral, Freire informs us; it either domesticates or liberates"

-- Patrick Finn *Literacy with an Attitude: Educating working class children in their own self interest*

Finn, in his 1999 book, *Literacy with an Attitude*, notes most urban students receive instruction in *domestic literacy*, a combination of:

- performative literacy--decoding, sentence structure knowledge
- functional literacy--reading *USA Today* or completing a job application.

Finn suggests schools maintain a basic level of literacy so the masses are employable and content, but not so much that they will seek power. There is no effort to educate the masses to such a high level they'll want to change anything.

Learning how to read and write as a political act

This aspect of the LWC (aka Dr. Lisa Delpit's "Language of Power") reveals the political importance of literacy. Historically, urban residents lack the political capital to look out for their own self-interests. As a result, for urban students, learning how to read and write--enhancing the potential of political power-- becomes a political necessity, and thus a political act. Literate citizens can

- know the basics of democracy and self-rule
- better understand and engage in public issues
- elect virtuous leaders
- sustain the delicate balance between liberty and order.

We can't forget in the mid-1950s, Septima Clark ("freedom's teacher"/"Queen mother" of the Civil Rights Movement) and Miles Horton (Tennessee's Highlanders School) began a literacy program on John's Island, SC. This Citizenship School **related the idea of literacy with liberation** and was created to organize/promote voter registration and civic involvement for social justice. Later Ella Baker and Charles Cobb organized the SNCC Southern Freedom Schools in 1964. The Mississippi schools also related literacy and political power.

8. Pedagogy of poverty: Responses to unruly students by urban teachers are put in perspective

In many urban classrooms students simply refuse to just sit still, be quiet, and listen. Urban children recognize the importance of learning, but some are unwilling to assume a submissive posture in rigid schools which routinely deny them a sense of curiosity, autonomy, culture, and self-worth. So, in many instances, educators are unable to engage students in meaningful learning experiences. Students become bored, alienated, or disruptive. This is the case for *non-compliant believers*.

Some students refuse to recognize the authority of the teacher to the point that the teacher gives up on the class or the teacher shifts to the role of uncompromising dictator, regaining some semblance of control, and then interpreting the authoritarian approach to be the most effective one for urban students. This is the typical "*Wangsta*" scenario.

Due to the negative stereotype of the unruly inner-city child unable or unwilling to stake a claim to her or his education (Hass, 2010), it's usually students and families who get blamed for these discipline issues, and the stereotype is reinforced.

Pedagogy of poverty: Penal pedagogy

Insert into this scene the culture of poverty "experts" who place the causes of problems with students and their families. Their solution is a pedagogy of poverty:

- one-size-fits-all standards-based instruction
- "back to basics" drill-and-kill scripted instruction
- tracking
- high-stakes testing
- zero-tolerance discipline policies
 - enforced by threats of placement or actual placement in "soft jail" alternatives for those who do not "fit in" (Tailoring teaching sites, 2007).

This view of urban students is particularly disturbing because they come from those educators and policy makers **who live outside urban communities**. As well, the pedagogy of poverty enables the "school to prison pipeline" with which Michelle Alexander in *The New Jim Crow* (2010) is concerned.

Finally, a new study has further complicated the challenge of discipline in urban schools, determining little correlation exists between zero-tolerance policies and well-behaved students (Goodwin, 2011).

Ruby Payne, the more widely read educator associated with this view, claims teachers should teach their students to examine individuals who have attained prosperity, learning the hidden rules of wealth creation. Payne believes teachers should be trained to "provide a window of escape" for individuals who are intent on improving their economic lot. Her model promotes a concept of success based on

- individualism,
- "escaping" the neighborhood, and
- wealth accumulation rather than on critical thinking and social change.

This goes against the values of a school community counter-culture of practice.

Part B

Our traditional public schools as major sites for major social transformation

Educators have long testified and research has long demonstrated that schools with large shares of economically disadvantaged children become overwhelmed by factors that interfere with learning.

According to Andrade and Morrell (2008), one cannot examine and become intimate with the problems of American urban schools without also becoming aware that *the answers are much broader than simply improving the academic achievement of a subset of students*.

Simply put, our serious social ills--particularly the inherent "social toxins" which characterize urban poverty--are major factors influencing school success. These "social toxins" are (Ginwright, 2010):

Inter-personal

- | | | |
|------------|---------------|-------------------|
| • violence | • shame | • nihilism |
| • fear | • uncertainty | • loss of control |

Structural

- | | | |
|----------------------|---------------|------------------|
| • poverty | • health care | • nutrition |
| • family dislocation | • racism | • exodus of jobs |

What is profound and challenging, when a student and teachers create and carry out on a continuous basis a counter culture community of practice, our urban public schools ***become important sites of intervention***, interventions the intent of which is to remove the social toxins.

Andrade/Morrell recommend: resources be used to address directly the context of urban life/poverty shaping the lives of students and their community; focusing on pedagogies which challenge the social-economic inequities confronting urban youth; helping schools, and teachers most directly in the development and implementation of a *critical pedagogy* and curricula that address the conditions of urban life, and so *develop a sense of power among students for altering those conditions*.

Thus, this is neither about, "Can children of poverty learn?" Of course they can. Nor is it not about success as defined by overcoming poverty and leaving the neighborhood. Here, say Andrade/Morrell, schools and students will actively survey, study, evaluate, challenge, and diminish--through *urban school activism*--the very issues/barriers of poverty that can hinder their school success. Why encourage students to escape the neighborhood and leave it as it was or even worse for those who follow? Why not use the school as the site of intervention and social change, and academic success as the purpose of this intervention? This way the children get educated and the community improves.

From: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

APPENDIX 44

A Culturally Sustaining Pedagogy

“It is not the job of public education to have students choose between the school’s culture and their home culture.”
-- John Harris Loflin

“Culturally Sustaining Pedagogy (CSP) seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling.” -- Dr. Django Paris

In 1995 Gloria Ladson-Billings published the landmark article “Toward a Theory of Culturally Relevant Pedagogy.” Since then, countless teachers and university-based researchers, have been inspired by what it means to make teaching and learning relevant and responsive to the languages, literacies, and cultural practices of students across categories of difference and (in)equality.

Yet, are the terms “relevant” and “responsive” are really descriptive of much of the teaching and research founded upon them? Do they go far enough in their orientation to the languages and literacies and other cultural practices of communities marginalized by systemic inequalities to ensure the valuing and maintenance of our multi-ethnic and multi-lingual society.

CSP seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling. In the face of current policies and practices that have the explicit goal of creating a mono-cultural and mono-lingual society, research and practice need equally explicit resistances that embrace cultural pluralism and cultural equality.

<http://vorcreatex.com/wp-content/uploads/2016/03/Culturally-Sustaining-Pedagogy-Advancing-culturally-relevant-teaching.pdf>

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APPENDIX 45

A Pedagogy of Confidence: Teaching through a student’s frame of reference

The brain connects new information to what it already knows

Since the brain connects new information to what it already knows, finding each students frame of reference is essential to teaching.

This is one of the points Dr. Yvette Jackson makes in her book, *The Pedagogy of Confidence* where she shows educators how to focus on students’ strengths to inspire learning and high intellectual performance. Jackson asserts that the myth that the route to increasing achievement by focusing on weaknesses (promoted by policies such as NCLB) has blinded us to the strengths and intellectual potential of urban students. This devalues the motivation, initiative, and confidence of dedicated educators to search for and optimize a student’s unrecognized/disregarded potential. *The Pedagogy of Confidence* dispels this myth and provides practical approaches to rekindle educators’ belief in their ability to inspire the vast capacity of their urban students.

- <https://www.youtube.com/watch?v=Gaf693nxUuo>
- https://www.youtube.com/watch?v=zoxHHe3_Edl
- <https://www.youtube.com/watch?v=oDq9aR0LCcA>

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APPENDIX 46

A Pedagogy of Recognition

Meeting the need of culturally and linguistically diverse students for positive recognition while helping their teachers reconstruct and redefine the purpose of education

It is vital that stakeholders recognize the existence of **culturally and linguistically diverse students** by acknowledging their humanity through legitimizing the unequal conditions and struggles they face in school. Educators must engage youth in curricular and pedagogical experiences that seek to raise the consciousness of students through critical thinking and dialogue.

A pedagogy of recognition focuses on the human, and interpersonal actions and processes needed to facilitate agency and change among students. There are 5 pedagogies of recognition needed to foster the intellectual, academic, and political development of public school students:

- relational
- curricular
- pedagogical
- contextualizing
- transformative

Recognition helps educators see how social, political, and economic conditions impact students--helping them reframe the conceptual bases of their work by challenging them to interrogate the (in)effectiveness of their class-room practices. The ultimate goal is to help teachers reconstruct and redefine the purpose of education for urban youth in U.S. schools.

This is what educator Louie F. Rodriguez asserts. He bases his new schooling on Max Van Manen's concept of "Pedagogy of Recognition" which are relationally driven pedagogies because they foster identity formation while raising the existentially necessary critical consciousness of culturally and languishingly diverse students.

Rodriguez wants to "problematize" the concept of recognition, particularly for urban youth, and introduce a new urban education around pedagogy which will help schools to understand, examine, and "help rectify" the social, political, and economic conditions that plague marginalized communities of low-income youth.

Perhaps due to his minority status, Rodriguez knows urban public schooling is inherently a socio-political actuality. Urban teachers must foster the academic, cultural, and especially the political development of youth, he "reweaves" the ways urban schools conceptualize their understanding of youth in low-income schools.

"Thanks to our pedagogical responsibility and influence, we have the power to recognize; a power that has been given to us by the child and that can be observed when the transformational effect of recognition occurs."
-- Max Van Manen

Dr. Rodriguez also knows that equal attention must also be placed on questioning the institutional power structures that legitimize or deny recognition. Negative recognition, or denying a person's or group's existence, he sees as counterproductive and it typically continues to perpetuate the distrust culturally and linguistically diverse students and families have regarding public urban school systems.

The very practicality and direct relevance of these methods of recognition is why Rodriguez believes urban students (and their families) who have experienced years of social, cultural, political, and intellectual alienation, may be ready for a new kind of pedagogical experience in urban schools.

[Validating the lives of urban students: A Pedagogy of Recognition](#)

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APPENDIX 47

Cultural competency is not enough: Advancing culturally relevant pedagogy as politically relevant pedagogy

“It was not just that the African American teachers at Indianapolis Attucks shared the same culture as their students, it was that they shared the same politics.” -- John Harris Loflin

The purpose of this concept is to examine culturally relevant teaching as a political pedagogy and a contemporary manifestation of what was considered "good" teaching in many African American communities.

An examination of accounts of schools valued by students and families reveals that the "good" of these institutions hinged not simply on the cultural similarities between teachers and students, but more importantly on the "political clarity" of the teachers. That is, these educators recognized the existence of oppression in their students' lives and sought to use their personal, professional, and social power to encourage children to understand and undermine their subordination.

Thus, it was not the fact they shared the students' culture, but that they shared their politics. Teachers used their knowledge of society's inequities and their influence to empower marginalized students. By recognizing the political and historical dimensions of culturally relevant teaching its applications are broadened, expanding to issues of racism and social injustice that are relevant to all Americans.

<http://vorcreatex.com/wp-content/uploads/2012/11/Cultural-competency-is-not-enough-Advancing-to-politically-relevant-teaching.pdf>

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APPENDIX 48

THUG LIFE Pedagogy: Engaging oppositional students who become discipline problems

To engage Carter's *non-compliant believers* (See APPENDIX 18), Duncan-Andrade and Morrell suggest urban educators investigate the use of pedagogy responding directly to the "social toxins" facing students in areas where graduation and college eligibility rates are low, and seemingly "intractable poverty and violence exist." In contrast, in some areas outside urban districts, school grad rates are 90%, college eligibility rates are 85%, the median income above \$100,000, and violent crime is virtually non-existent.

School board members and staff who want to engage each student must develop a pedagogy that is critical and balances their concern over these inequitable conditions with a critical hope that their work will change their students. This means providing students with an education preparing them to analyze their world critically by putting the skills and tools of critical thinking, research, and intellectual production in their hands so through their own self-determination students can enable social justice for themselves and their neighborhood.

This is what Andrade/Morrell call THUG LIFE pedagogy. They borrow the term “THUG LIFE” from Tupac Shakur. Although some messages Tupac delivered were controversial, critically conscious urban educators should be aware that even after his death in 1996, Tupac remains wildly popular among young oppressed peoples everywhere. The longevity and extent of this popularity can be attributed to the portion of his work speaking to “the righteous indignation that festers in almost every person who detests injustice.”

Andrade/Morrell show where Tupac (just 25 at his death) was developing a theory of humanization for oppressed peoples that drew from their indignation. He argued oppressed people needed to search within themselves and their communities for freedom and this required adults to pay special attention to children born into a society that hates them. This hate is passed on to children through the cycle of social inequity and destroys communities. He gave his theory an acronym, THUG LIFE (The Hate U Gave Little Infants Fucks Everyone), a deliberate use of a phrase having associations with the racist stereotype of urban men of color as street thugs. Duncan-Andrade/Morrell quote Tupac:

“By ‘thug’ I mean, not a criminal or someone that beats you over the head. I mean the underdog. The person that had nothing and succeeds, he’s a thug because he overcame all obstacles. It doesn’t have anything to do with the dictionary’s version of ‘thug.’ To me ‘thug’ is my pride, not being someone that goes against the law, not being someone that takes, but being someone that has nothing, and even though I have nothing and there’s no home for me to go to, my head is up high. My chest is out. I walk tall. I talk loud. I’m being strong. We gonna start slowly but surely taking our communities back. Regulate our community. Organize. We need to start taking care of our own. We gotta start somewhere, and I don’t know about anything else, but this, to me, is a start.”

-- See Lazin’s 2003 book, *Tupac: Resurrection*

Much like Tupac, Andrade/Morrell understand hatred, rage, hostility, and anger--resulting from any group of people systematically being denied their right to food, clothing, shelter, schooling and justice--will ultimately cause a society to implode. Likewise, properly channeled, those legitimate feelings can develop into the courage to act and basically change the direction of a society. In fact, Andrade & Morrell believe the courage, dramatically and justly necessary to alter the direction of America, might be found only among those who suffer under its oppressive weight. This is the type of young person a THUG LIFE pedagogy aims to validate and nurture.

From “Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers” <http://vorcreatex.com/wp-content/uploads/2012/11/Resisters-Rejectors-and-Ridas-How-to-make-urban-schools-work-for-disengaged-students-and-critically-conscious-teachers.pdf>

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APPENDIX 49

How to be a traditional public school anti-racist teacher

“In addition, schools and districts have spoon-fed lessons on grit to mostly students of color, suggesting that we must “fix” them by making them grittier so that they can adapt to—rather than disrupt—racism and inequality in schools.” --Dena Simmons, *How to Be an Antiracist Educator*

“The opposite of racist isn’t ‘not racist.’ It is ‘anti-racist.’ ... One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in-between safe space of ‘not racist.’” -- Ibram X. Kendi *How to Be an Antiracist*

1. Engage in Vigilant Self-Awareness

Studies show that Eurocentric values and content dominate U.S. Educators of color who may have [internalized negative messages](#) about Black or Brown people, must be self-critical.

People who are white or perceived as white have more privilege and fewer barriers to resources than Black people and other people of color. If we do not know our power, we can abuse it unintentionally or fail to leverage it toward antiracism. Constant self-reflection enhances our ability to disrupt white privilege when we see or enact it.

2. Acknowledge Racism and the Ideology of White Supremacy

When we let our discomfort or ignorance shield us from recognizing our country's racist history and present, we are part of the problem. Failing to acknowledge racism not only erases histories, cultures, and identities, but also ignores ongoing differential treatment based on race.



In 1907, Indiana passed the world's first Eugenics Law legalizing white supremacy

3. Study and Teach Representative History

No matter what subject you teach, history (including African American history, which is U.S. history) is important. Knowing our country's whole history helps us make sense of how our current education system perpetuates inequity.

4. Talk about Race with Students

Indiana educators are mostly white (which matches the [lack of teacher diversity](#) on a national level) and often share that they do not feel comfortable talking about race. But when we shy away from open conversations about race with young people, we sow the seeds of prejudice by inadvertently sending the message that something is wrong with people from another race.

5. When You See Racism, Do Something

We have to fight against racism—and other isms and phobias. All students deserve to live and learn in the comfort of their own skin. To combat racism, consider how the academic resources, policies, admissions, hiring, grading, and behavior management practices at your school might be racist. Shape an Antiracist Future. Do something in Indianapolis: Read [The Mind Trust as Whiteness](#).

<http://www.ascd.org/publications/newsletters/education-update/oct19/vol61/num10/How-to-Be-an-Antiracist-Educator.aspx>.

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APPENDIX 50

Mindfulness Won't Save Us. Fixing the System Will

Some traditional public schools are using [meditation instead of detention](#), making mindfulness programs as the be-all-end-all solution to our education system's problems—particularly the challenges that arise in historically oppressed communities.

The thing is, students and families in these communities aren't struggling because no one taught them mindfulness; they are struggling because they're fighting generations of oppression in an unjust and unequal system.

Why Black and Latino males don't go into teaching and what to do about it

Still, teaching students to meditate will help manage their anger or frustration, but it won't remove a system that [mass incarcerates their neighbors and family members](#).

A look at the system that needs fixing

Giving students skills in socio-emotional learning can help students better process and express their opinions, but it won't erase a system that was [built not only to their disadvantage](#), but also sometimes actively set up to see them fail.

Yoga can help a child feel present in their body, but it won't change the fact that our society places different values on different bodies.

Solving education inequities means looking at the entirety of the problem. It means not just learning about those who are oppressed, but also who is complicit, intentionally or not, in perpetuating injustices—including having teachers take a long, hard look at our own actions as educators.

Having teachers realize that, even in small ways, they have been complicit in [authoritarian thinking in your classroom](#) doesn't feel good. This makes them question the worth of their work and how to keep going in systems in which they're complicit. Understanding that their existence itself is steeped in colonial history is painful and forces them to reckon with their place in the world.

Mindfulness is not the solution; it's a tool. Simply because we are using these tools does not mean we can shirk responsibility to work students to understand and fight systemic injustice. We must use mindfulness to restore us for the difficult but worthwhile path we walk with our students to solutions.

From Mindfulness Won't Save Us. Fixing the System Will in ASCD's May 2019 *Education Update* by Christina Torres <http://www.ascd.org/publications/newsletters/education-update/may19/vol61/num05/Mindfulness-Won't-Save-Us.-Fixing-the-System-Will..aspx>

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APPENDIX 51

What Is Hip-Hop-Based Education Doing in Nice Fields Such as Early Childhood and Elementary Education?

Hip-Hop-Based Education (HHBE) has resulted in many positive educational outcomes, ranging from teaching academic skills to teaching critical reflection at secondary levels. Given what HHBE ideas have accomplished, it is troubling that there is an absence of attention to these methods in education programs for elementary and early childhood educators. For that reason, I intend to use theories of socio-cultural learning to examine how young urban children's Hip Hop communities of practice influence their early learning and identities.

Through personal narratives, this work theorizes young urban children's Hip Hop identities by utilizing children's situated learning activities. The goal of the work is to begin a dialogue for the application of HHBE in early childhood and elementary education pre-service teacher programs.

<http://vorcreatex.com/wp-content/uploads/2016/03/Hip-Hop-Based-Education-Early-childhood-and-elementary-education.pdf>

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APPENDIX 52

Ghetto-centric educational ideas: Advancing hip hop approaches to foster the engagement of students in their schools and neighborhoods

The promise of hip-hop culture is that it will do what the 60s generation could not or did not do, and that is to advance national civil rights to global human rights. -- The Black & Latino Policy Institute

Many organizations and individuals are concerned with how to get urban youth more involved in activism. "More involved" is used because according to Prof. Shawn Ginwright, in his 2006 article, "Toward a Politics of Relevance: Race, Resistance and African American Youth Activism," although compared to 1960s Civil Rights or Black Power movements, today's urban youth seem less involved, he believes otherwise.

Here are numerous examples of vibrant forms of youth involvement in political and civic life by:

- (1) Comparing the traditional view of youth activism with one more current;
- (2) Reviewing two factors that continue to threaten political activism among African American youth;
- (3) Discussing the debate between Civil Rights generation's "Afrocentric" solutions vs. Hip-hop's "Ghetto-centric" political orientations to solving social problems;
- (4) Raising the race and political identity issue: Is to be black, young, and poor also to be criminal?;
- (5) Discussing the difference between oppositional resistance-- behaviors that make it difficult to achieve and transformative resistance-- resistance as a strategy for achievement;
- (6) Linking transformative resistance to social change: Allowing African American youth to reject self blame for personal and group problems; and,
- (7) Discussing hip-hop culture and the politics of relevance: Hip-hop culture as transformative resistance.

<http://vorcreatex.com/wp-content/uploads/2019/12/Afro-centric-vs-Ghetto-centric-Advancing-hip-hop-educational-approaches-to-foster-student-engagement-in-schools-and-neighborhoods.pdf>

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APPENDIX 53

An Anti-colonial framework for preparing teachers for our traditional public schools

"Participatory Action Research (PAR) with youth (YPAR) engages in rigorous research inquiries representing radical effort in educational research to take inquiry-based knowledge production out of the sole hands of universities and include the youth who directly experience the educational contexts that scholars endeavor to understand."

– Caraballo, et al., "YPAR and critical epistemologies: Rethinking education research"

<https://www.youtube.com/watch?v=ONojrs3qBoQ> -- *Schooling the world: White man's last burden*

An anti-colonial approach to the preparation of urban teachers acknowledges the colonial dynamics that saturate schooling—where education is confused with assimilation into the mainstream, making middle-class white people out of students from marginalized urban communities of color and white working classes.

Our contemporary apprenticeship model of teacher education often places pre-service teachers in learning environments where they never witness the types of dynamic and engaged practice they desire to emulate. Either there are structural limits within the classroom placed by school or district leadership or there are preselected veteran mentor teachers who do not value the same kinds of critical practice. These challenges necessitate a radical rethinking of how and where pre-service teachers learn their craft. We pose an anti-colonial model of teacher development, one that situates teachers and students in collaborative networks where they work powerfully together via Youth Participatory Action Research (YPAR) on projects that have significant social, cultural, and digital relevance. The purposes of this appendix are:

(a) to propose the essentiality of anti-colonial approaches to re-imagine the preparation of pre-service teachers; and,

(b) to demonstrate how these approaches are enacted in our own practice within critical, project-based clinical experiences with pre-service educators toward the development of an anti-colonial model for urban teachers.

“Once one recognizes and is willing to point out the enduring colonial dynamics in our neo-colonial or global colonial...times, the appropriateness of applying anti-colonial thought in this historical juncture becomes clear.” -- P. S. Howard, “Anti-colonialism and education: The politics of resistance”

View “An Anti-colonial framework for urban teacher preparation” here:

<http://vorcreatex.com/wp-content/uploads/2019/10/An-Anti-colonial-Framework-for-Urban-Teacher-Preparation.pdf>

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APPENDIX 54

Recruitment, Employment, Retention and the Minority Teacher Shortage

This study examines and compares the recruitment, employment, and retention of minority and nonminority school teachers over the quarter century from the late 1980s to 2013.

Its objective is to empirically ground the ongoing debate regarding minority teacher shortages and changes in the minority teaching force. The data analyzed are from the National Center for Education Statistics’ nationally representative Schools and Staffing Survey (SASS) and its longitudinal supplement, the Teacher Follow-up Survey (TFS).

The data analyses documents the persistence of a gap between the percentage of minority students and the percentage of minority teachers in the US. But the data also show that this gap is not due to a failure to recruit new minority teachers.

In the two decades since the late 1980s, the number of minority teachers almost doubled, outpacing growth in both the number of white teachers and the number of minority students. Minority teachers are also very employed in public schools serving high-poverty, high-minority-urban areas.

Hence, the data suggest that widespread efforts over the past several decades to recruit more minority teachers and employ them in disadvantaged schools have been very successful.

But, these efforts have also been undermined because minority teachers have significantly higher turnover than white teachers and this is strongly tied to poor working conditions in their schools.

<http://vorcreatex.com/wp-content/uploads/2020/01/Recruitment-Employment-Retention-and-the-Minority-Teacher-Shortage-2019-by-Ingersoll-May-Collins-.pdf>

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APPENDIX 55

Diversity and Inclusion Survey:

To understand traditional public school students better, a survey may help

- About the Equity and Inclusion Grade 6-12 Survey

Student voice is a key indicator of how schools are doing on the journey to create learning environments where every student feels **safe**, **included**, and **empowered** to achieve.

Today, educational excellence means creating learning environments where every student feels safe, included, and empowered to achieve. Bringing this vision to life requires hearing from students to better understand the state of equity and inclusion at school.

The Panorama Equity and Inclusion Survey—developed in partnership with the [RIDES \(Reimagining Integration: Diverse & Equitable Schools\) Project](#) at the Harvard Graduate School of Education—provides schools and districts with a clear picture of how students are thinking and feeling about diversity, equity, and inclusion in school. The survey can help schools and districts track the progress of equity initiatives through the lens of the student, identify areas for celebration and improvement, and signal the importance of equity and inclusion to the community.

- <https://www.panoramaed.com/equity-inclusion-survey>
- <https://go.panoramaed.com/hubfs/Panorama%20Equity%20and%20Inclusion%20User%20Guide.pdf?hsCtaTracking=2cfdd1d0-1eb4-4829-94b3-1da7a8bcd47%7C6b526b35-b3dc-4c4b-86e8-db3f55b3691b>

- Tripod Diversity, Equity, and Inclusion (DEI) Survey

More than ever, districts and schools aim to foster fair and inclusive environments for all their students and teach students to understand and navigate diverse environments. In today's world, all teachers and staff need to develop the capacity to practice inclusion, introduce sensitive topics and facilitate difficult dialogues in the classroom as well as make school a safe place for all students. Reaching these goals requires learning more about students' experiences with diversity, equity and inclusion at school.

Some differences are:

racial background	Ability	housing status
cultural identity	special needs	life experiences
Socio-economic status	Religion	epistemologies
home language	gender identity	geography
country of origin	gender expression	politics
immigration status	sexual orientation	???

The Tripod DEI survey is designed to capture student perceptions of how diversity, equity and inclusion issues play out in their school. Specifically, the survey measures students' perceptions of: 1) school commitment to DEI, 2) school climate in general and specific to DEI, 3) integration of DEI into classroom and co-curricular activities, 4) everyday discrimination, and 5) meaningful interactions between social identity groups: <https://tripoded.com/surveys/diversity-equity-inclusion-survey/>

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APPENDIX 56

Question: If learning comes from thinking and not from teaching, why are teachers told otherwise?

"I cannot teach anybody anything. I can only make them think." – Socrates

"I taught him, he just didn't learn it." -- Anonymous teacher

"You see, no one can teach anybody. The teacher spoils everything by thinking [he/she] is teaching. Thus the sacred book of the Vedanta says that within [us] is all knowledge—even as a [child] it is so—and it requires only an awakening, and that much is the work of the teacher."

-- Swami Vivekananda, "My idea of education"

Nobody can teach anybody anything." -- Wilfred Rusk [*Nobody can teach anybody anything*](#)

"We learn through experience and experiencing, and no one teaches anyone anything."

– Viola Spolin

Nobody can teach anybody anything: All learning is a consequence of thinking

Historically, in university teacher education programs, students are told their role is to teach—teach math, reading, writing, science, music...

- "Regardless of where or how it originates, learning requires the individual mind to process the experience and from this form new schemas. This is what learning is."

"An educator's role is, at least in part, to introduce our learners to the strategies they might deploy to enhance their learning...such as rehearse and apply learning strategies, structure his/her own learning, and critically reflect upon her/his own learning processes."

-- Nigel Coutts, [*All learning is a consequence of thinking*](#)

Nobody can teach anybody anything: The importance of a frame of reference

Since the brain connects new information to what it already knows,* a teacher can't teach a student something that the student doesn't have some idea about in the first place. New knowledge or understandings are always built on prior knowledge.* Nothing completely new, and without connections to what the brain already knows, can be "taught" and "learned"

The best a teacher can do is find the student's Frame of Reference (FoR) and then connect what is being "taught" though that FoR.

This is why the "banking system" does not work. See APPENDIX 29.

"Education is indoctrination for whites, subjugation for blacks."

-- James Baldwin writer and social critic

Question: So, for the sake of argument, if we assume no one can teach anyone anything, why are teachers told "teaching" is what they do?

Answer: Teachers are told "learning comes from teaching" in order to hide what they really do: colonize students—assimilating them into the dominant culture.

See: *Schooling the world: White man's last burden* <https://www.youtube.com/watch?v=ONojrs3qBoQ>

Indeed, appreciating the FoR for each student is a challenge, but can be accomplished. See Black & Latino Policy Institute's (B&LPI): APPENDIX 43. Also see the B&LPI interest surveys below:

- Career Interest Survey
<http://vorcreatex.com/wp-content/uploads/2020/02/Career-Interest-Survey.pdf>

- Student/Staff Personal Interest Survey
<http://vorcreatex.com/wp-content/uploads/2020/02/Student-Staff-Personal-Interest-Inventory.pdf>
- Student/Staff Issues Inventory
<http://vorcreatex.com/wp-content/uploads/2020/02/Student-Staff-Issues-Inventory.pdf>

These B&LPI surveys are a little dated, but can be made contemporary. The point is: now the teacher knows more about the student's FoR through her/his interests and conversations about these interests surveys and can then better connect new information to what the student already knows.

Besides the surveys, teachers can use a Pedagogy of Recognition (See Appendix 44) to get to know/recognize points of reference in a student's life. Or, via the existential *social toxins* like the poverty many students face daily, teachers can use an anti-poverty curriculum to connect to a student's frame/lens. See [Urban schools as sites to contest inequalities](#).

*This is the psychological process of "patterning" as the brain seeks associations with the new knowledge fitting it into existing patterns. See: "Seeking Patterns to Make Predictions" in [How the Brain Learns Best](#).

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APPENDIX 57

Our traditional public schools as a vortex for new ideas in attracting and preparing people of color, including its students, to go into teaching

As our traditional public schools educate students, a few can be laboratories for teaching. Three of a district's K-3 schools, two 4-6 and two 7-8 schools, and one high school will inspire and help:

- students
- university pre-service teaching students
- others considering teaching
- keep staff and other present teachers in the profession.

Public Pedagogy for Racial Justice Teaching: Supporting the Racial Literacy Development of Teachers of Color

"I need to learn how to sustain myself and my fellow teachers...in a system that rejects our visions, ethics, and praxis of our peoples. I want to learn how schools work with other institutions to oppress [colonize] communities of color, for example, to incarcerate, to deport, to otherwise criminalize... I need to see the teacher's power more clearly so that I use it more consciously and conscientiously [because] I want to work *with* students to negotiate and to resist schooling, even as I teach."

Summary Rita Kohli, Arturo Nevárez, and Nallely Arteaga present an example of how our traditional public schools can provide a space for teachers of color to name racism, confront it, and transform their schools. They show how this space of learning is different from traditional teacher training.

- Download "Public Pedagogy for Racial Justice Teaching" here:
<https://scholar.colorado.edu/assembly/vol1/iss1/3>

Kohli, R., Nevárez, A., & Arteaga, N. (2018). Public Pedagogy for Racial Justice Teaching: Supporting the Racial Literacy Development of Teachers of Color. *The Assembly: A Journal for Public Scholarship on Education*.

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SUMMARY

Why Black males and Latino males don't want to teach in our traditional public schools and what to do about it

Although over 20% of the US school population is African American, Black and Latino men make up just 1% of the 3 million US K-12 public school teachers, according to a 2008 report from the National Education Association (NEA). While roughly 25% of American K-12 students are Latino, [less than 10% of teachers are](#). In other words, there are 3 times as many Latino students as Latino teachers.

"Of the 2019-2020 enrollment numbers, 1,135,199 Hoosier students, 140,024 (12.3%) are Black and 145,736 (12.8%) are Latino--a total of 25.1%." -- [IDOE Compass data](#)

The NEA report also states the achievement of Black and Latino male students begins to decline as early as the 4th grade and, by high school, they are the most likely to drop out! And, we know how important it is for black students, particularly boys, to see positive black male teachers as role models.

- *"Why Black and Latino Males Do Not Want to Go into Teaching and What to Do about It: Analysis and Commentary" intends to start a new conversation around why people of color do not want to teach as a career.*
- *Obviously, the respectable attempts over the last 50 years to recruit and keep teachers of color have not met expectations. This paper argues this is because the various analyses have missed a critical factor: **it is not about the experiences of the teachers, but the experiences of the students.***
- *And just as obvious, teachers of color do need to be in front of all students, particularly students of color. Yet, pay or respect is not an issue in light of the question which is the basis of this research: How do we make the experiences of students in today's classrooms be such that they are inspired and, more vitally, even compelled to become teachers?*

"The Turnover Gap"

Researcher Betty Achinstein (2011) says Black and Latino teachers are leaving the profession "in droves." Joanne Jacobs describes a "turnover gap" where the turnover rate for minority teachers in urban schools was 24% higher than for whites in 2008-09. Difficult working conditions drive teachers out. The reality is, the minority teachers are **not** more likely than white teachers to stay in those tough places (Jacobs, 2010).

In light of what has been discussed, this make sense. Keep in mind to many so-called minorities our public schools represent a history of colonialism and repression--making public schools "the enemy." Urban students, arrive at school recognizing the importance of learning, but soon become unwilling to assume a submissive posture in rigid zero-tolerance schools which routinely deny them a sense of curiosity, autonomy, culture, and self-worth. Such a scenario begs the questions:

- Why would any African American male want to be a teacher representing the legacy of public schools which have provided minorities with mis-education, un-education, or no-education?

- Why would they place themselves right in front of the classroom where it can be construed they represent the “oppressor” as agents of social control--there to enforce “the system”?

Prof Duncan-Andrade points out *Ridas*--teachers who accept this scenario--realize that no matter how good their intentions, as staff in an urban school, they're connected to that legacy of public education and social control. This awareness allows them to be conscious of this obstacle as they build trust with students and the community.

Therapist: “What is the purpose of school?”

Student: “To make us proper.”

Therapist: “To make who proper?”

Student: “To make Negroes proper.”

-- From a conversation between an often suspended Sp Ed 15 year old African American male student from IPS Arlington and his family therapist during spring semester, 2011.

The main issues for black male teachers

This is the issue for black male teachers: some urban minority students (mainly *non-compliant believers*) will reject any teacher (black/white) if they think he/she is “playing for the other team”—i.e., the system where minorities are at the bottom. A teacher may want to play for the home team (the neighborhood/the “underdogs”); yet, in many cases for a teacher to survive, they will have to “play for the other team” or get transferred, even fired.

Certainly black male teachers who arrive to the urban classroom from the *cultural mainstream* approach to success will not get respect from the *non-compliant believers*. Those cultural straddlers who became teachers may be helpful to their students who are trying to straddle both sides of the fence to be successful.

It's interesting in cases where black urban public high school teachers are ex-athletes. Sports is how they “made it out” (of the neighborhood). Regretfully, most are certainly not academics. In many cases, these men bargained away any chance for oppositional behavior or critical consciousness in school (and especially political actions outside school) for sports recognition and academic support. They may have identified with the non-compliant “troublemakers” but knew that would not lead to the type of fame and fortune they were promised if they behaved “properly.” At worst they become either “wangsta” coaches or “gansta” disciplinarians taking roles as deans of boys.

Few teachers can hide the fact they are not playing for the other team and so get the respect of students (notably regarding spoken English—proper or Black—in or outside the classroom) while making those on the other team think she/he is on their team. Many black males and Latino males who want to go into teaching know this and decide against it—they can't be inauthentic. Ironically, recall *non-compliant believers* face the same dilemma and also decide against being in public schools. From what has been presented so far, these teachers most likely either quit, or if they stay, change to “wankstas” due to negative feedback from “gangsta” teachers or *non-compliant believers*.

Yet, if provided a transformative approach through the critical pedagogy and the “Rida” ethos, they'll chose urban teaching and want to stay. They can “keep it real” while looking out for the interests of the “underdogs” who also want a critical conscious teacher.

Even if African American teachers come ready and committed to be “change agents” reforming the system, research by Achinstein & Ogawa (2011) reveals but many work in “culturally subtractive” schools with strict policies and structural barriers. Teachers internalize these conditions and contradictions, resulting in them becoming “change(d) agents.”

In the spirit of [Dr. Ron Edmonds](#), Andrade strongly asserts:

- We can know what makes effective urban educators,
- We can name the characteristics of their practices, and
- We can link those characteristics to increases in engagement and achievement.

What we have now is a more realistic understanding of why certain students choose not to engage in schooling—the so-called “*noncompliant believers*” who reject learning in a school with a climate that rejects them:

- school staff view their urban African American family culture, urban youth culture (also known as global hip hop culture), and community culture, as well as neighborhood issues around social-economic justice as liabilities which have no place in the school or classroom curriculum.

Also, we have an awareness and understanding of the characteristics of certain teachers who do very well with those *non-compliant believers*--the “Ridas” who also critique and reject the same type of educational climate oppositional students do by offering another definition of success--one that

- sees the students' culture and community as an asset and something belonging in the classroom,
- does not repress criticisms or oppositional behavior by students, but nurtures a resistance that is transformative for the student, their classmates, the teachers and the school.

“Ridas” truly embrace the challenges of teaching in urban schools and therefore understand their duty to connect their pedagogy to the harsh realities of poor, urban communities.

Universities, along with urban districts, educators and communities can, if they so desire, invest heavily in refocusing efforts to recruit, train, and develop urban educators that are committed to being “Ridas.” Then we have to find principals who:

- will let the Black/Latino male teachers be Rides—be critical of the school system and not get in trouble;
- understand that it’s important for “Ridas” to stand in opposition if district school policies are oppressive, racist, punitive, and glaringly reproduce the cycles of social and economic inequalities districts are supposed to eliminate
- support a counter-culture community of practice in “Rida” classrooms because this helps teachers build trust and engagement with the more dis-trustful students and community members.

We now have some urban schools where teachers encourage and prepare urban students to graduate from high school, go to college, find employment, and move out of the city. In many instances this is what these teachers have done and where they live. They want the same for their students. This is admirable, the American Dream in action.

At the same time, **let’s also create an alternative story** which questions and reveals the limitations of this model of success for the African American community since it promotes a concept of achievement based on individualism, “escaping” the neighborhood, and wealth accumulation rather than on critical thinking and social change.

Let us prepare Black and Latino male “Rida” urban teachers who are enabled to encourage and prepare neighborhood students to be successful while maintaining their identities as urban youth, graduate from high and college, and return to the inner-city to live, work, and improve their community through helping its members practice personal, cultural, educational, economic, and political self-determination. *Then urban districts will have the African American male teachers it has always wanted and deserves.*

From: [Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers](#)

REVIEW, CONCLUSIONS, AND RECOMMENDATIONS

The 3 kinds of teachers from APPENDIX 42 meet the 3 kinds of students: cultural mainstreamers, cultural straddlers, and non-compliant believers

Making urban schools work for disengaged students and critically conscious teachers

Summary: The recent success of New York City's Eagle Academies or Chicago's Urban Prep with male students raise the question: Now that we know how to reach some students we have been unable to reach before, how do we reach those students we have never been able to reach? This paper combines ideas from Dr. Prudence Carter and Dr. Jeffery Duncan-Andrade to provide answers.

In Keepin' It Real, Carter thinks a broader respect of the unique cultural styles and practices non-white students bring to school is needed to know why they resist/reject mainstream education. To her, the most successful negotiators of school systems are culturally savvy teens drawing from multiple traditions, whether it's knowledge of hip-hop or classical music, to achieve their high ambitions.

Carter also revisits an old issue and suggests: What some urban students resist/reject is not "acting white," but the assumption that to succeed in school one must assimilate into mainstream society to the exclusion of one's own culture. Doing well in school becomes a "subtractive process" where minority students lose their identity. To clarify, she introduces the "non-compliant believer," students who resist and reject mainstream schooling since a) it fails to link the basic values of education to the deeper understandings of their own every-day realities, and b) which along with their language and urban culture, is absent from the curriculum and unwelcomed in the classroom.

Duncan-Andrade accepts many of Carter's interpretations, but suggests a different response. Drawing from research in urban classrooms of highly effective teachers, he characterizes 3 types of teachers: Gangstas, Wankstas, and Ridas. He also outlines 5 indicators of effective urban teaching.

Both Carter and Andrade agree, youth need not reject what makes them literate, self-sufficient, community oriented, and politically active for a socially just world. They disagree on how this is accomplished. Prof. Carter refutes old ideas about teenage behavior and racial difference, suggesting inter-cultural communication, not assimilation, can help close the black-white achievement gap. Prof. Andrade sees the situation differently. He suggests education is the practice of freedom and students must have Rida teachers who help them use their school experience to improve their present and future neighborhoods while gaining academic skills and knowledge for career, and higher learning.

This paper encourages African American males to go into teaching, becoming Ridas who engage non-compliant students in a classroom counter-culture community, using a "THUG LIFE pedagogy" and encouraging a resistance to mainstream education that is not rebellious, but transformational.

"What is unequivocally helpful from Prudence Carter's inquiry is the assertion that these young people's way of being and the concepts of achievement and mobility need not be mutually exclusive. That is, as a society perhaps we need to meet these students where they are culturally so they can participate in the opportunity structure without having to compromise their sense of self."

-- Harvard Education Review (Summer, 2007)

Urban students are asked to trade the culture of their home and community for the "higher culture" of the school in exchange for access to college. This reduces the life choices of students into a false binary, that of choosing between staying behind as a failure, and "getting out" as a success. Faced with the prospect of leaving their communities behind to be successful, many urban youth opt out of school. They choose to retain an urban and cultural identity they perceive to be in conflict with the expectations of schools, even if the cost of that choice is school failure. To be effective, urban schools must begin to develop partnerships with communities that provide young people the opportunity to be successful while maintaining their identities as urban youth.

– Prof. Jeff Duncan-Andrade

Review, Conclusions, and Recommendations The 3 kinds of students

It is notable that Dr. Carter tries to reason through solutions to the problems urban students face. She gathers the variety of responses to the demands and challenges of public urban education into a format of 3 types: **non-compliant believers**, **cultural straddlers**, and **cultural mainstreamers**. It's these differences in action which influence how urban students "reconcile" their social identity—namely racial, ethnic, class and gender—with the dominant mainstream culture, and thus how this identity is expressed in the level, amount and type of commitment to their education.

What's also worth noting is her recommendations seem to be more concerned with ways to enable the **cultural straddler's** ability to maneuver between school, where the dominant culture reigns, and their own community. Here, as was stated, Carter envisions teachers and/or community mentors as "multicultural navigators" who accept and value different cultures. Understanding the interplay between competing cultural ideologies, she argues, will help parents and students navigate ("code-switch") through the often difficult processes of success involved in schooling and later in the workplace.

Carter believes in the important value of social capital and so tries to provide via her *multi-cultural navigators* critical social ties for students who are less affluent or less successful in "navigating mainstream expectations." These mentor-guides show students how to write a college essay, perform during a job interview, get internships, discern different cultural rules and expectations within multiple environments, and how to negotiate these rules strategically.

Now, the **cultural mainstreamers** will likely take care of themselves, but the *non-compliant believers*, who already have the odds stacked against them, may plainly not be interested in the *cultural straddler* role/lifestyle via a relationship with a multicultural navigator. Here Carter's approach seems limited if the more **non-compliant believers** don't what to conform (won't "pull up their pants" in any manner--literally or figuratively) even if they're educated or have advanced degrees. **Is "straddling" her only option for urban students who are resisters and rejectors?**

Andrade and Morrell do not oppose Carter's ideas, but they do offer alternatives for **straddlers** and *non-compliants* to be successful in (or out) of the mainstream, and improving their neighborhood--all while "keepin' it real."

While they, like Carter, may be more interested in **cultural straddlers** rather than directly supporting **cultural mainstream** students, Andrade and Morrell propose urban teachers set up a counter culture of practice in their classrooms where they might reason with successful *straddlers* to return to their communities. They propose these Rida teachers do so by not being "multi-cultural navigators" so much as being "insiders" enabling personal emancipation with their social-political "cellmates" and potential "neighbors."

A liberating education with a "Rida" teacher, a critical pedagogy education style, and a counter-culture community of practice classroom may be what is needed to help **non-compliant believers** deal with their dilemma:

- reject the cultural expectations of school/mainstream social organizations, and suffer academic failure with its consequences,
- or --
- conform to these dominant cultural practices and in doing so invalidate your own cultural "repertoire" and critical analysis of your every-day reality, and suffer the consequences of such in-authenticity.

Consequently, **non-compliant believers** must disengage from school because it fails to link the concrete values of education to the deeper understandings of their own economic, social and political realities, and so the immediate need to lessen and/or eliminate these “social toxins.”

Andrade and Morrell suggest a type of critical pedagogy for the **non-compliant believers** because they are by “nature” critical. *Urban young people have to be; this is matter of survival.* The “liberatory education” mentioned above focuses on the development of a critical consciousness which will assist students in recognizing the connections among their individual problems and experiences, and the social, political, economic and historical contexts in which they are embedded.

Andrade (and Morrell) offer a way for students who are “keepin’ it real and keepin it right” (authenticity and social justice are the essence of hip hop global youth culture) to get “an education,” while improving their life and neighborhood. In doing so, this “education as the practice of freedom” connects academic identity (how children and youth see themselves as students) to the broader struggle for national racial justice and global human rights.

If this is exactly what the non-compliant male students say is missing from their urban classrooms, then this defines exactly what African American male teachers must be. If we want more African American males to go into teaching, they have to be encouraged and enabled to be Ridas--and protected once they arrive in the urban classroom from those who are threatened by such a powerful student-teacher-community alliance.

Recommendations

- Districts must validate and foster the K-12 academic and post high school career and advanced education pursuits of **cultural mainstreamers** and their families.
- Districts must validate and foster the K-12 academic and post high school career and advanced education pursuits of **cultural straddlers** by providing them and their families programs where they are matched up with mentors from a corps of *multi-cultural navigators*.
- Districts must validate and foster the K-12 academic and post high school career and advanced education pursuits of **non-compliant believers** by providing them and their families with “Rida” teachers (of any color or gender) who use a critical pedagogy in a cultural community of practice where students can “keep it real” and get an education.
- Schools of education must create special urban programs which will attract high school students and college education majors who understand the “Rida” mentality, politics, and ethos. This will provide an alternative narrative to Teach for America programs.
- Districts must provide assistance for teachers to live in the neighborhood of the school where they teach.
- Districts must work with universities to set up programs which prepare urban students to return to their neighborhoods after graduation and continue the local improvements they were making as members of their K-12 school’s counter-culture community of practice.

“Resisters, Rejectors, and Ridas: How to make urban schools work for disengaged students and critically conscious teachers” is a compilation of direct quotes and concepts from, *Keepin’ It Real: School Success beyond Black and White*, by Dr. Prudence Carter, “Gangstas, Wankstas, and Ridas: defining, developing, and supporting effective teachers in urban schools” by Dr. Jeffery Duncan-Andrade, and *The Art of Critical Pedagogy: Possibilities for Moving from Theory to Practice in Urban Schools* by Dr. Jeffery Duncan-Andrade and Dr. Ernest Morrell.

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RESOURCES

Black teachers leave schools at higher rates — but why? Matt Barnum *Chalkbeat* July 25, 2018 <https://chalkbeat.org/posts/us/2018/07/25/black-teachers-leave-schools-at-higher-rates-but-why/>

Teacher Resources

Dr. Jeffery Duncan-Andrade

- Why Critical Hope May Be the Resource Kids Need Most From Their Teachers <https://www.kqed.org/mindshift/51206/why-critical-hope-may-be-the-resource-kids-need-most-from-their-teachers>
- *The Art of Critical Pedagogy* https://www.researchgate.net/profile/Ernest_Morrell/publication/324468500_The_Art_of_Critical_Pedagogy/links/5bb9df1ca6fdcc9552d56a0e/The-Art-of-Critical-Pedagogy.pdf?origin=publication_detail
- *The game is rigged (inequity by design)* <https://vimeo.com/234442724>
- *Disrupting systems of social reproduction* <https://vimeo.com/267438438>
- The Definite Dozen
- <http://vorcreatex.com/wp-content/uploads/2019/12/The-Definite-Dozen-%E2%80%9CDiscipline-yourself-so-that-no-one-else-has-to%E2%80%9D.pdf>

Dr. Chris Emdin

- *For white folks who teach in the hood...and the rest of y'all you too* https://www.salon.com/2016/03/26/for_white_folks_who_teach_in_the_hood_a_lesson_in_campus_colonialism/

IPS history

- Part I-A 1864-1921 A Critical History of the Indianapolis Public Schools 1864-1930
<https://www.youtube.com/watch?v=9kKigk3m4kc&t=389s>
- Part I-B 1922-1930 A Critical History of the Indianapolis Public Schools 1864-1930
<https://www.youtube.com/watch?v=KqwJKBBoruY&t=1055s>
- *Polite Protest: The political economy of race in Indianapolis 1920-1970 and the story of the Indianapolis Black community's fight against segregation.* http://www.untagsmd.ac.id/files/Perpustakaan_Digital_2/POLITICAL%20ECONOMY%20Polite%20protest%20%20the%20political%20economy%20of%20race%20in%20Indianapolis,%201920-1970.pdf

Collaborating with students to help them create the schools they want and the world they will inherit

Below are resources for adults, children, and youth:

- Urban schools as sites to contest inequalities.
<http://vorcreatex.com/wp-content/uploads/2016/10/SEW-CTF-Urban-schools-as-site-to-contest-inequalities.pdf>
- A Comprehensive Vision for Urban School Transformation
<http://vorcreatex.com/wp-content/uploads/2016/07/A-Comprehensive-Vision-for-Urban-School-Transformation-Indianapolis-Manual-HS-and-Emma-Donnan-MS.pdf>

The following resources are from the Great Lakes Equity Center at IUPUI: www.greatlakesequity.org.

- Supporting student-led activism
<https://greatlakesequity.org/resource/supporting-student-led-activism>
- Empowering students to become agents of social change
<https://greatlakesequity.org/resource/empowering-students-become-agents-social-change>
- Acting upon conscience: The impact on student activism
<https://greatlakesequity.org/resource/acting-upon-conscience-impact-student-activism>
- An equity toolkit for inclusive schools: Centering youth voice in school change
<https://greatlakesequity.org/resource/equity-toolkit-inclusive-schools-centering-youth-voice-school-change>
- Youth Rising: Centering youth voice in the quest for equitable and inclusive schools
<https://greatlakesequity.org/resource/youth-rising-centering-youth-voice-quest-equitable-and-inclusive-schools>
- Engaging student leaders in transformative change towards equity
<https://greatlakesequity.org/resource/engaging-students-leaders-transformative-change-toward-equity>
- Cultivating student agency in and through assessment
<https://greatlakesequity.org/resource/cultivating-student-agency-and-through-assessment>

General Resources

- Rethinking quality: Foregrounding equity definitions high quality educators
<https://greatlakesequity.org/resource/rethinking-quality-foregrounding-equity-definitions-high-quality-educators>
- Culturally sustaining pedagogies teaching and learning justice
<https://greatlakesequity.org/resource/culturally-sustaining-pedagogies-teaching-and-learning-justice>
- Understanding and redressing intersecting oppressions racism sexism and classism
<https://greatlakesequity.org/resource/understanding-and-redressing-intersecting-oppressions-racism-sexism-and-classism>
- Bullying and harassment of students with dis/abilities
<https://greatlakesequity.org/resource/bullying-harassment-students-disabilities>
- Raising critically conscious children Pt 1
<https://greatlakesequity.org/resource/raising-critically-conscious-children-part-1>
- Raising critically conscious children Pt 2
<https://greatlakesequity.org/resource/raising-critically-conscious-children-part-2>
- Students with disabilities and charter schools
<https://greatlakesequity.org/resource/inequities-faced-students-disabilities-and-charter-schools>
- Educating culturally sustaining teachers
<https://greatlakesequity.org/resource/educating-culturally-sustaining-teachers>
- Designing and delivering culturally responsive and sustaining curricula
<https://greatlakesequity.org/resource/designing-and-delivering-culturally-responsive-and-sustaining-curricula>
- Centering equity educator effectiveness: Culturally responsive and sustaining classrooms
<https://greatlakesequity.org/resource/centering-equity-educator-effectiveness-culturally-responsive-and-sustaining-classrooms>
- Culturally responsive and sustaining learning environments
<https://greatlakesequity.org/resource/culturally-responsive-and-sustaining-learning-environments>
- Becoming an equity-oriented educator through critical self-reflection
<https://greatlakesequity.org/resource/becoming-equity-oriented-educator-through-critical-self-reflection>
- Parents/caregivers: Authentic partners education
<https://greatlakesequity.org/resource/parents-caregivers-authentic-partners-education>
- State education equity considerations historically underserved populations
<https://greatlakesequity.org/resource/state-education-equity-considerations-historically-underserved-populations>
- Creating safe and inclusive schools framework self-assessment
<https://greatlakesequity.org/resource/creating-safe-and-inclusive-schools-framework-self-assessment>

- Becoming equity-oriented educator developing critical consciousness ensuring civil rights
<https://greatlakesequity.org/resource/becoming-equity-oriented-educator-developing-critical-consciousness-ensuring-civil-rights>
- Becoming equity-oriented educator demonstrating commitment social justice education
<https://greatlakesequity.org/resource/becoming-equity-oriented-educator-demonstrating-commitment-social-justice-education-session>
- Toward equity-centric model teacher quality
<https://greatlakesequity.org/resource/toward-equity-centric-model-teacher-quality>

NOTES