

COMPLAINT

of

CALIFORNIANS FOR EQUAL RIGHTS FOUNDATION

v.

San Diego Unified School District

**FOR UNLAWFUL RACIAL DISCRIMINATION IN
THE TEACHER & STAFF TRAINING PROCESS**

Submitted to:

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April 2021



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PREFACE AND STATEMENT OF INTEREST

Californians for Equal Rights Foundation (CFER) is a non-partisan and non-profit organization dedicated to promoting equal rights and merit through public awareness building, civic engagement, public policies monitoring, research and alliance building. Headquartered in San Diego, CFER primarily focuses its operations in the state of California. The leaders of CFER and its supporting groups are scholars, educators, community leaders, business leaders, parents and students.

In this discrimination and civil rights violation complaint against the San Diego Unified School District, CFER is joined by five partner organizations, including San Diego Asian Americans for Equality, Southern California Asian-American Parent Teacher Organization, Educators for Quality and Equality, TOC Foundation, and US Asian Art & Culture Association. The constituents of CFER and these signatory organizations are directly affected and injured by the race-based treatment and blatant racial discrimination complained of herein.

As one of the largest urban school districts in the U.S., the San Diego Unified School District has more than 226 educational facilities and 13,559 employees, including 6,300 teachers. It is imperative that San Diego Unified uphold its mission to “provide a quality education in a safe supportive environment for all students to meet the challenges of a global society” in all its practices from school instruction to employee training. But rather than offering a rich and diverse culture of learning and understanding, the district has engaged in political indoctrination and racial divisions, creating an unsafe, unwelcome and hostile working environment.

Teacher training programs based on biased and untested evidence of “white fragility”, “white privilege”, and “internalized racism” are discriminatory and deeply divisive. In addition to pitting individuals against each other along crude racial lines, race-based treatment in public education and public employment violates the Fourteenth Amendment to the U.S. Constitution, Title VI of the 1964 Civil Rights Act, Article I Section 31 (a) of the California Constitution, as well as a slew of state anti-discrimination laws and existing Board policies. Ultimately, the race-based treatment will be trickled down to classroom instruction, as in many previous cases elsewhere, to hijack civics education and harm our students by stoking and exaggerating racial tensions.

The contact persons for this Complaint, authorized to represent CFER and the joining partner organizations with respect to this Complaint, are:

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I. INTRODUCTION

Californians for Equal Rights Foundation (“CFER”), joined by the San Diego Asian Americans for Equality, Educators for Quality and Equality, TOC Foundation, and US Asian Art & Culture Association, on behalf of their constituents, hereby files this Complaint against the San Diego Unified School District (“SDUSD”), and allege that SDUSD is engaged in unlawful discrimination against its employees through a series of biased and hostile training programs. SDUSD’s implementation of race-based training programs under the banner of “Culturally Responsive Sustaining Practices & Ethnic Studies” and other relevant trainings violates the Fourteenth Amendment to the U.S. Constitution, Title VI of the 1964 Civil Rights Act, Article I Section 31 (a) of the California Constitution, as well as a slew of state anti-discrimination laws and Board policies.

As ample evidence herein shows, SDUSD’s “Culturally Responsive Sustaining Practices & Ethnic Studies” training sessions and the follow-up training programs on “Abolitionist Teaching” are deeply rooted in the political philosophy of “anti-racism” and a controversial pedagogical framework of critical ethnic studies. Rather than building upon empirically proven resources in classroom management and pedagogy, these training sessions relied on politicized concepts and unsubstantiated claims. Controversial terms such as “white privilege,” “whiteness,” “white fragility,” and “anti-racism” were categorically accepted as unquestioned norms and even universal truths that guide professional interactions. In fact, the use of such terms evidences a particular worldview or philosophy not embraced by all, and which is not based on empirical evidence. There is little if any evidence that these sorts of trainings yield educational benefits, and we believe that they are quite harmful.

While purportedly seeking positive outcomes in building social awareness and cultural empathy, these training programs are fundamentally divisive and discriminatory by reducing individuals into crude racial categories. Race-based treatment of SDUSD’s employees essentially creates a zero-sum and counterproductive working environment of hostility and indoctrination. With the help of a number of SDUSD teachers and administrative staff members who exposed the training materials, we have identified a disturbing pattern of discrimination and civil rights violations in at least six teacher training courses. The real scale of discrimination and civil rights violations is certainly larger. The training paradigm also shows an ongoing nature.

By this Complaint, CFER and the undersigned organizations request that the U.S. Department of Education Office for Civil Rights, the San Diego Unified School District, and the San Diego County Office of Education investigate the evidence of racial discrimination prevalent in identified training materials and take all necessary measures to vindicate the constitutional and legal rights of all SDUSD employees and to bring an end to such unlawful discrimination.



II. BACKGROUND FACTS

A. “White Privilege: Understanding Power and Privilege in Education”

Between August 26th 2020 and September 4th 2020, many SDUSD teachers attended a mandatory training program titled “White Privilege: Understanding Power and Privilege in Education” (Appendix A). The course was conducted by two facilitators from SDUSD’s Integrated Youth Services Divisionⁱ. The stated vision of the Integrated Youth Services Division is:

“Empower, engage and inspire the development of students' agency, resilience and voice by providing systematic services that maximize academic success, college/career and life readiness”.ⁱⁱ

Its mission is to:

“Promote student educational success through the implementation of integrated youth services that align the journey of success for and with ALL SDUSD children and youth”.ⁱⁱⁱ

The “white privilege” training course was a mandatory training class targeting all SDUSD teachers and was given at various times between August 26th, 2020 and September 4th, 2020. Due to the COVID-19 pandemic, this training session was conducted virtually via zoom webinar where attendees couldn't see each other or know the exact number of attendees.

The course started with a ritualistic session of “land acknowledgement”, in which the instructor proclaimed speaking to the teachers from the stolen indigenous “Kumeyaay land” and denounced the “history of violence against Indigenous people”. This absolutist interpretation of the history of Kumeyaay is ahistorical and therefore inaccurate. The Kumeyaay People of San Diego have lived in the region for over 10,000 years and live on 12 reservations in Southern California in present day.^{iv} As a group that “greeted the Spanish when they first sailed into San Diego Harbor with the Juan Rodriguez Cabrillo expedition of 1542”^v, the Kumeyaay population were decimated from about 30,000 to 50,000 in the mid-1700s to 1,000 at the end of the 19th century due to “smallpox and the waves of Spanish-Mexican-American (immigration)”^{vi}.

From this inflammatory introduction, the “white privilege” training carried on with a disturbing disclaimer: “Expect to experience discomfort.” The program encouraged all trainees to “be explicit about race and racism”. The class consisted of three sections—a. “Examining White Privilege”; b. “Exploring Aspects of Privilege and White Culture”; c. “White Privilege in the Classroom”.

The program then defined white privilege as white people “having greater access to power and resources than people of color do.” Participants were told, in so many words, that they would experience “guilt, anger, apathy, [and] closed-mindedness,” and if they felt uneasy with the materials or did not fully embrace the curriculum, that this was evidence of their “white fragility.”



Therefore, participants who took issue with some of the things that were being said, or wanted to encourage critical thinking about what was being said, were delegitimized. In addition, while the program put attendees on notice that they should expect to feel “discomfort,” many participants were likely hesitant or afraid to speak openly or honestly about their feelings, or to offer a point of view contrary to that stated in the materials, for fear of being disciplined, or regarded as a “racist” or being “penalized” in other ways.

The training materials included the following verbiage regarding “White fragility and culture”: “White culture and white racialized identity refer to the way that white people, their customs, cultures and beliefs operate as a standard by which other groups are compared.” Additional information regarding what “white people’s customs, cultures and beliefs” might be are not included in the training materials. In addition, the materials failed to adequately describe what a “white person” actually is. Notably, according to census standards, a person is considered “white” if their heritage is from anywhere in Europe, the middle east, or North Africa. This category includes dozens, if not hundreds of different nationalities, ethnicities, cultures and subcultures. It includes people from Afghanistan, Persia, Algeria, England, Ireland, Albania, Russia, and dozens of other countries and locations. It includes Central and South Americans whose ancestors came from Spain or Portugal. It includes Jews, Muslims, Protestants, Catholics, and people of other religions and belief systems. It includes people who were born in America, and those who were not. It includes people with light skin, as well as those with darker skin. It includes people who have experienced discrimination in their lives based on their race, culture or appearance, and those who have not. It is offensive, misleading, and counter-factual to claim that there are monolithic “white customs, cultures and beliefs.”

The training materials provide: “Being white does not mean that you haven’t experienced hardships or oppression. But it does mean you have not faced hardships or oppression based on the color of your skin.” This statement ignores that not all people classified as “white” have light skin. It ignores the fact that many white people have lived in countries other than America, where they very well may have been a racial minority and know what it feels like to live as a racial minority, and experience race discrimination somewhere other than America.

After watching clips of Robin DiAngelo and Ibram Kendi, the trainers made comments to the teachers such as, “you are racist,” and “you are upholding racist ideas, structures, and policies.” Teachers were told that they must commit to becoming “antiracist” and antiracist “activists” in the classroom, and that they had to submit to the new racial orthodoxy. Teachers were told that they must “confront and examine [their] white privilege,” “acknowledge when [they] feel white fragility,” and “teach others to see their privilege.” Regardless of their backgrounds and teaching credentials, attendees were advised to “teach ethnic studies.” While few would dispute the importance of trying to reach and educate students from all backgrounds, the reality is that not all educators subscribe to the teachings of DiAngelo, Kendi, and other so-called “anti-racists.”

The teachers were told that they were part of an oppressive white power structure. The trainers claimed that “white people in America hold most of the [power]” and that white teachers have an



“ability to thrive” that is “being preserved at every level of power.” Facilitators cited unverified statistics to support this claim. For example, it was alleged that over 90% of the people who decide which TV shows we watch, which books we read and which music is produced are white.

Additional unsupported claims included the following: “Drivers are less likely to stop for Blacks in a crosswalk than whites”; “2/3 of Black Americans say they are treated less well while shopping than Whites”; “67% of doctors have a bias against Blacks [sic] people.” No sources for these statistics were provided, and the training materials ignore the role that class might play in any of the disparities noted, or that some disparities may be prevalent only in certain communities, or may be reversed in other communities.

The facilitators cited anecdotes of “micro-aggressions” as if these were “hard evidence” of systemic racism prevalent in every aspect of American life, from education to health services to police interactions to even walking on the streets. There is a failure to differentiate racism evidenced by individuals versus from systemic racism. Assuming that all whites are guilty of racism due to the color of their skin is a racist and inaccurate accusation.

The training was based on controversial popular political texts, rather than scholarly sources. It should be noted that in the years since these texts were published, there has been much published criticism of the texts as well. See e.g. the Atlantic piece by John McWhorter, who pointed out how offensive the concepts of “white fragility” were to black people. <https://www.theatlantic.com/ideas/archive/2020/07/dehumanizing-condescension-white-fragility/614146/>. See also <https://nymag.com/intelligencer/2020/07/antiracism-training-white-fragility-robin-diangelo-ibram-kendi.html>

Despite the controversial nature of the concepts being taught, teachers were not encouraged to think critically about the subject matter. Instead, it was implied that unless they swallowed the propaganda in full and unquestioningly, they were not being good “anti-racists,” and were, therefore, part of the problem.

The concepts and theories being taught were based on a multiplicity of offensive racial stereotypes – offensive to people of all races, for different reasons. The theories and concepts reduced individuals into representatives of their perceived racial groups and insultingly insinuated that non-white groups are powerless victim, and that white people, because of their race, are essentially programmed to be racists, despite the fact that individuals who are categorized as “white” have ethnic, national and ancestral origins from over 50 countries throughout the world. The manner in which the training was held, and the substance of the training, treated people differently based on their race or perceived race, in violation of District policy and law, and created a hostile environment.

B. Anti-Racist Leadership Summer Camp

During the same time period, SDUSD’s Integrated Youth Services Division also featured two AAVE (African American Vernacular English)^{vii} experts Dr. Dulcinea Hearn and Ms. Ebonee



Weathers in a summer camp training entitled “Anti Racist Leaders” (Appendix B). As in the previous example, this was a mandatory training class targeting all SDUSD teachers and was given at various times between August 26th, 2020 and September 4th, 2020. Due to the COVID-19 pandemic, this training session was conducted virtually via zoom webinar where attendees couldn't see each other or know the exact number of attendees.

The training materials make it clear that the focus was to indoctrinate teachers in Critical Race Theory, and to try to force teachers to adopt CRT practices in their own classrooms. Like the instructor in the “white privilege” training, these two trainers demanded that trainees be compassionate, but “expect to experience discomfort” and “be explicit about racism.” Again, the course was constructed around controversial and politicized concepts, including “everyday bigotry,” “white solidarity,” “white social capital,” “anti-racism,” “colorism” and “white supremacy.” A race-based lenses was the dominant theme of this training course. When referencing racism, the examples given were almost entirely focused on anti-black racism. The trainers, who were both black, did not include any examples of racism against members of other ethnic groups. One of the goals of the training therefore appeared to be to have teachers be hyper-focused on potential adverse impacts on black students, and to downplay potential negative impacts on students of other races.

In making the case against “white social capital,” the trainers cited an example in which a self-identified “personal growth & leaders coach” “called out” an anti-black racist joke before it ever took place because he “sensed” that it was going to happen.^{viii} “White social capital” in this case carries negative connotations as a result of perceptions of racial threat which then leads to racial targeting, profiling and even incarceration. To combat “white social capital”, the two trainers encouraged attendees to “interrupt racism every single time” whether the racist comment is intentional or unintentional.

During the training, the facilitators frequently cited Dr. Chris Emdin, an Associate Professor in Mathematics at Columbia University who is best known as author of best seller *For White Folks* and a fierce advocate for Reality Pedagogy.^{ix} A “reality pedagogy” is one that “involves connecting academic content to what’s happening in the world that affects students” and “making sure that their lives and backgrounds are reflected in the curriculum and in classroom conversations.”^x Reality pedagogy is considered a form of critical pedagogy that “generally seeks to expose how relations of power and inequality, (social, cultural, economic) in their myriad forms, combinations, and complexities, are manifest and challenged in the formal and informal education of children and adults.”^{xi} While critical pedagogy as a teaching philosophy is a contentious approach long criticized for its tendencies to promote political radicalism and simplistic ideological formulas, reality pedagogy is a newer subject area on urban education targeting black youth. Empirical evidence for its efficacy is so lacking^{xii} that educational institutions should not be endorsing it. Yet, this “Anti Racist Leadership” course elevated this insufficiently validated method of teaching to be the guiding principle.



The trainers explicitly argued that: “If you can’t learn how to properly pronounce your students’ names, if you can’t use correct pronouns... if you can’t say your Black students’ Lives Matter, then you can’t be a teacher.” It should be noted that any teacher could inadvertently mispronounce or misgender a student’s name – this certainly should not disqualify them from being an educator. Unfortunately, with 37 or more students in a class, and over 180 students per semester on a teacher’s roster, it is hard for teachers to learn and keep track of all of their students’ names, gender identities, and backgrounds. They occasionally make mistakes. Training materials that castigate them for doing so, and telling that such mistakes disqualify them from being teachers, are not helpful and demonstrate a profound ignorance of the burdens that teachers are currently under. While many teachers no doubt support the BLM movement, there are probably those that do not, and they should not be compelled to adopt philosophies or endorse belief systems that they do not hold.

The trainers also advocated for the concept of “interrupting racism” by “calling out someone’s oppressive and detrimental behavior.” They cited an example of anti-racism supporters drowning out and silencing voices in disagreement with “Black Lives Matter” on social media. As noted above, teachers have First Amendment rights to speak out on issues of concern to them, and not all of them are likely to support the “Black Lives Matter” movement, not because they support police brutality, but likely for other valid reasons (e.g. they support law and order, increased police staffing, capitalism, and other policies that are at odds with the BLM agenda). It is inappropriate for a school district professional development training to try to indoctrinate its staff or require them to support a political movement.

In promoting “reality pedagogy,” the training materials included the following verbiage: “The best teachers use their pedagogy as protest: They disrupt teaching norms that harm vulnerable students... The classroom- especially for Black youth- should not feel like a place where they are policed or silenced. Black joy can be a part of daily learning.”^{xiii}

Teachers have academic freedom in the classroom and are required to teach the designated curriculum and state standards. Many teachers are more likely to believe that the “best teachers” use their classrooms to provide excellent instruction so that their students can master the state standards. Many teachers would feel uncomfortable using their “pedagogy as protest,” and could interpret such a phrase to encourage indoctrination of children into radical beliefs. Teachers should not be encouraged to “disrupt teaching norms,” particularly if those norms have been established by the District or the State Department of Education, and are supported by best practices that are promoted by leaders in the field of education. In addition, teachers should be encouraged to treat students equally, based on federal and state anti-discrimination laws, not based on racial stereotypes.

The unverified concept of “co-teaching” also was featured in the course as a key component of reality pedagogy. For example, the curriculum included the following verbiage:



“Co-teaching requires that teachers be humble enough to become students of their students—especially the students who have been most harmed, and will benefit most from a teacher listening to their experiences... Students help to decide what assignments we work on, how long we spend on activities, and what to discuss.”^{xiv}

Again, this contradicts information teachers have received elsewhere in their training, or as established by District policy and state standards. Under Common Core standards, teachers have a tremendous amount of material that they are required to cover, and have already devoted hundreds of hours to creating projects, assignments, tests and other materials that they have found effective in teaching. While teachers are free to take student feedback if they find it valuable, many others would prefer not to be told how to teach by children with no background in what successful pedagogy actually is.

Trainers threw out claims such as “(classroom) dress codes disproportionately police black and brown bodies” and told teachers to give special care to students “who are mostly harmed.” The materials encouraged teachers to question their “grading systems” which could be “rooted in white supremacy.” Explanations for what this might mean were not provided. The Education Code and District Policy govern subjects such grading and dress codes. To the extent that there is discretion in such matters, this is a matter of academic freedom and teacher discretion. Many teachers already struggle with classroom management and encouraging academic excellence. Telling teachers that they cannot enforce grading policies or dress codes contradicts standard pedagogy, existing policies, and academic freedom. In addition, teachers are legally prohibited from treating students disparately based on race or perceived race.

The training introduced the concept of “anti bias, anti racism” (ABAR), under which classrooms should be transformed into political re-education camps where teachers are either anti-racist leaders that “work as accomplices and co-conspirators against racism” or those who consume and intellectualize stories and histories of “racial trauma” in a “savior mentality.” Terms like “white supremacy” and “colorism” were repeatedly referred to, but not defined. As noted above, these concepts, without clear definitions and references to specific cases, are controversial, and not evidenced-based. Many teachers, while not racists, likely do not subscribe to specific worldviews or philosophies adopted by the trainers, and should not be compelled to adopt these worldviews, pretend to adopt these worldviews, or promote these worldviews in their classrooms, particularly when these views may distract from their effectiveness as teachers. In many respects, the concepts of ABAR require individuals to be hyper-focused on the race or perceived race of others, and treat them differently, based on their race or perceived race. Encouraging such a focus, or disparate treatment, is contrary to existing law and District policy.

The philosophy behind the “Anti Racist Leadership Summer Camp” demonstrates an imbalance that favors one-sided political narratives over dynamic pedagogy, and teacher activism over academic instruction. An impulse to define everyday occurrences in school settings in strictly racial terms permeated this entire training course. Notably, the two AAVE experts, Dr. Dulcinea Hearn and Ms. Ebonee Weathers who were the lead instructors of this teacher training course, now



serve in the Department of Academics Through Agency^{xv} within the Leadership and Learning Division at SDUSD. With a mission to design “equitable learning conditions that prepare independent learners’ social, emotional, and academic agency”, this department offers its plethora of training programs to both students and educators in SDUSD. For the 2020-2021 school year, Academics Through Agency will take charge of SDUSD’s two micro-credentials for educators. There is a legitimate concern that these ideologically driven trainers are proselytizing their activist philosophy and race-based political indoctrination in all their training activities, at the expenses of academic competences, conducive working environments and ultimately San Diego’s taxpayers.

C. Critical Self Awareness: An Intro into Anti-Racist Pedagogy

Between August 26th 2020 and September 4th 2020, Dr. Dulcinea Hearn and Ms. Ebonee Weathers also conducted a teacher training session as a part of SDUSD’s “Culturally Responsive Sustaining Practices & Ethnic Studies”, with the title “Critical Self Awareness: An Intro into Anti-Racist Pedagogy” (See Appendix C). Again, this was a mandatory training class targeting all SDUSD teachers and was given at various times between August 26th, 2020 and September 4th, 2020. Due to the COVID-19 pandemic, this training session was conducted virtually via zoom webinar where attendees couldn't see each other or know the exact number of attendees.

This introductory course, like aforementioned A and B, started with signaling disclaimers such as “expect and accept non-closure,” “expect to experience discomfort,” and “point out coded language.” Trainers also identified six key terms for discussion and reflections: critical self-awareness, race, ethnicity, racism, and whiteness. The framework based on the six defining terms was essentially based on the notion of understanding pedagogy through the prism of race.

Under the slogan, “we can’t fix what we don’t know is broken,” the course defined critical self-awareness as an action that:

“requires developing an analytic perspective that takes into consideration how power, privilege, and dominant cultural narratives influence experiences, expectations, and interactions in the classroom, and finding ways to consciously and consistently disrupt those cycles.”^{xvi}

Again, as opposed to widely accepted teaching practices, “critical self-awareness” is an innovative concept within the realm of critical pedagogy, a post-modernist theory of social education with deep roots in radical political theories such as Marxism, neo-Marxism and the Frankfurt School of Critical Theory.^{xvii} Noticing its direct foundation in Marxism, even scholarly proponents of critical pedagogy realize its limitations--- “(c)ritical pedagogy is essential but incomplete because of its entire focus on the outward reality as a structural process.”^{xviii} Critical self-awareness, as a foundational concept for psychological revolutions, derives from works of Jiddu Krishnamurti, an Indian educator who dedicated himself to understanding:



“how, one, while being brought up in a social system ridden with conflicts and exploitation, acquires and inherits exploitative, acquisitive and competitive tendencies and perpetuate the fragmentation, conflicts and degeneration of society.”^{xix}

It is crucial to understand that Krishnamurti grew up in Colonial India between the late 19th Century and early 20th Century, where human conditions and political order differed considerably from today’s United States. The hypothesis that “the society that we inhabit is oppressive, exploitative and violent and we all, consciously or unconsciously, perpetuate such conditions,” which underscored the development of critical theory, should not be applied unquestionably to our national contexts.

The “Critical Self Awareness” course elaborated on the topic of race and ethnicity with a focus on the term “racialized identity” as an explanatory factor of American life. The trainers argued that “race is a defining social construct” and went on to define “internalized racism” as a repressive system perpetuated by the government that “reflects systems of privilege, reflects societal values, erodes individual sense of value, and undermines collective action.” Then the course presented a sweeping hypothesis that “none of us are exempt from racialized experiences.” During the breakout rooms session, the trainers asked participants to reflect on their experiences growing up pertaining to “people of your race” vis-à-vis “people of different races.”

None of these aforementioned concepts has undergone any validity test, scholarly scrutiny or counterfactual checking. They are dogmatic claims that treat an ideological affiliation with critical pedagogy as universal truths. Participants were not encouraged to engage in any type of critical thinking about the legitimacy or scientific underpinning of the claims being made. This, despite the fact that educators should always be encouraging their own students to think critically about the information being presented to them.

Upon these “sand-castle” assumptions of “racialized identity” and “internalized racism”, the course proceeded to prescribe an “antiracist” solution by showing a video clip titled “The difference between being not racist and being antiracist.”^{xx} The highly controversial video featured an author of novels and poetry, a lifestyle blogger, a critical race theory writer, a former basketball player, and a podcast host. All of them were black, and the focus of the video was on anti-black racism, not racism in general. There was no discussion of how individuals who are not black are harmed by racism. The individuals speaking were not scholars, scientists or theorists who could speak from a platform of any level of authority or expertise. The video drew many negative comments from the audience because of its overt emphasis on “anti-racism” to combat anti-black racism without any empirical evidence and the speakers’ unjustified anger about our society’s “racist nature”. The District should not be relying on video clips from random individuals to proselytize controversial beliefs as commonly accepted solutions.

Most outrageously, the training materials actively advocated for blatant race-based treatment by arguing the following:



“Being antiracist is different for white people than it is for people of color. For white people, being antiracist evolves with their racial identity development. They must acknowledge and understand their privilege, work to change their internalized racism, and interrupt racism when they see it. For people of color, it means recognizing how race and racism have been internalized, and whether it has been applied to other people of color.”^{xxi}

The trainers disparaged and caricatured concepts such as “reverse racism” and “colorblindness” as myths. They argued that “expressions of racial prejudice directed at white people” are just “occasional mistreatment.” The training materials include the following verbiage:

“While expressions of racial prejudice at white people may hurt the white person/people individually or personally, and are never to be condoned, they do not have the power or authority to affect the white person’s social/economic/political location and privileges.”

The training materials are at odds with existing state and federal law in this regard. Existing anti-discrimination laws protect individuals from race discrimination regardless of whether they are from a majority group or a minority group. See *McDonald v. Santa Fe Transport Co.* (U.S. Supreme Court 1976). Under Title VII of the Civil Rights Act of 1964, employers may not discriminate based on race, sex, gender, religion, or national origin, irrespective of who the victim of discrimination might be. In addition, under Title VII, employers may not create programs and policies that would have a "disparate impact" or adverse effect on members of a protected class. There are numerous court cases upholding the rights of white individuals who have sued employers and educational institutions over civil rights violations.

For example, in *Bonenberger v. St. Louis Metro. Police Dept.*, #14-3696, 2016 U.S. App. Lexis 793 (8th Cir.) a white man employed by a city police department claimed that he suffered reverse race discrimination and conspiracy to conspire against him as a white person when an African-American woman was instead picked for the supervisory position in the department that he had applied for. A jury found for the plaintiff against three of his superiors.

In *Biondo v. Chicago*, #88 C 3773, 44 (2139) G.E.R.R. (BNA) 38 (N.D. Ill. 12/16/05), a federal appeals court upheld an award of \$3.5 million to six white firefighters who alleged that the Chicago Fire Dept's use of "race norming" in a 1986 examination undermined their careers.

In *Ricci v. DeStafano*, the U.S. Supreme Court overturned the dismissal of a suit by white and Hispanic firefighters challenging the city’s decision to reject the results of a screening test because black candidates scored poorly. The written test was at a tenth-grade level. 40% of the score was oral, and each assessment panel consisted of one white, one Hispanic, and one African-American judge. Absent proof that tests were not job related or that equally valid less-discriminatory tests were available, the "fear of litigation alone was not sufficient to justify an employer’s reliance on race to the detriment of individuals who passed the examinations and qualified for promotions."



There are hundreds of similar cases that could be cited, where white people’s economic success, reputations, and standing in the community were harmed because of discrimination against them. The training materials ignore these experiences and facts, and ignore the laws that protect all individuals from discrimination.

The training materials also attacked the concept of “color blindness,” claiming that doing so encourages individuals to ignore important aspects of an individual or group identity and culture. However, what the training materials ignore is that by not adopting a practice of color blindness, the trainers are actually encouraging teachers to rely on stereotypes and assumptions about others based on race. There is no reason why a teacher could not learn more about a student’s identity or culture, while at the same time, practicing color blindness. It was Martin Luther King Jr. who famously said, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." There are many teachers who likely support this vision, and think that it is a better strategy to treat individuals as individuals, without obsessing about the color of their skin, or making assumptions based on skin color. The training materials ignore the fact that “color blindness” is actually what existing law requires. Treating people differently based on the color of their skin constitutes illegal race discrimination. By training teachers to not practice color blindness, the trainers were encouraging District employees to act in violation of existing law.

The training materials included controversial statements about race not having any genetic or biological basis. Whether or not race is just a “social construct” is a subject of ongoing scientific debate, and the materials failed to acknowledge this fact.

As with other training materials, the focus was on anti-black racism, and there is virtually no mention of how racism has impacted other minority groups. For example, the training materials include a heading reading: “Historical racism continues to shape outcomes of the Black

Community Today.” Failing to highlight how racism negatively impacts multiple other marginalized groups discriminates against those groups as well. The focus of a District training on racism should be on how to treat others as equals, and not to give particular preference or attention to only some people based on skin color.

The training materials include unsupported statistics about police killings, such as, “Unarmed black bodies are about twice as likely to be killed as unarmed white bodies by police.”^{xxii} The information presented by the trainers ignored the nuanced reality of crime in America, and manipulated data to try to support their dangerous propaganda. In reality, in 2018, among 563,940 violent incidents targeting black victims, 70.3% were perpetuated by black offenders, 10.6% by white offenders, and 7.9% by Hispanic offenders.^{xxiii} In 2020, 226 black Americans were shot to death by the police, compared to 432 white and 156 Hispanic.^{xxiv} In 2019, only 14 unarmed black men were shot by police, compared to 25 whites. <https://www.manhattan-institute.org/police-black-killings-homicide-rates-race-injustice>.



The training materials cite the fact that white life expectancy is 3.5 years longer than black life expectancy, without any information provided about how black people killing other black people is one of the leading causes of death in the black community. <https://www.gainesville.com/story/special/2020/06/17/homicide-is-leading-cause-of-death-of-black-males-age-44-and-younger-in-us/112900786/>.

Overall, the training materials consist largely of propaganda to promote the concept that black people are victims of white supremacy, and only if the propaganda is successful, will the situation change. The training materials highlight the stark disparity rates between black wealth and white wealth, but neglect the fact that Asians and other minority groups have been successful in increasing their wealth and income numbers even more than whites, despite past discrimination. Without evidence, the trainers are trying to indoctrinate the audience into believing that discrimination must be the only reason for the disparities cited, rather than other factors. The causal factors for racial disparities in health, wealth, and other aspects of life have been studied at length by multiple scholars, and there are multiple points of view on the degree to which discrimination plays a role. A recent study commissioned by the City of San Diego, hailed as America's first-ever city level research project on pay gaps, found no evidence of intentional bias or discrimination. Rather, complex societal factors beyond the city's control such as occupational sorting, personal lifestyle choices and different demographics are responsible for explaining pay disparities. https://onbase.sandiego.gov/OnBaseAgendaOnline/Documents/ViewDocument/2020_SD_Pay_Equity_Report.pdf.pdf?meetingId=4250&documentType=Agenda&itemId=196104&publishId=455325&isSection=false

While the trainers no doubt genuinely believe that their approach will make society better, many who were forced to or encouraged to undergo this training/indoctrination likely do not. Rather than making our society fairer and more just, many likely believe that the approach being taught will lead to lowered standards for minority youth, disparate treatment based on race, ongoing lack of trust of police, continuing high crime rates and incarceration rates for blacks, and worsening racial fear, balkanization and segregation.

D. Abolitionist Teaching, Co-Conspirators & Educational Justice

While the “Culturally Responsive Sustaining Practices & Ethnic Studies” training program ended on September 4th, 2020, the District has continued its race-based, hostile training practices to facilitate a paradigm shift from classroom management to critical pedagogy. In September 2020, all school (principals, vice principals) and classified (administrative offices and business offices) management staff, in a rough number of 2,000 or so employees, received an invitation from the Superintendent to attend an employee training session hosted by Dr. Bettina Love, an Associate Professor in Education at the University of Georgia. In the official invitation, then Superintendent Cyndi Marten wrote:

“We are pleased to invite you to join us in learning together with Bettina Love. Bettina Love is an award-winning author and associate professor of educational theory and practice



at the University of Georgia. Her research focuses on bringing people together to ‘freedom dream’ and challenge the oppressive practices that live within the systems and structures of school organizations. Bettina Love was a recent keynote speaker at the August Principal Institute. She is returning to support our collective goals in San Diego Unified to create an anti-racist and restorative communities throughout our system.”

The ensuing training program, entitled “Abolitionist Teaching, Co-Conspirators & Educational Justice” (Appendix D), was conducted on September 29th, 2020 between 8:00 am and 10:00 am and featured an introduction by Superintendent Marten who argued for examining SDUSD’s institutionalized racism’s role in disproportionate learning availability and prevention of black and brown children from achieving. Dr. Bettina Love then proceeded to define “abolitionist teaching” as “choosing to engage in the struggle for educational justice knowing that you have the ability & human right to refute oppression and refuse to oppress others, mainly your students.”

Again, the training was steeped in this inflammatory, divisive and inaccurate rhetoric. It emphasized a dichotomy of oppressor vs. victims based solely on race or skin color. With remarks that she knew “what America really is” and that “racism runs deep,” Dr. Love cited W.E.B. Du Bois’s 1926 work *Criteria for Negro Art*--- “We who are dark can see America in a way that white Americans cannot” to situate the main theme of the training program. Albeit widely read and indeed a well written piece of American art history, Du Bois’s book was published almost a century ago when real racial biases existed at a systematic scale in America and four decades before the Civil Rights Movement. It should not be accepted as an applicable truth to analyze today’s society and guide educational practices. Based on this outdated cultural observation, Dr. Love went on to argue that “if you are not a white straight male, you have had to fight for your education.” Needless to say, most women alive today in America, and indeed most people alive today in America, would disagree with this statement, given that all states require students to receive a free public education, regardless of sex, race, sexual orientation, or other protected classification.

Consistent with aforementioned training materials, this program was centered upon “anti-blackness” in every facet of American life, as evidence of America being a racist society. To justify this ideological conclusion that black Americans “live a disposable existence,” Dr. Love cited unverified and wild statistical evidence, including “half of white medical trainees believe such myths as black people have thicker skin or less sensitive nerve endings than white people,” and “HBCU and Hispanic grads pay more for student loans.” In arguing for the racist nature of the impacts of the COVID 19 health crisis, she associated disproportionately higher occurrence of COVID-19 in black communities with this amorphous claim of anti-black racism. Once again, without evidence, the trainer engaged in indoctrinating the audience into believing that discrimination must be the only reason for the disparities cited, rather than other factors such as occupations, living conditions, and so on. This disparity-caused-by-racism theory has been debunked time and time again by the intellectual community. American political scientist Wilfred Reilly relies on rich quantitative data on income levels and educational attainment to argue against “systemic racism” as essentially a conspiracy theory: <https://www.spiked-online.com/2021/02/10/systemic-racism-is-a-conspiracy-theory/>.



The most astounding moment during this training program came when Dr. Love presented the argument that the state, public schools and security apparatus are collectively committed to “spirit murdering” of black children and even black babies. According to the trainer, spirit murdering involves lack of regard and disdain for black children. In support of her claims, the trainer splashed provocative news headlines on the screen, including one about a South Carolina deputy who was not prosecuted for using excessive force in dealing with a student who refused to put her cell phone away, another about a Colorado school suspending a black boy who played with toy gun during a virtual class, and a 6-year-old black girl in Orlando being zip-tied by police officers upon her throwing a temper tantrum. These isolated events, albeit unfortunate and deserving redress, can hardly prove the systematic and structural claims of racism. Anecdotes are not the same as objective, scientific evidence that systemic racism pervades American lives or California schools. Use of such filtered anecdotes, where the surrounding contextual facts are not even known, serves no other purpose other than to indoctrinate and brainwash the attendees into believing what the trainer wants them to believe, i.e. what is essentially a conspiracy theory that the government is intentionally trying “spirit murder” black children.

The trainer also cited examples of Boston students fighting for ethnic studies and New York’s world-class specialized high schools admitting few black students as further evidence of “spirit murder.” The problem, according to the trainer, lies in “more police in schools than counselors, lack of educators of color & male educators of color, low expectations of black & brown students, expulsion & suspension of black & brown students, discriminatory school funding policies, high stakes testing” and finally “racism permeating our education system as the norm.”

Such conflated and self-contradictory reasoning mistakenly accuses the merit-based principle as “racist” and should not be promoted at a District level as a common fact. For example, the high-stakes admissions test in New York City, known as SHSAT (the Specialized High School Admissions Test) was established by the Hecht-Calandra Act and has been used since 1971 by New York’s high-performing high schools to recruit talented students. It is a fair and effective yardstick to select competitive and diverse student bodies. Currently, over 60% of the students at schools using SHSAT come from a family qualifying under federal anti-poverty guidelines for free and subsidized lunch and over 70% are minorities. During the 1994-1995 academic year, the enrollments of black students were 11.8% and 37.3% at Bronx Science and Brooklyn Technical, respectively. For a host of reasons unrelated to the test, their ratios dropped to 3.6% and 7.6% during 2016-2017. There is no evidence that the admissions tests are “racist” or illegally discriminatory. The trainer was basing her argument for “abolitionist teaching” on unsupported and debunked misperceptions.

In concluding her case for “abolitionist teaching”, the trainer advocated for a revolutionary change, rather than reforms, to “create institutions that are just, loving, equitable, and center Black lives,” Notably, under existing state and federal law, no school district or its employees are entitled to give preference to one race over another – doing so is considered discriminatory and would subject the District to liability. In order to reprogram “white educators,” the trainer proposed “free radical therapy.” For teachers of color, however, the proposal called for “free radical self/collective care.”



Therefore, the services recommended for teachers depended on the color of their skin. In urging disparate treatment based on race, the trainer, acting as an agent of the District, was urging blatant race discrimination.

According to the training materials, those who don't conform to the norm of "abolitionist teaching" are "co-conspirators." In order to transition from fragile co-conspirators to allies, they must subscribe to "an abolitionist teacher's demands" to "hire, support and retain Black, Brown, and Indigenous teachers" and actively embrace critical race theory. (Notably, the training ignores any mention of Asian staff or students, which is yet another glaring example of the discriminatory nature of the training). The race-based intent and practices of this training session were obvious and sought to marginalize, shame, and penalize educators who don't conform.

On account of false claims, politically motivated assumptions and a dearth of empirical evidence, these four training courses constitute glaring examples of racial discrimination, workplace hostility and political indoctrination. The wide reach of these training programs attests to the prevalence of a racially divisive and counterproductive doctrine targeting teachers based upon the immutable characteristic of skin color. Race-based treatment demoralizes the entire teaching workforce, subjugating individual educators to crude racial boxes and stymying workplace interpersonal relationships. It is toxic, immoral, and demonstrably illegal. Moreover, neo-Marxism, postmodernism, constructivism and critical analysis, as theoretical underpinnings of these training programs, are complex and esoteric subjects of scholarly inquiry in higher learning, where specialized knowledge in political philosophy and political science is required as prerequisites. None of the instructors in these training programs was trained in the academic background necessary for an in-depth understanding of controversial topics and concepts outlined above.

The District has endorsed political indoctrination and ideological immersion of "anti-racism" and critical pedagogy as an ongoing theme of professional development and teaching philosophy. Recently, SDUSD has even created a website called "Ethnic Studies San Diego Unified School District" ^{xxv}. The website's homepage features two charts--- "land acknowledgement" and "In Lak'ech", which were also highlighted in the "White Privilege: Understanding Power and Privilege in Education" training session. In essence, the District gives a narrow and politicized emphasis on "anti-racism" as a central approach to professional training and social studies curriculum in general.



III. LEGAL ARGUMENT

A. The District's Trainings Violate State and Federal Law Prohibiting Race Discrimination

San Diego Unified School District (SDUSD) is a large school district representing over 200 schools that take both federal and state funding. SDUSD is therefore subject to federal and state laws, which it is violating by instituting race-based treatment toward its employees.

1. Federal Law

Title VI of the Civil Rights Act of 1964 provides: “No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.” 42 U.S.C. § 2000d.

Title VII of the Civil Rights Act of 1964 prohibits employment discrimination based on race, color, religion, sex and national origin. 42 U.S.C. § 2000e.

SDUSD receives federal financial assistance and funding. Accordingly, by discriminating against its employees in its mandatory teacher training programs, as described herein, SDUSD has violated Title VI and Title VII of the Civil Rights Act of 1964.

The Fourteenth Amendment of the U. S. Constitution provides, in relevant part, that no person shall be denied “the equal protection of the laws.” The “central mandate” of equal protection is “racial neutrality” by the government or institution subject to the Fourteenth Amendment. *Miller v. Johnson*, 515 U.S. 900, 904 (1995). “Whenever the government treats any person unequally because of his or her race, that person has suffered an injury that falls squarely within the language and spirit of the Constitution’s guarantee of equal protection.” *Adarand Constructors, Inc. v. Peña*, 515 U.S. 200, 229-30 (2000).

SDUSD receives government financial assistance and administer and participates in federally funded programs. Accordingly, by subjecting its employees to race-based treatment complained of herein, it is unlawfully treating its employees unequally because of their race.

2. Proposition 209

Moreover, as a public school district in California, SDUSD must strictly observe the California state constitution and state laws, which it is also violating. According to the California Constitution, “The State shall not discriminate against, or grant preferential treatment to, any individual or group on the basis of race, sex, color, ethnicity, or national origin in the operation of public employment, public education, or public contracting.” (Article I, SEC. 31. (a)).



Making assumptions and subscribing to stereotypes based on race is a form of race discrimination. In addition, training teachers to make assumptions about their students, and others, based upon assumptions and stereotypes is encouraging racial discrimination. The activities engaged in by SDUSD were offensive not only to whites, but to members of other racial groups as well, by

promoting stereotypes and tropes of certain racial groups as perpetual victims who are dependent on white people to change their ways in order for them to be successful in society. The District's actions violated the California Constitution and its constitutional principle of equal treatment in public education and public employment.

3. Education Code Section 220

Education Code Section 220 provides: "No person shall be subjected to discrimination on the basis of disability, gender, gender identity, gender expression, nationality, race or ethnicity, religion, sexual orientation, or any other characteristic...in any program or activity conducted by an educational institution that receives, or benefits from, state financial assistance, or enrolls pupils who receive state student financial aid."

The program materials, and the manner in which the programs were taught, discriminated against individuals based on race, and encouraged participants to treat District stakeholders (students, parents, employees and others) differently based on race, thereby violated this statute.

In summary, SDUSD has been and is engaged in race-based discrimination against its employees during its teacher training process. Its use of race as a defining factor in the treatment of its employees violates the Fourteenth Amendment to the United States Constitution, Titles VI and VII of the Civil Rights Act of 1964, Article I Section 31(a) of the California Constitution, and Chapter 2, Article 3 of California's General Education Code and SDUSD's nondiscrimination policy. These discriminatory practices, documented herein, create a hostile work environment based on race and cannot be justified under any relevant rulings by the United States Supreme Court.

4. Government Code Section 12900 et seq.

In California, the Fair Employment and Housing Act (Gov. Code, § 12900 et seq.) explicitly prohibits an employer from harassing or discriminating against an employee on the basis of race (Gov. Code, § 12940, subd. (h).) Harassment includes "[v]erbal harassment, e.g., epithets, derogatory comments or slurs . . ." (Cal. Code Regs., tit. 2, § 11019, subd. (b)(1)(A).) Engaging in stereotyping or stereotype-based thinking is a form of illegal discrimination. See *Husman v. Toyota Motor Credit Corp.*, 12 Cal. App. 5th 1168 (2017).

During the training sessions, there were multiple derogatory comments made about white people, including comments that encourage viewing "white people" as a monolithic group that engages in conscious and unconscious perpetuation of "white supremacy." Participants were encouraged to



accept stereotypes about themselves and others based on race. In addition, to the extent that the trainers implied that members of minority groups are helpless victims without agency and are dependent on white people changing their ways, and that members of minority groups are incapable of success or meeting established standards without modification of or lowering of those standards, the comments were offensive to racial minorities as well.

5. Disparate Treatment Based on Race Creates A Hostile Work Environment

Evidence herein regarding the three training sessions within the mandatory teacher training programs referenced above demonstrates the existence of a hostile environment based on race. Specifically, SDUSD has expended vast amounts of energy and resources creating and executing such programming with the purpose of indoctrinating its employees based on falsehoods and propaganda, e.g. that white people hold unjustifiable, institutional power and privilege over all others regardless of context and that discriminating on the basis of skin color is justifiable to accommodate ideological mandates of “anti-racism”.

Government Code Section 12923 provides as follows: *“(a) The purpose of these laws is to provide all Californians with an equal opportunity to succeed in the workplace and should be applied accordingly by the courts. The Legislature hereby declares that harassment creates a hostile, offensive, oppressive, or intimidating work environment and deprives victims of their statutory right to work in a place free of discrimination when the harassing conduct sufficiently offends, humiliates, distresses, or intrudes upon its victim, so as to disrupt the victim’s emotional tranquility in the workplace, affect the victim’s ability to perform the job as usual, or otherwise interfere with and undermine the victim’s personal sense of well-being. In this regard, the Legislature affirms its approval of the standard set forth by Justice Ruth Bader Ginsburg in her concurrence in Harris v. Forklift Systems (1993) 510 U.S. 17 that in a workplace harassment suit “the plaintiff need not prove that his or her tangible productivity has declined as a result of the harassment. It suffices to prove that a reasonable person subjected to the discriminatory conduct would find, as the plaintiff did, that the harassment so altered working conditions as to make it more difficult to do the job.” (Id. at 26).*

(c) The existence of a hostile work environment depends upon the totality of the circumstances and a discriminatory remark, even if not made directly in the context of an employment decision or uttered by a nondecisionmaker, may be relevant, circumstantial evidence of discrimination. In that regard, the Legislature affirms the decision in Reid v. Google, Inc. (2010) 50 Cal.4th 512 in its rejection of the “stray remarks doctrine.”

A hostile work environment based on race or a racially hostile work environment was perpetuated by SDUSD’s mandatory training workshops described herein. Teachers were required by the district’s top-level administrators to attend training in which they are told a person’s skin color is determinative to whether one is a racist.



This constitutes a crude and negative stereotyping of SDUSD’s employees solely on the basis of race. Explicit claims of “internalized racism,” “white privilege,” “white fragility” and “institutional racism” served an unlawful purpose of segregating employees by race and adversely impacted both white employees and their non-white counterparts. According to an August 2020 letter by U.S. Civil Rights Commissioner Peter Kirsanow,

“There is no way that separating white employees from other employees and telling them that this grab-bag of characteristics are inherent to white people and are bad (and therefore, that they have these characteristics and are bad) does not adversely affect their status in the eyes of their co-workers. The obverse also is true. This juvenile grouping of terms necessarily stereotypes non-whites too.”^{xxvi}

Among SDUSD’s teaching workforce, about 63% self-identify as white^{xxvii} and like their non-white peers, many occupy mid-to-low-level positions without special privilege, authority or

influence. Treating teachers differently on the sole basis of their race or skin color leads to a hostile work environment on a large scale and antagonizes the peer-to-peer relationship within SDUSD. A SDUSD teacher commented on the training afterwards:

“It’s incredibly discriminatory and even racist. It puts us on a terrible path. My concern is for our country and children.”^{xxviii}

B. The Training Sessions Violate and Are Contrary to Existing Board Policies

It is important that professional development for teachers and other staff be consistent with existing District policy, as well as state and federal law. Unfortunately, much of the curriculum, content and theory taught during the training sessions referenced above is directly contrary to existing District policy, as outlined below:

1. Board Policy 6044– Controversial Issues

The training materials undoubtedly cover controversial issues, and encourage teachers to discuss controversial issues in their classrooms as well. However, Board Policy 6044 provides that when teaching controversial issues, educators must present the material in a “balanced manner” and must address “all sides” of an issue “without bias or prejudice” and “without promoting any particular point of view.” Based on the clear language of this policy, teachers and other District personnel are not permitted to indoctrinate students into CRT and related principles. Rather, to the extent that these sorts of concepts are discussed in class, they must be discussed in an unbiased manner, and provide alternative viewpoints, including the viewpoints advocated by this author, and many other Americans who find CRT offensive, alienating, and counter-productive to the stated goals.



2. Administrative Regulation 5121 – Grades/Evaluation of Student Achievement

In the training, teachers were asked to alter their grading practices and standards to ensure that they are not rooted in “white supremacy.” However, teachers’ grading practices and standards are governed by Board Policy and AR 5121, which require that teachers engage in “equitable” grading standards that are based on whether the student has met the competency standards. In other words, teachers are not permitted to treat students disparately based on race or any other protected classification, and grades should reflect the degree to which students have mastered content standards set forth by the State Department of Education and the District.

3. Board Policy 5137 – Positive School Climate

This policy provides in relevant part: “The district's curriculum shall include age-appropriate culturally relevant educational opportunities which include, but are not limited to, the principles of equality, human dignity, mutual respect, fairness, honesty, and citizenship. Teachers are encouraged to employ cooperative learning strategies that foster positive interactions in the classroom among students from diverse backgrounds.” It also provides: “The school environment should be characterized by positive interpersonal relationships among students and between students and staff.”

Much of the training was inconsistent with this policy, to the extent that the training materials did not teach principles of “equality.” Rather, the materials tried to indoctrinate participants into concepts of “white supremacy” and inherent racism and victimization, based on the individuals’ skin color. It encouraged participants to be suspicious and judgmental of each other, and themselves, based on skin color. It encouraged viewing people as “other” and potential adversaries based on skin color, and encouraged a large variety of assumptions and stereotyping based on skin color that in all likelihood will not foster, but rather inhibit positive interactions amongst students and staff from diverse backgrounds.

4. Board Policy 5145 – Freedom of Speech/Expression

Board Policy 5145 provides in relevant part: “The Board of Education believes that free inquiry and exchange of ideas are essential parts of a democratic education. The Board respects students' rights to express ideas and opinions, take stands on issues, and support causes, even when such speech is controversial or unpopular.”

During the training sessions, participants were not encouraged to counter or challenge the CRT-based approach. Rather, they were told that if they were not comfortable with the concepts presented, this was simply evidence of their “white fragility” and inherent racism. The information presented was taught as if it were incontrovertible fact, as opposed to controversial theory. Teachers were encouraged to communicate this controversial theory back into their classrooms, and were given no tools to encourage students, or themselves, to think critically about the validity of the approach, the potential negative consequences, or potential illegality.



5. Board Policy 5145.3 – Nondiscrimination/Harassment

This policy provides in relevant part: “The Board of Education desires to provide a safe school environment that allows all students equal access and opportunities in the district's academic and other educational support programs, services, and activities. The Board prohibits, at any district school or school activity, unlawful discrimination, including discriminatory harassment, intimidation, and bullying of any student based on the student's actual or perceived race, color, ancestry, national origin, nationality, ethnicity, ethnic group identification, age, religion, marital or parental status, physical or mental disability, sex, sexual orientation, gender, gender identity, or gender expression, immigration status or association with a person or group with one or more of

these actual or perceived characteristics.” It goes on to provide: “Unlawful discrimination also includes disparate treatment of students based on one of the categories above with respect to the provision of opportunities to participate in school programs or activities or the provision or receipt of educational benefits or services.”

Under the clear terms of the policy, the District and its staff are prohibited from treating students in a “disparate” manner based on race. This requires, in essence, treating students in a color-blind

manner. However, during the training, teachers were repeatedly told that rather than disregarding the perceived race of students, they should be hyper-aware of the perceived race of students, should single out certain students for extra attention based on race, and make generalizations and assumptions based on students’ apparent skin color, all in an effort to be “anti-racist.” In doing so, the training violated existing District policy.

6. Board Policy 5145.9 – Hate Motivated Behavior

This policy provides: “In order to create a safe learning environment for all students, the Board of Education desires to protect the right of every student to be free from hate-motivated behavior and will promote harmonious relationships among students so as to enable them to gain a true understanding of the civil rights and social responsibilities of people in society. The district prohibits discriminatory behavior or statements that degrade an individual on the basis of his/her actual or perceived race, ethnicity, culture, heritage, gender, sex, sexual orientation, physical/mental attributes, religious beliefs or practices, or immigration status.”

During the training, the various trainers repeatedly made comments that degraded individuals on the basis of their race or perceived race. By relying on texts such as “White Fragility,” the trainers endorsed a philosophy and belief that white people are inherently racist, have obligations that are different from people of other races, and should feel self-conscious and shameful about their skin color. Trainers repeatedly relied on unsupported stereotypes about people based on race or perceived race. The trainers similarly stated, either expressly or impliedly, that members of other minority groups are helpless victims who are incapable of meeting established standards unless



existing systems are “dismantled.” Such comments and philosophies are antithetical to existing board policy.

7. Board Policy F -1100 – Academic Freedom

This policy encourages faculty to undertake innovative and creative approaches to meeting educational needs. However, there is nothing in existing policy that would require individual teachers to adopt practices in their classrooms that are contrary to existing law, or District policy. Moreover, teachers are not required to try to indoctrinate students into worldviews such as CRT, particularly if they do not subscribe to those worldviews themselves.



IV. CONCLUSION

Between August 26th 2020 and September 4th 2020, San Diego Unified School District (SDUSD) mandated a 10-course teacher training program titled “Culturally Responsive Sustaining Practices & Ethnic Studies”. Under this program, three sessions--- “White Privilege: Understanding Power and Privilege in Education”, “Anti-Racist Leadership Summer Camp”, and “Critical Self Awareness: An Intro into Anti-Racist Pedagogy”, were particularly problematic. A follow-up program entitled “Abolitionist Teaching, Co-Conspirators & Educational Justice” followed the same ideological framework. There is evidence demonstrating the ongoing nature of this discriminatory training paradigm. Together, these racially motivated training sessions result in unlawful racial discrimination and a hostile work environment on the basis of race.

By requiring its employees to attend the aforementioned training, SDUSD has actively violated federal and state civil rights and non-discrimination laws. As a public school district receiving federal financial assistance, SDUSD violated Titles VI and VII of the Civil Rights Act of 1964 and the Fourteenth Amendment to the United States Constitution with its hostile and race-based teacher training program. As a state public educational entity, SDUSD has also breached the California State Constitution and other state-level non-discrimination laws, not to mention existing Board Policy. SDUSD’s discriminatory practices then create a hostile work environment based on race that not only hurts its white employees, but also stymies peer-to-peer working relationships within the district, and encourages all employees to view black and brown coworkers as perpetual victims without agency.

While the “Culturally Responsive Sustaining Practices & Ethnic Studies” training program ended on September 4th 2020, SDUSD has continued to institute a controversial version of ethnic studies in both professional training and classroom teaching. This ideological promotion of a divisive and critical approach to ethnic studies ignores scholarly criticisms negating the social and academic benefits of ethnic studies as well as waves of opposition against California’s various drafts of Ethnic Studies Model Curriculum.

Such discrimination and violations of equal protection harm a sizable number of SDUSD’s teachers and cause them to feel targeted, harassed or less worthy because of their skin color. If these teachers promote this ideology in the classroom, the impact of the illegal discrimination will worsen, since teachers are being actively encouraged to stereotype based on race, and treat students differently based on race. Self-doubt, loss of faith in American values and ideals, and racial animosity follow as negative consequences of race-based treatment.

For all the reasons set forth above, we demand that the Federal Department of Education and District immediately investigate these concerns pursuant to applicable policy. We ask that the federal and local agencies charged with protecting the civil rights of Americans, intervene to stop the ongoing racial discrimination and reverse the hostile work environment that results from such discrimination.



V.
PRAYER FOR RELIEF

Complaints request that the Office for Civil Rights, U.S. Department of Education, San Diego Unified School District and the San Diego County Office of Education grant and enforce the following remedies:

- 1) Immediately launch thorough and objective investigations into the racial discrimination complained of herein.
- 2) Establish oversight committees to ensure the objectivity of the investigations, including delegates from Californians for Equal Rights Foundation to represent discriminated-against SDUSD employees.
- 3) Require San Diego Unified School District to immediately cease and desist from employing racial biases, negative stereotyping, race-based treatment and other discriminatory means in all of its employee training programs and initiatives.
- 4) Require San Diego Unified School District to immediately reevaluate its protocols of teaching and training ethnic studies, to ensure that blatant race-based treatment and racial discrimination are eliminated from its training materials.
- 5) Take all necessary measures to ensure that San Diego Unified School District stop discriminating on the basis of race and imposing a hostile work environment based on race.

Respectfully submitted,

Date: 4/9/2021

Californians for Equal Rights Foundation

By: Frank Xu

Wenyuan Wu
Frank Xu
Wenyuan Wu

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**VI.
Organizations Joining in Complaint**

San Diego Asian Americans for Equality

Southern California Asian-American Parent Teacher Organization

Educators for Quality and Equality

TOC Foundation

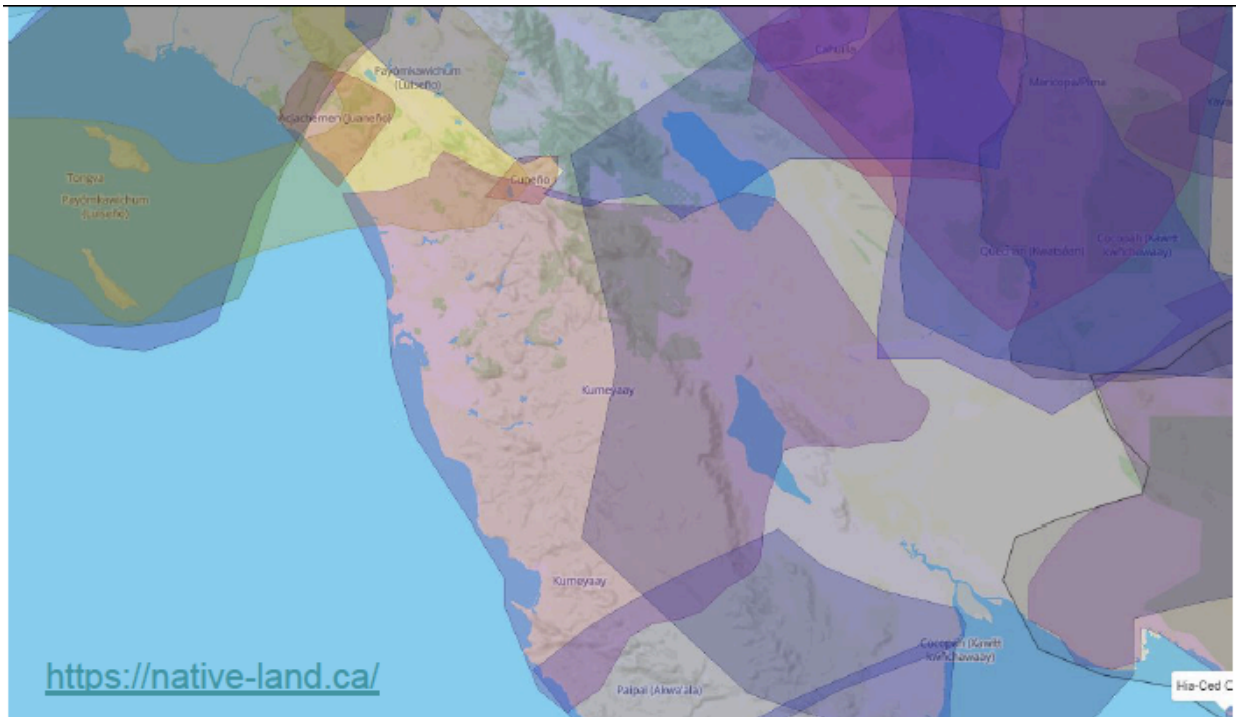
US Asian Art & Culture Association



VII.
Appendixes & References
Appendix A

<p>In the Chat: Please put your name, role/school, and share 1 word that shows how you feel through salsa!</p> <p>Mild (not excited, nervous, anxious) - Spicy (excited!)</p> <p><i>White Privilege</i></p> <p>Understanding Power and Privilege in Education</p> <p>thousands of voices. a single dream. unified.</p> <p>YOUTH ADVOCACY</p> <p>INTEGRATED YOUTH SERVICES</p>	<p>Having a notebook and pen handy will be helpful during some of our reflections.</p> <p>Max (he/him/his) hmaxfield@sandi.net</p> <p>Daina Weber (she/her/hers) dweber@sandi.net</p>
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<p>Land Acknowledgement</p>	<p>We acknowledge that we meet on stolen land, taken from Indigenous peoples. I am speaking to you from Kumeyaay land. We must acknowledge the hidden history of violence against Indigenous peoples in an effort to move towards justice.</p>
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Norms & Agreements

- Share the air-take space & leave space
- Be brave - share your truth and receive others truths
- Be mindful and fully present
- Expect to experience discomfort
- Allow others to learn what you know
- Respect confidentiality - take the stories, leave the names
- Take care of yourself
- Be explicit about race and racism (avoid and point out coded language)
- Effective dialogue requires active listening
 - Please utilize chat only when it is needed or called upon
- Value and leverage our interconnectedness



Today's Objectives

- Examining White Privilege
- Exploring Aspects of Privilege and White Culture
- White Privilege in the Classroom

Chat - only 20-40 responses

What is White Privilege?

What thoughts or feelings come to your mind?



White Privilege

“having greater access to power and resources than people of color [in the same situation] do.”

White privilege is both unconsciously enjoyed and consciously perpetuated. It is both on the surface and deeply embedded into American life. It is a weightless knapsack—and a weapon.

“It’s good stuff you get that you didn’t earn that you get just because you look white”
(Dr. Tricia Gallagher-Geurtsen)

Video





Reflection
Break Out

What made you uncomfortable or excited?

What struck you or stood out?

You are Racist

In the Chat - only 20-40 responses:

1. Try to use 1 word to answer the question: How would this make you feel?

Think to yourself:

2. What would you want to say to someone who tells you this?



You are upholding racist ideas, structures, and policies

In the Chat - only 20-40 responses:

1. Try to use 1 word to answer the question: How would this make you feel?

Think to yourself:

2. What would you want to say to someone who tells you this?

Your action or inaction can be racist or antiracist at any time depending on what you choose or choose not to do

In the Chat - only 20-40 responses:

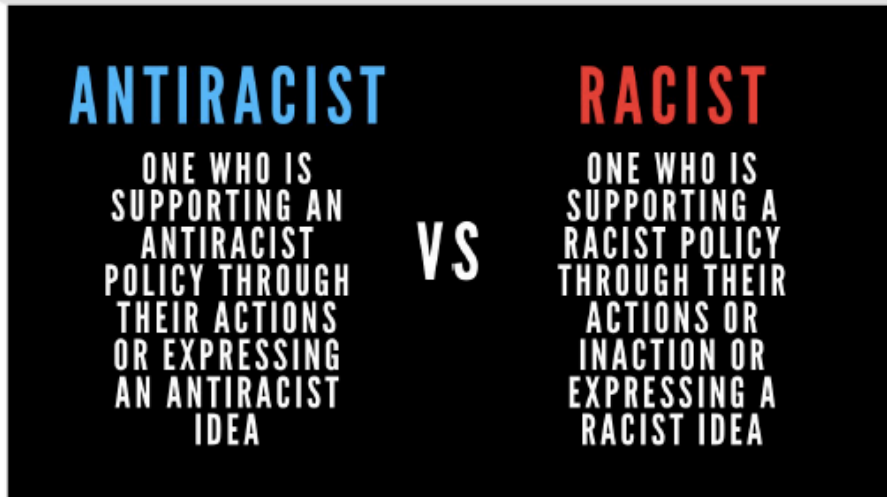
1. Try to use 1 word to answer the question: How would this make you feel?

Think to yourself:

2. What would you want to say to someone who tells you this?



"HOW TO BE AN ANTIRACIST," KENDI 13



White Fragility

- Emotions (racial stress) that are stirred when making white people consider racial realities
- Guilt, anger, apathy, frustration, closed-mindedness, defensiveness
- Prevents us from having racial dialogue
- We haven't had to build racial stamina from rarely having conversations about race
- Turns race into the "R" word
- "It is a powerful means of white racial control and the protection of white advantage" (DiAngelo)



White Fragility

"If we are going to begin the hard, anti-racist work of systemically eradicating racism from institutions and the everyday practices of white people, then we need white people to know just how powerful they are, how destructive racism is, and how managing inequality is not racial progress. White fragility legitimizes white people's belief that they are powerless as they continue to benefit from and consume unearned privileges, positions and power. This belief is not paving a path to anti-racism. Although I support DiAngelo's work as a starting place for white folk seeking understanding of racism, the idea of white fragility without further context is harmful to the work of anti-racism...In the field of education, anti-racism often looks like school districts managing inequality and racism instead of eliminating them."

- Bettina L. Love, ["There is Nothing Fragile About Racism"](#)

Reflection
Break Out

What made you uncomfortable
or excited?

What struck you or stood out?



White Privilege and Culture

Guiding Question:

How do you think white privilege and culture is established and maintained?

White Privilege and Culture

- Since white people in America hold most of the political, institutional, and economic power, they receive advantages that nonwhite groups do not.
- White culture and white racialized identity refer to the way that white people, their customs, culture, and beliefs operate as the standard by which all other groups are compared



White Privilege and Culture

- White privilege and the normalization of white racial identity throughout America's history have created a culture where non white persons are seen as inferior or abnormal
- This white culture operates as a social mechanism
 - Grants advantages to white people - they can navigate society both by feeling normal and being viewed as normal
- Persons who identify as white rarely have to think about their racial identity because they live within a culture where whiteness has been normalized

White Privilege and Culture

- White people can possess other marginalized parts of their identity but their race is not one of those - Intersectionality.
- Being white does not mean you haven't experienced hardships or oppression. But it does mean you have not faced hardships or oppression based on the color of your skin.



Discussion

How do you think white privilege and culture is established and maintained?

White Privilege

My ability to THRIVE, not just survive in this country is being preserved at every level of power without me having to do anything at all. I don't even have to vote.

From 2016-2017

- Ten richest Americans: 100 percent white
- US Congress: 90% white (now 78%)
- US Governors: 96% white
- Top military advisers: 100% white
- President and vice president: 100% white
- US House Freedom Caucus: 99% white
- US presidential cabinet: 91% white
- People
- Teachers: 82% white (63% SDUSD)
- Full-time college professors: 84% white
- People who decide:
 - Which TV shows we see: 93% white
 - Which books we read: 90% white
 - Which news is covered: 85% white
 - Which music is produced: 95% white
 - Directed top 100 grossing films: 95%



Some Examples of White Privilege

- I can expect my children or children I know to get a good education.
 - (Schools with more white students have better teachers than schools with more Students of Color.)
- I know that my child or children won't get suspended if they don't deserve it.
 - (Black students are 3 times more likely to be suspended than White students for the same infractions.)
- If I am in a crosswalk, cars will stop and let me cross the street.
 - (Drivers are less likely to stop for Blacks in a crosswalk than Whites.)
- I can expect to be treated well while shopping.
 - (2/3 of Black Americans say they are treated less well while shopping than Whites.)
- When I go to the doctor I don't worry I will be treated differently because of my skin color.
 - (67% of doctors have a bias against Blacks people.)
- I have not and I do not know anyone who has been harassed by the police.
 - (More than half of Black Americans know someone (including themselves) who has been harassed by the police.)

Despite it being a social construct, race has profound significance and shapes every aspect of our lives. It influences:

- Which schools we attend
- How much money we earn
- How healthy we will be
- How long we can expect to live
- What careers we will have
- Who our friends and partners will be
- Whether we will survive at birth
- Where we are most likely to live
- Whether police are more likely to kill us or not
- How likely we are to be incarcerated
- How likely we are to be suspended
- How well we will perform to school standards



Discussion Break Out

Where do you see white privilege and culture being upheld, enforced, or expected in our schools?

What can you commit to do?

- Confront and examine your white privilege
- Acknowledge when you feel white fragility happening for you and slow down so you can listen, learn, and act
- Be active - Join (and give!) to the community
- Teach others to see their privilege
- Read and educate yourself
- Use your privilege!
- Examine norms and policies in your school and classroom
- Learn the history of other ethnic groups than your own
- Teach Ethnic Studies!



Quote

"The default of the current system is the reproduction of racial inequality; our institutions were designed to reproduce racial inequality and they do so with efficiency. Our schools are particularly effective at this task. To continue reproducing racial inequality, the system only needs white people to be really nice and carry on, smile at people of color, be friendly across race, and go to lunch together on occasion. I am not saying that you shouldn't be nice. I suppose it's better than being mean. But niceness is not courageous. Niceness will not get racism on the table and it will not keep it on the table when everyone wants it of. In fact, bringing racism to white people's attention is often seen as NOT nice, and being perceived as not nice triggers white fragility" (153).

- Robin DiAngelo "White Fragility"

Quote

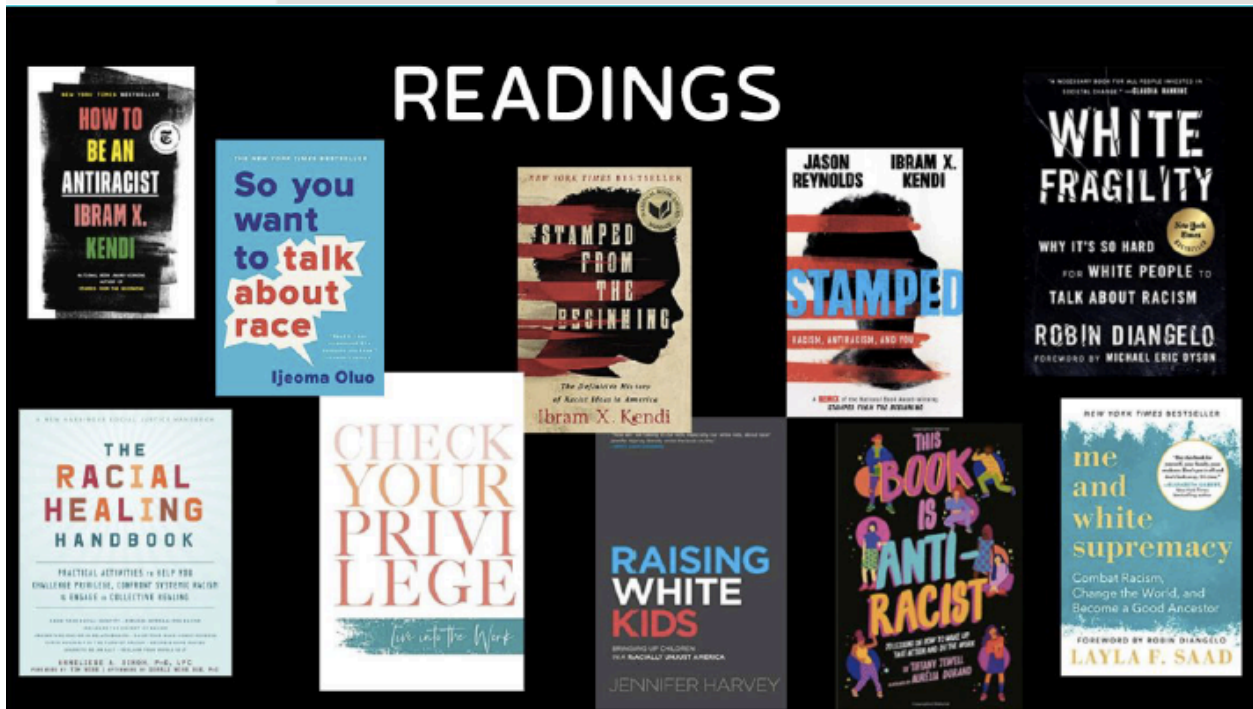
"What do we want? What is the thing we are after?...We want to be Americans, full-fledged Americans, with all the rights of other American citizens. But is that all? Do we want simply to be Americans? Once in a while through all of us there flashes some clairvoyance, some clear idea, of what America really is. We who are dark can see America in a way that white Americans cannot. And seeing our country thus, are we satisfied with its present goals and ideals?"

- W.E.B. Du Bois "Criteria of Negro Art"



Reflection Action Step

What is one piece from today that you will take into your work?





Appendix B

WELCOME!

As you enter...
Reflect on this
quote in the chat.

THE TIME WILL ALWAYS COME
WHEN TEACHERS MUST ASK THEMSELVES
IF THEY WILL FOLLOW THE MOLD
OR BLAZE A NEW TRAIL.
THERE ARE SERIOUS RISKS
THAT COME WITH THIS DECISION.
IT ESSENTIALLY BOILS DOWN TO
WHETHER ONE CHOOSES TO DO DAMAGE
TO THE SYSTEM
OR TO THE STUDENT.

Christopher Emdin

YOUTH ADVOCACY
a single dream, unified.

ANTI-RACIST
LEADERSHIP

SAN DIEGO UNIFIED
SCHOOL DISTRICT



WHO WE BE

AAVE



DR. DULCINEA HEARN (SHE/HER)

**advocate
passionate
funny
real
creative**

**mom
blackity Black
loving
loyal**

EBONEE WEATHERS (SHE/HER)

**mom
wife
educator**

**queer
Black
Enneagram: 3**

**Love language: words of affirmation
hate flying (& racism)
love burritos, Beatles (& anti-racism)
Aquarius sun, Cancer moon**


Interactive Notebook

Use this interactive notebook to:

- Keep track of the sessions you attended
- Record your takeaways
- Document resources you collected from each session

www.bit.ly/pdnotebook2020

Please NOTE: You **only** make a copy the first time you open the interactive notebook. After that, your copy will live in your Google Drive & you can keep adding to it throughout the educator PD days.

 **Transference Activity**

Educator Professional Learning Series
Interactive Notebook



TERMS OF ENGAGEMENT

>>>>

an offering...

- Listen deeply
- Accept one another's reality
- Take space, make space
- Ask compassionate questions
- Challenge yourself
- Expect and accept non-closure
- Expect to experience discomfort
- Allow others to learn what you already know
- Respect confidentiality-take the stories, leave the names
- Take care of yourself
- Be explicit about race & racism
- Point out coded language



Any more you'd like to offer?

The Chat



Due to a super, duper high demand for the anti-racism, anti-bias workshops, we are doing our very best to accommodate larger-than-normal numbers of participants. In an effort to make sure we keep focused on the focus, we hope you can help us with the following:

We would be grateful if you could use the chat as a space to respond to prompts throughout the workshop, convey respectful curiosity with the presenters and participants, and build connections and relationships with others.

We will be providing you with a follow up email which will contain the presentation with all of the links, a feedback form for the presentation/facilitators, and responses to frequently asked questions. THIS is the space for you to share your more direct feedback to the presentation team. Thank you for honoring this request and understanding that we are doing our very best!

In accordance with our "Terms of Engagement," we will protect confidentiality by NOT recording this session.

Audio:
When you are not speaking, please mute your device to ensure the current speaker can be heard.

Video:
You are inviting us into YOUR home /space- as much as we love to see your beautiful faces, we respect your professional & personal discretion to make the choice to have your video on or off. Zero judgment.



LOOSE

AGENDA

01 NORTH STAR
Living and walking in Your VALUES

02 CONFRONTING RACISM
Calling in
Calling out

03 REALITY PEDAGOGY
What can we learn from REALITY PEDAGOGY?

04 LEADERSHIP
Abolitionist teaching, justice, love, & healing.
Courageous conversations at home, in PLC, hallways, dinner tables, and social media



YOU TAKE US WHERE WE GO



Where do
We look for
racism?



"Abolitionists used the North Star to guide escaping enslaved folk north...THEORY is my North Star: it is a steadfast tool to explain what I am experiencing..."
-Dr. Bettina Love

01. FINDING YOUR NORTH STAR

Leading a VALUES-CENTERED life



WHEN I SHOW UP
AS MY BEST
SELF,
WHAT VALUES
DO I BRING?

-3 MINUTES
-1 VALUE ON EACH FINGER



Nea:

+



ON MY BEST
DAYS,
I BRING...



Ebonee:

+



ON MY BEST
DAYS,
I BRING...





Breakout rooms-7 minutes

Take 30 seconds-1 minute to share the values you listed on your hand along with a brief explanation.

Which value listed do you think is most important in this work?

After hearing everybody's-are there any you'd like to add to your own list?

The same terms of engagement exist in our breakout rooms...HOWEVER, if you and your team want to take time to add to or adapt based on the comfort and safety of the folx in your room, please do so.

- Please do not interrupt the speaker, interject, or ask questions until EVERYONE in your group who chooses to has the opportunity to share.
- Sharing is NOT and never should be obligatory. If you feel uncomfortable or unsafe sharing, please just pass on your turn or say, "I'm choosing to be a listener for this activity."
- If the chat box is preferable to speaking audibly, please elect that option.

"Clearly, Americans must begin talking candidly together about race-starting now. We don't need to justify having focused conversations about racism in schools. I'm bothered by my own silence at times as I witness racism. After I overheard the comment about 'that darkie in the White House,' I didn't confront these women. It wasn't a proud moment; in my silence, there was tacit acceptance of racist thinking."

-Rick Wormeli

02. CONFRONTING RACISM

Responding to Everyday Bigotry





INTERRUPTING RACISM

CALLING IN

If you call someone in, you circle back to a hurtful or oppressive comment they made in private.

To call someone in, you can also email or message them and explain why and how what they said is hurtful.

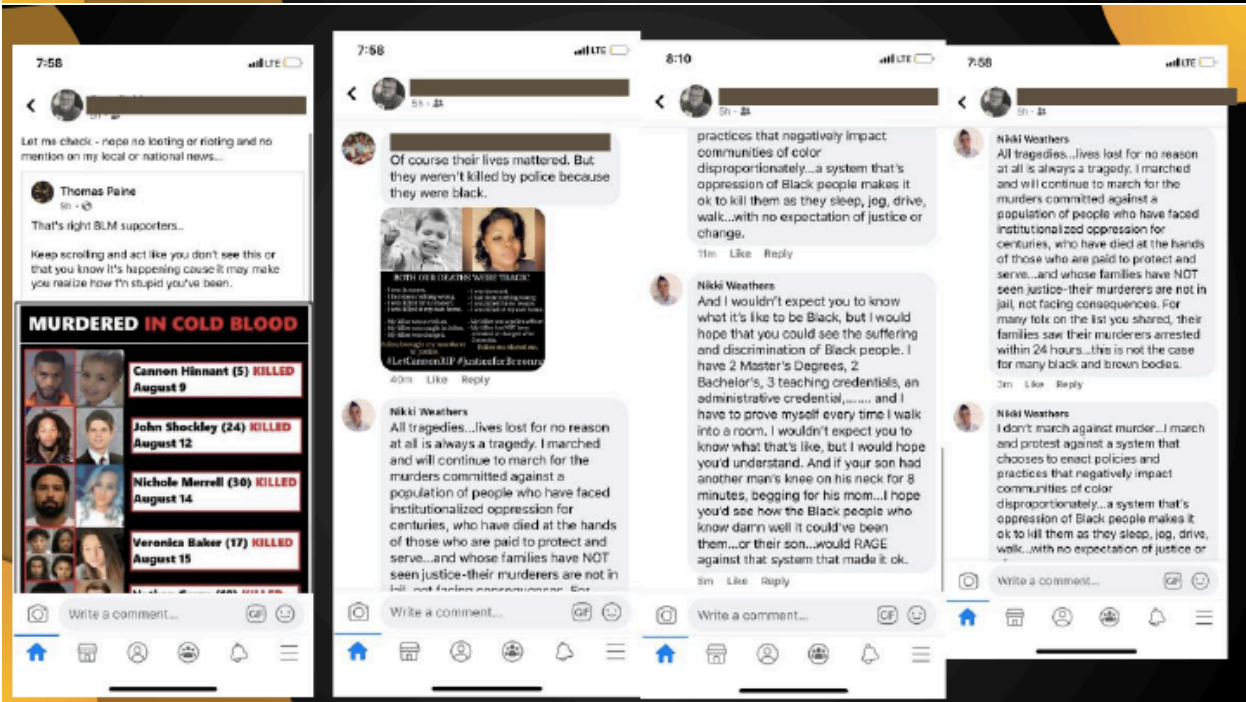
You can send them articles and videos that explain how they perpetuated a stereotype or racist belief.

You can call them on the phone and let them know you heard what they said, that it bothered you because...

CALLING OUT

If you call someone out, you let them know their comment was hurtful in a public space.

Calling someone out can also be effective. It does require you to take a risk. You will be bringing attention to someone's oppressive and detrimental behavior. It allows for others to hear you and creates greater accountability as there's more than one person involved.





What do you find most difficult about interrupting racism?

What factors influence WHO you interrupt, WHEN you interrupt, WHERE you interrupt?

Breakout rooms-10 minutes

The same terms of engagement exist in our breakout rooms...HOWEVER, if you and your team want to take time to add to or adapt based on the comfort and safety of the folx in your room, please do so.

>>>>

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- Sharing is NOT and never should be obligatory. If you feel uncomfortable or unsafe sharing, please just pass on your turn or say, "I'm choosing to be a listener for this activity."
- If the chat box is preferable to speaking audibly, please elect that option.

GG

I DIDN'T REALIZE YOU THINK THAT.

GG

I FIND THAT OFFENSIVE.

GG

THAT'S NOT OKAY WITH ME.

GG

HOLD ON. I NEED TO PROCESS WHAT YOU JUST SAID.

Thoughts? Agreements?
Disagreements?

Are there any others you'd like to share? Put them in the chat!

GG

THAT'S NOT FUNNY.

GG

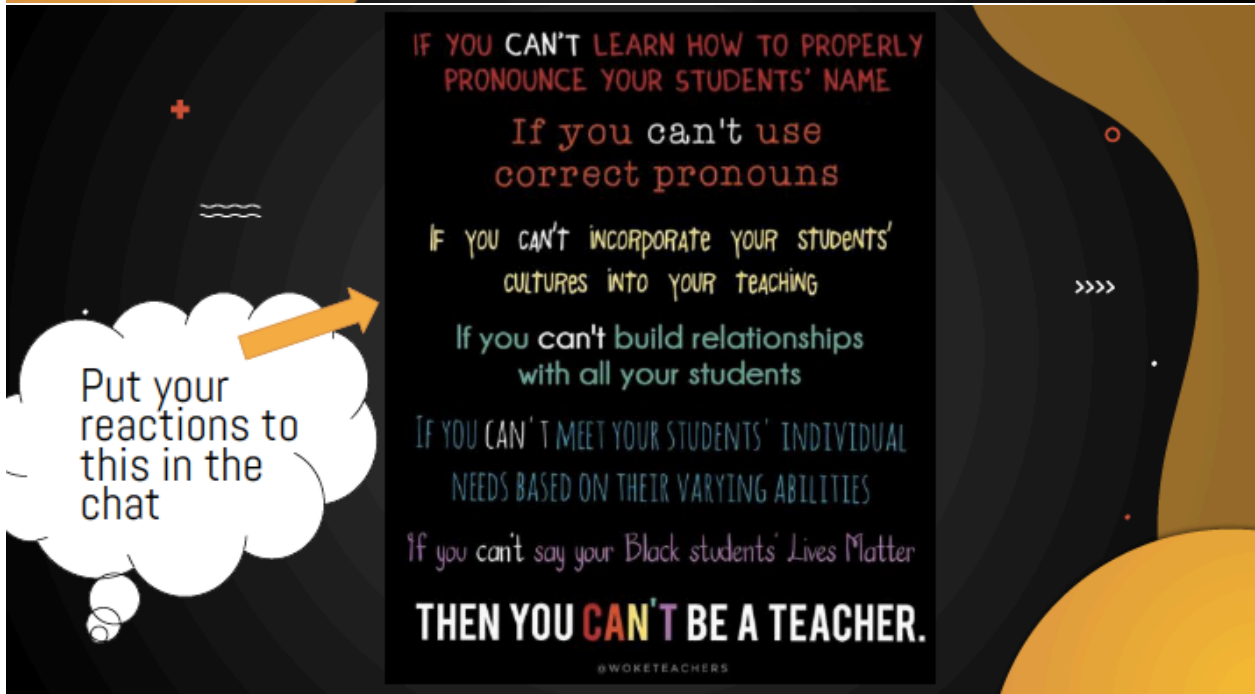
WE DON'T SAY THINGS LIKE THAT HERE.

GG

HELP ME UNDERSTAND YOUR THINKING.

GG

WHAT YOU JUST SAID IS HARMFUL.





Breakout rooms-7 minutes

FIND THE NUMBER THAT MATCHES YOUR GROUP

Read over and reflect on the component of the REALITY PEDAGOGY THEORY assigned to your group.

What are your thoughts, questions, confrontations, additions to this piece?

How does it align with your current practice or inform your goals for the future?

The same terms of engagement exist in our breakout rooms...HOWEVER, if you and your team want to take time to add to or adapt based on the comfort and safety of the folx in your room, please do so.

- Select a SCRIBE to write on your slide and a SPEAKER to share out when we come back to whole group. >>>>
- Please do not interrupt the speaker, interject, or ask questions until EVERYONE in your group who chooses to has the opportunity to share.
- Sharing is NOT and never should be obligatory. If you feel uncomfortable or unsafe sharing, please just pass on your turn or say, "I'm choosing to be a listener for this activity."
- If the chat box is preferable to speaking audibly, please elect that option.

Reality Pedagogy

is about reaching students where they really are, making sure that their lives and backgrounds are reflected in the curriculum and in classroom conversations.

BY: DR. CHRIS EMDIN

The best teachers use their pedagogy as protest: They disrupt teaching norms that harm vulnerable students.

BY: DR. CHRIS EMDIN



1. Reality pedagogy interrupts the notion that teaching is about managing students and their behavior.

BY: DR. CHRIS EMDIN



2. View students as co-teachers, and create space for dialogue about how they experience the classroom and the world beyond it.

The classroom—especially for Black youth—should not feel like a place where they are policed or silenced. Black joy can be a part of daily learning.

BY: DR. CHRIS EMDIN





3. Classrooms are a space for connection, but also for any critiques they have of your teaching.

These conversations are generative for everyone involved. Teachers need feedback from their students, who can see what teachers have been trained to ignore in their blind pursuit of a calm, quiet classroom. And students need a sense of agency, which they are often denied.

BY: DR. CHRIS EMDIN



4. Co-teaching requires that teachers be humble enough to become students of their students-especially the students who have been most harmed, and will benefit most from a teacher listening to their experiences.

BY: DR. CHRIS EMDIN





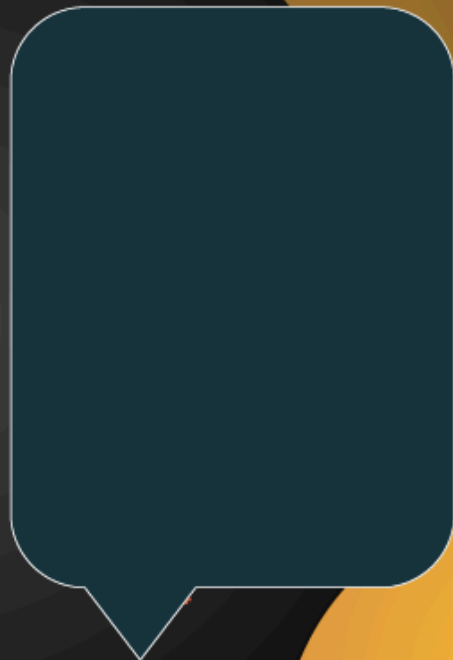
5. Institute democratic decision making for all actions taken in the classroom: Students help to decide what assignments we work on, how long we spend on activities, and what to discuss.

BY: DR. CHRIS EMDIN



6. The classroom can serve as an example of what the world should look like-all students with equal power, regardless of their culture or background- rather than a replication of what it is.

BY: DR. CHRIS EMDIN





8. That doesn't mean your lessons are always serious. Students can compete to show their knowledge through art, games, and music.

Dr. Emdin has created projects like the Science Genius competition, where young people write raps about science content and events happening in their lives and compete to be the best scientist, rapper, and storyteller.

BY: DR. CHRIS EMDIN



7. Reality pedagogy involves connecting academic content to events happening in the world that affect students.

The curriculum can weave in specific references to the neighborhoods where young people are from, inequities that they and their families are hurt by, and protests in the community.

BY: DR. CHRIS EMDIN





“What you permit, you promote.” Every choice we make either upholds white supremacy or seeks to dismantle it.”

”
-Teaching Tolerance

04. LEADING ABAR WORK

ANTI BIAS ANTI RACISM

**OUR FUTURE PRESIDENTS,
CONGRESS MEMBERS,
SENATORS & JUDGES**

**ARE SITTING IN A
CLASSROOM TODAY.**

**THEY WILL INFLUENCE
POLICY IN THE FUTURE.**

**IT'S IMPERATIVE TEACHERS
UNDERSTAND THEIR IMPACT
AND INFLUENCE. USE IT
WISELY AND USE IT FOR GOOD.**

@WOKETEACHERS



Where can we look to understand how Anti-racist, Equitable, Non-biased we are?

Throw your ideas in the chat.

-policies
-practices
-outcomes
-feedback

When teaching virtually, find ways to discuss audio/video comfort levels with your students. And don't abandon those conversations after the first week. They might warm up to turning those cameras on if they feel safe.

How are we Looking at participation through an ABAR lens?

Using Video to Assess Student Attention in Virtual Class Meetings

Don't Do This	Do This!
<ul style="list-style-type: none"> ✗ Connect students' video use and eye contact time to participation points, grading, or school attendance. ✗ Remove students from the meeting if their videos are not on. ✗ Trick students into turning on their videos (e.g., for a class dance party). ✗ Give extra credit to students who have their video on. 	<ul style="list-style-type: none"> ✓ CHOICE. Let students decide whether to turn on, or keep on, their video. Allow them to use virtual or blurred backgrounds and fun filters (e.g., be a banana or potato!). https://bit.ly/virtualmeetingfilters ✓ REAL-TIME CHECK-IN. Ask questions often to assess student understanding. Allow students to respond via audio or virtual meeting tools (e.g., chat box, polls, nonverbal reactions - "thumbs up"). ✓ USE DIGITAL ASSESSMENT TOOLS. Collect different types of data to evaluate ongoing learning - Answer Garden, Gimkit, Kahoot, Google Forms, Poll Everywhere, Socrative, Crowdsignal, Formative, Classkick, Ted-Ed, Playposit, Ed Puzzle, Nearpod, etc. https://bit.ly/formassesstech

Why Does It Matter?

PRIVACY. Students might be uncomfortable displaying their living space to their peers.

SAFETY. Students (and their family members) may not want their image captured, recorded, or shared. Students could be cyberbullied if a classmate takes a screenshot of their video.

EQUITY. Students might have unreliable Internet access, low bandwidth, devices without video capabilities, or limited access to a device.

PERSONAL. Students might feel shy or anxious to be on camera. <https://bit.ly/zoomcams>

"But I Don't Like Teaching to Blank Screens"	Ask Before Assume
Teach students to setup their Google Meet or Zoom profile picture as a bitmoji, school photo, or a favorite selfie. When the camera is on, the students' profile picture will show up, giving you a virtual audience to talk to.	This is a challenging time for everyone. If students are struggling to show attentiveness, ask questions rather than make assumptions about their actions or punish them for lack of engagement.

Infographic created by Tanya Tsoi, Ph.D. is licensed under CC BY SA NC 4.0. Template designed by Rachelle Watson 2014.



How are we Looking at participation through an ABAR lens?

The chat box might seem like your easiest “I can do that”, but for students learning English, or with cognitive disabilities, this can be anxiety inducing.

Zoom Comfort Levels

On a scale from 1-5, how do you feel about these Zoom features? Answer with a 3 if you feel like you could work up to it!

How comfortable are you turning your microphone on to speak to the class?

1 2 3 4 5

I'm not comfortable doing that yet. ○ ○ ○ ○ ○ I can do that!

How comfortable are you writing in the chatbox to speak to the class?

1 2 3 4 5

I'm not comfortable doing that yet. ○ ○ ○ ○ ○ I can do that!

How comfortable are you turning your camera on to speak to the class?

1 2 3 4 5

I'm not comfortable doing that yet. ○ ○ ○ ○ ○ I can do that!

Give students the option to think optimistically about their comfort levels. They might not be ok with it right now, but they could work up to it!

@TEACHERSFORBLACKLIVES

How are we Looking at group work Through An ABAR lens?

If students have someone in the class they feel comfortable working with, pre-assign your breakout rooms!

Do you think you will be more open to these kinds of interactions as time goes on?

Yes

No

Maybe

What do you think will make communicating with the class a bit easier?

Long answer text

How comfortable are you with working in small groups/breakout rooms?

1 2 3 4 5

I'm not comfortable doing that yet. ○ ○ ○ ○ ○ I can do that!

Is there anyone in the class who you would be comfortable working with in a small group/breakout room? Who? You can write more than one person. (Don't worry, only I will see this!)

Short answer text

Have these conversations periodically. Give students time to build their courage in a virtual setting. No one is going to be completely comfortable at first, including teachers!

@TEACHERSFORBLACKLIVES



How are we Looking at dress code through an ABAR lens?

"WHEN DRESS CODES REINFORCE WHITE NORMS, BEING BLACK BECOMES A VIOLATION."

Andre Perry, The Hechinger Report

Dress codes disproportionately police black and brown bodies

- ◇ *School dress codes are a system of power that criminalizes and sexualizes Black students.*
- ◇ *Regulating Black hairstyles is not only detrimental to self-esteem but devalues the Black body and presents it as spectacle.*
- ◇ *Black students are expected to conform to white norms under the guise of school dress code showing white and NBPOC students that the Black appearance is disruptive.*

@TEACHERSFORBLACKLIVES

How are we Looking at grading through an ABAR lens?

Does your grading system reflect student progress, or does it reflect students' ability to appease you as the teacher?

In what ways can both answers be rooted in white supremacy?

@TEACHERSFORBLACKLIVES



Interrogate Your Position

This begins with understanding the forms racism takes, understanding white privilege, and for those willing to do a deep dive, engaging with critical race theory!

Understand the Impact of White Supremacy in your Work

The culture of Higher Education is not exempt from racism. It is important to understand that racism in this context is expressed in individual lives as well as particular institutional challenges.

Learn About How Racism Shapes Lives

Even if you already understand that your life experience cannot be assumed as universal, learning about how racism shapes all our lives allows for more informed anti-racist work.

Acknowledge Racial Trauma

Communities of color have seen multiple police killings of African American boys and men and girls and women either directly or vicariously through media accounts. They have been impacted directly or vicariously through media accounts by the criminalization of immigration, and increases in deportations and detention.

<https://wheatoncollege.edu/academics/special-projects-initiatives/center-for-collaborative-teaching-and-learning/anti-racist-educator/>

2. Take action in your role as an educator.

Interrogate Your Expectations of the "Ideal" Student

Racism is often embedded when we make assumptions about what students should be like, what they should know before your class begins, what comportment they should enact in their meeting with you, and notions about their capacities to self-discipline.

Interrogate the Content in Your Course, Advising, or Training Programs

What we believe to be the core of our discipline, our best practices as advisers, and the sense of our organizational schema — all have to be interrogated as they likely carry legacies of racism and colonialism.

Employ Evidence-Based Anti-Racist Pedagogy

There are many robust pedagogical approaches for organizing your teaching and ensuring that you are ready to engage in difficult discussions.

Make a Concrete and Actionable Plan to Change

Four key strategies to go from learning to action now!

<https://wheatoncollege.edu/academics/special-projects-initiatives/center-for-collaborative-teaching-and-learning/anti-racist-educator/>



HOW WILL BIPOC BE CENTERED IN THIS WORK

Many schools are currently selecting books and resources for summer and fall professional development. But leaders should be careful. Particularly in predominantly white institutions, a focus on consuming and intellectualizing stories and histories of racial trauma can further perpetuate a savior mentality, inspiring pity rather than encouraging people to understand one another and work as accomplices and co-conspirators against racism.

- If books that center whiteness (such as Robin DiAngelo's *White Fragility*) are on the summer reading list, what else is being offered? There must be a balance of centering BIPOC history and narratives while also learning about culture, identity and joy.

WHO?

Consider who is directing ABAR at your school, **who decides the priorities and determines if objectives are met.** This work must center the voices of staff, families, caregivers and students of the global majority. Even if you have a racially and ethnically diverse staff, ABAR work is still necessary and important. Anti-Blackness and colorism are issues in every community, and these biases must be addressed.



BUILD A COALITION

While some members of your organization will be excited and willing to talk about critical topics like race and privilege, **others may not be**. To build your coalition, start where people are ready to work. Allowing multiple entries to the work means that we meet our community where they are—just like we do with our students. People who may feel uncomfortable digging into race theory may be open to talking about LGBTQ+ issues, discipline disproportionality or class assignments. As we welcome them to the equity conversation through coaching and leadership, this work becomes more approachable and intentional.

SEEK OUT PARTNERS FOR THE WORK

Look beyond yourself and your team to other departments, community alliances and nonprofit organizations. Find educators, community members and neighboring districts who are doing this work. **Partnering with the community means that the people who are most affected by the inequities are involved in the conversation.** These are the allies who will stand with you when times are hard. Equally as important, they are the people who will support your work in their own respective spaces. And if you ever need to stand up and defend your work, having allies means that you are not alone—and that is powerful.



FIND THE LANGUAGE & POLICIES YOU NEED

Identify your anchors, core beliefs, strategic plans, agreements or whatever name you and your district use. Large organizations and districts have usually done the work to identify what they are all about. Does the language match the equity work in your district? Are you backed up by the values and policies that will allow you to keep pushing? Teachers have standards to back their work; we need these backbones of our organization to anchor what we do. Each time we start a new initiative or meet resistance to our work, we know we have the backing of our organization to keep going. This reassurance gives us the freedom to keep moving forward.

+

FOCUS ON SYSTEMS

Equity work is not a one-off professional development training or an office that works in isolation. This work requires embedded and systemic shifts. Diversity, equity and inclusion must be infused within the very fabric of your organization, school or district. The transportation department needs to be operating with an equity lens just as much as an academic department, and so on. While traditional leadership is top-down, equity leadership looks more like a lattice—everyone from families to support staff to educators all the way to the school board *must be in*. This is even more important if you have a district that is not rooted in core beliefs or values that reflect the equity work you are trying to do. Embedding the work in the system itself is a critical part of it being sustainable and evergreen.

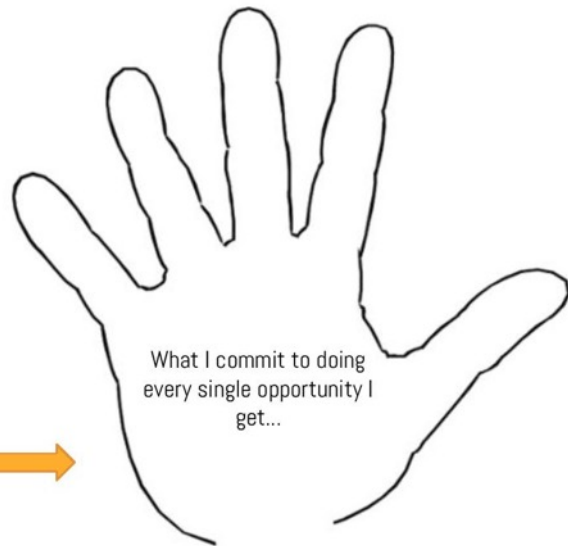


USE YOUR POWER!

School leaders have immense power in creating a culture that values and supports ABAR. I have often heard from hesitant principals and administrators that they're concerned certain staff members of the community are resistant and unwilling. I'd ask them to remember this phrase: "What you permit, you promote." Every choice we make either upholds white supremacy or seeks to dismantle it.

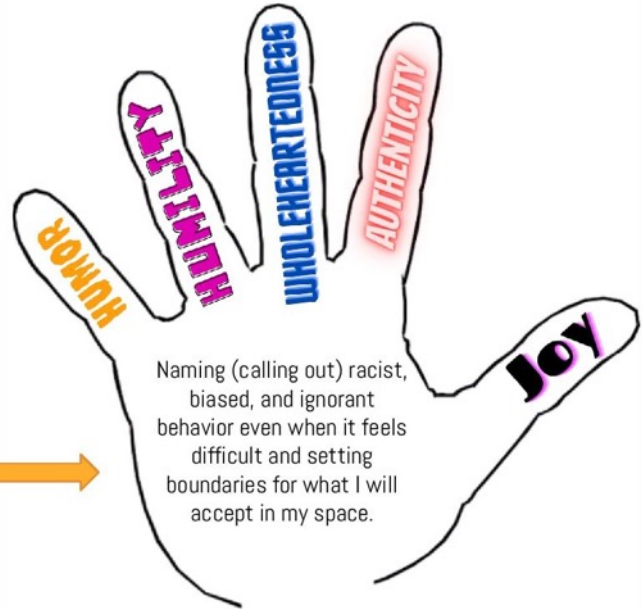
GET YOUR VALUES HAND
BACK OUT...

IN THE PALM, WRITE DOWN
· ONE CONCRETE ACTION
YOU'LL TAKE TO FIGHT
RACISM WHEN YOU SHOW UP
IN ALL YOUR VALUES





ON MY BEST DAYS,
I BRING THESE
VALUES...
AND WITH THEM, I
COMMIT TO



ON MY BEST DAYS,
I BRING THESE
VALUES...
AND WITH THEM, I
COMMIT TO

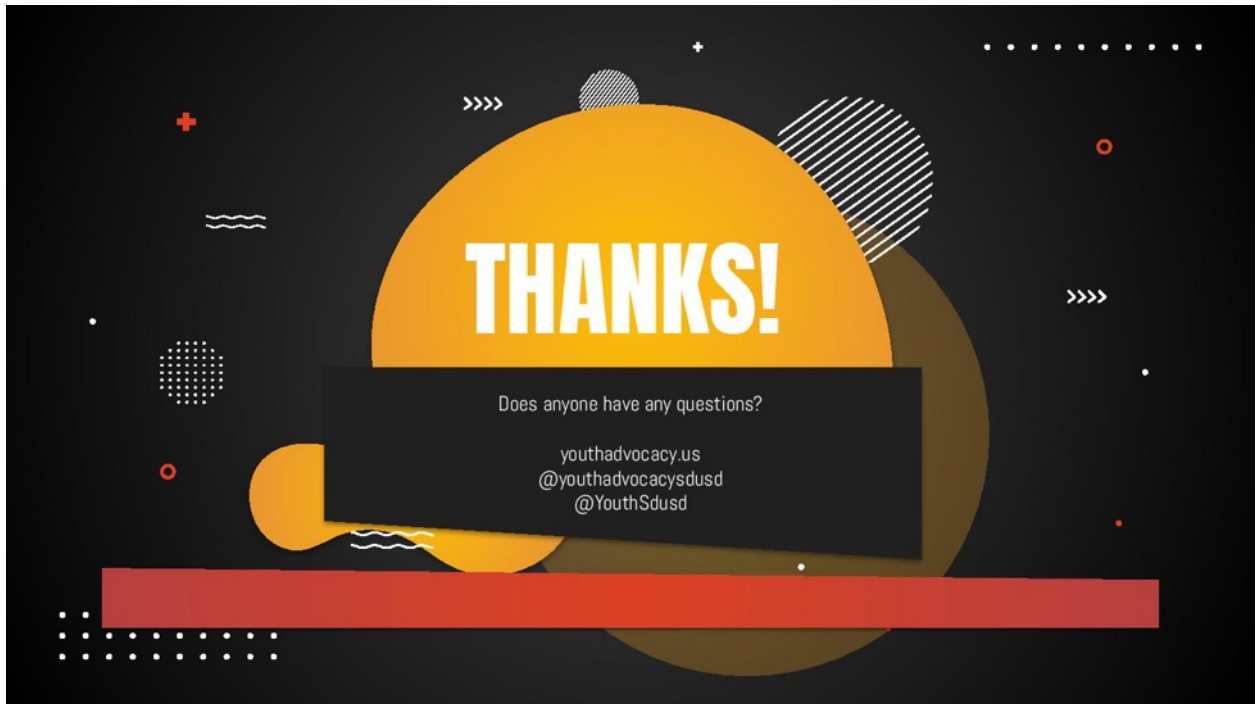




WHO YOU ARE IS WHAT YOU DO

The truth of the matter is, when you commit yourself to ABAR, you're in it for the long uphill battle. Prioritizing ABAR is not comfortable. Mistakes will be made. Parents and caregivers may complain. Some staff members may leave. It is unrealistic to expect that your school will get it right at the first try. At the end of the day, it is our job to center our students, and that means improving ourselves to set the example for the world they will inherit.

Join our Google Classroom using code: **a3ark3x**






Appendix C

AS WE WAIT FOR FOLX TO JOIN US

WHICH OF THESE IMAGES RESONATES MOST WITH YOU? WHY?

IN THE CHAT 

A 

B 

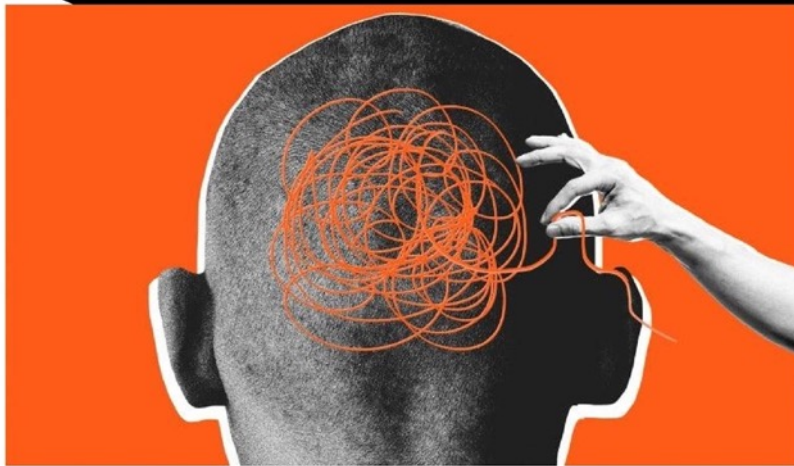
C 

D 

E 

F 

CRITICAL SELF AWARENESS



Dr. Dulcinea Hearn
(she/her/hers)

Ebonee Weathers
(she/her/hers)

an intro into anti-racist pedagogy





WHO WE BE

AAVE



DR. DULCINEA HEARN (SHE/HER)

advocate
passionate
funny
real
creative

mom
blackity Black
loving
loyal

EBONEE WEATHERS (SHE/HER)

mom
wife
educator

queer
Black
Enneagram: 3

Love language: words of affirmation
hate flying (& racism)
love burritos, Beatles (& anti-racism)
Aquarius sun, Cancer moon


Interactive Notebook

Use this interactive notebook to:

- Keep track of the sessions you attended
- Record your takeaways
- Document resources you collected from each session


www.bit.ly/pdnotebook2020

Please NOTE: You *only* make a copy the first time you open the interactive notebook. After that, your copy will live in your Google Drive & you can keep adding to it throughout the educator PD days.



Transference Activity

Educator Professional Learning Series
Interactive Notebook





“NOT EVERYTHING THAT IS
FACED CAN BE CHANGED,
BUT NOTHING CAN BE
CHANGED UNTIL IT IS
FACED!”

- James Baldwin

an offering

Terms of Engagement

- Listen deeply
- Accept one another's reality
- Take space, make space (originally "Step up, step back")
- Ask compassionate questions
- Challenge yourself
- Expect and accept non-closure
- Expect to experience discomfort
- Allow others to learn what you already know
- Respect confidentiality—take the stories, leave the names
- Take care of yourself
- Be explicit about race and racism (avoid coded language)
- Point out coded language when it occurs
- Speak to YOUR experiences & perspectives and assume others are too



Any other offerings?



The Chat



Due to a super, duper high demand for the anti-racism, anti-bias workshops, we are doing our very best to accommodate larger-than-normal numbers of participants. In an effort to make sure we keep focused on the focus, we hope you can help us with the following:

We would be grateful if you could use the chat as a space to respond to prompts throughout the workshop, convey respectful curiosity with the presenters and participants, and build connections and relationships with others.

We will be providing you with a follow up email which will contain the presentation with all of the links, a feedback form for the presentation/facilitators, and responses to frequently asked questions. THIS is the space for you to share your more direct feedback to the presentation team. Thank you for honoring this request and understanding that we are doing our very best!

In accordance with our "Terms of Engagement," we will protect confidentiality by NOT recording this session.

Audio:
When you are not speaking, please mute your device to ensure the current speaker can be heard.

Video:
You are inviting us into YOUR home / space- as much as we love to see your beautiful faces, we respect your professional & personal discretion to make the choice to have your video on or off. Zero judgment.

GROUNDWORK

Defining terms:

- critical self awareness
- race
- ethnicity
- racism
- whiteness



DISCUSSION & REFLECTIONS

Opportunities, not demands to share

VIDEO

Looking at the work of experts to gain contextual understanding

DATA

Contextualizing, understanding, making meaning

purpose

RESOURCE SHARING

Sharing resources and ideas. Presentation will be mailed with clickable links to activities and resources.



*Your evolution is
your work*

and it's NOT easy work.

Engaging in the work of anti-racism is not easy...but it IS worth it. The first step in the journey is dialoguing (speaking up and listening in)...

NOBODY is exempt from biases and racism, but what separates people is their ability to grow and learn from the experiences of others. There's no correct answer and no quick path to competency, so...ask the question...say the thing that feels scary...be vulnerable-it will pay off.



IN THE CHAT 

WHAT IS THE DIFFERENCE BETWEEN...

SELF
AWARENESS

CRITICAL SELF
AWARENESS





CRITICAL SELF AWARENESS



Critical self-awareness requires developing an analytic perspective that takes into consideration how power, privilege, and dominant cultural narratives influence experiences, expectations, and interactions in the classroom, and finding ways to consciously and consistently disrupt those cycles.

WE CAN'T FIX WHAT WE DON'T KNOW IS BROKEN



IN THE CHAT...

IS
RACE
REAL?



RACE

Race is understood by most people as a mixture of physical, behavioral and cultural attributes

ETHNICITY

Ethnicity recognizes differences between people mostly on the basis of language and nationality

BREAKOUT ROOMS

Introductions

- Name & pronouns
- role/school/site
- appoint a SCRIBE to document what the group shares



7 minutes

- Respond to the prompt by filling in the blanks.
- Ensure each person in the group who wants to has an opportunity to share.

open the slides (in chat) and find your group's #



[LINK TO SLIDES](#)

FILL IN THE BLANKS...

**WHEN I TALK ABOUT
RACE & RACISM, I
FEEL [REDACTED]
BECAUSE [REDACTED].**

Why talking about race matters

**EVERYONE HAS
A RACIALIZED
IDENTITY.**

**RACIALIZED
IDENTITY HAS
MAJOR IMPACT
ON A PERSON'S
LIFE.**

**RACE IS A
DEFINING
SOCIAL
CONSTRUCT IN
AMERICAN
LIFE.**



IN THE CHAT...

IS
RACISM
REAL?

RACISM

RACISM = Racial Prejudice (Unfounded Beliefs + Irrational Fear) + Institutional Power

A Gardener's Tale

Internalized racism

- Reflects systems of privilege
- Reflects societal values
- Erodes individual sense of value
- Undermines collective action

Figure 11-8. Internalized Racism

A Gardener's Tale

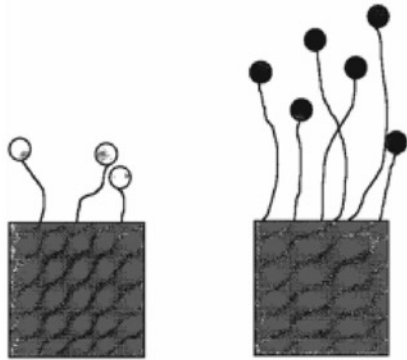
Personally mediated racism

- Intentional
- Unintentional
- Acts of commission
- Acts of omission
- Maintains structural barriers
- Condoned by societal norms

Figure 11-7. Personally Mediated Racism

A Gardener's Tale

Institutionalized racism



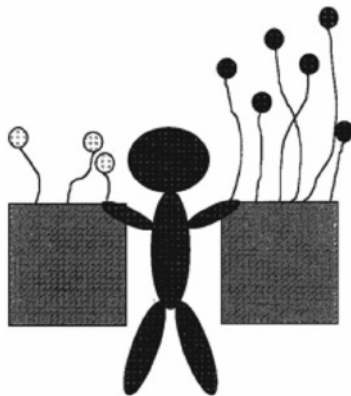
- Initial historical insult
- Structural barriers
- Inaction in face of need
- Societal norms
- Biological determinism
- Unearned privilege

Figure 11-6. Institutionalized Racism

A Gardener's Tale



Who is the gardener?



- Government
- Power to decide
 - Power to act
 - Control of resources

- Dangerous when
- Allied with one group
 - Not concerned with equity

Figure 11-9. Who Is the Gardener?



*none of us are
exempt*

FROM RACIALIZED EXPERIENCES

**IT IS BY EXAMINING OUR
EXPERIENCES AND MESSAGES
AROUND RACE AND HOW THEY
FIT INTO A LARGER HISTORICAL &
CURRENT CONTEXT THAT WE CAN
MOVE TO CRITICAL SELF AWARENESS**



BREAKOUT ROOMS

Introductions

- Name & pronouns
- role/school/site



15 minutes

- Respond to prompt #1. Ensure each person in the group who wants to has an opportunity to share around prompt 1
- If time permits, choose ANY other prompt to respond to. Go around the room allowing each person to share.

open the slides (in chat) and find your group's #

GROWING UP,

[LINK TO SLIDES](#)



- 1. WHAT WERE YOU ENCOURAGED TO BELIEVE ABOUT PEOPLE OF YOUR RACE?**
- 2. WHAT THINGS WERE YOU DISCOURAGED FROM BELIEVING ABOUT PEOPLE OF YOUR RACE?**
- 3. WHAT WERE YOU ENCOURAGED TO BELIEVE ABOUT PEOPLE OF DIFFERENT RACES?**
- 4. WHAT WAYS WERE YOU TAUGHT TO INTERACT WITH PEOPLE WHO WERE OF OTHER GROUPS?**



The difference between being not racist and being antiracist

VIDEO



WHAT MADE YOU
UNCOMFORTABLE OR
EXCITED?

REFLECTIONS?

What struck you or stood out?



Being antiracist is believing that racism is **everyone's** problem, and we **all** have a role to play in **stopping** it.

"Talking About Race"
NMAAHC/SIEDU

When we choose to be antiracist, we become actively **conscious** about race and racism *and* take **actions** to end racial inequities in our daily lives.

"Talking About Race"
NMAAHC/SIEDU

Being **antiracist** is different for **white** people than it is for **people of color**.

"Talking About Race"
NMAAHC/SIEDU

For white people, being antiracist evolves with their **racial identity** development. They must **acknowledge** and understand their **privilege**, work to change their **internalized** racism, and **interrupt** racism when they see it.

"Talking About Race"
NMAAHC/SIEDU

For people of color, it means **recognizing** how race and racism have been **internalized**, and whether it has been **applied to other people of color**.

"Talking About Race"
NMAAHC/SIEDU

People of color can act by challenging **internalized** white supremacy and **interrupting** patterns of **prejudice** against other racial groups. For everyone, it is an **ongoing** practice and process.

"Talking About Race"

MYTHS



Reverse Racism

"We should not confuse the occasional mistreatment experienced by whites at the hands of people of color with the systematic and institutionalized mistreatment experienced by people of color at the hands of whites"

While expressions of racial prejudice directed at white people may hurt the white person/people individually or personally, and are never to be condoned, they do not have the power or authority to affect the white person's social/economic/political location and privileges.

("A Working Definition of Racism,")

Reverse Racism

RACISM = Racial Prejudice (Unfounded Beliefs + Irrational Fear) + Institutional Power



Colorblindness

When folx purport not to see color or race:

they also can avert their eyes from the ways in which well-meaning people engage in practices that reproduce neighborhood and school segregation, rely on “soft skills” in ways that disadvantage racial minorities in the job market, exclude students from learning through suspension/expulsion, over police, assume aggression and violent behavior, etc.

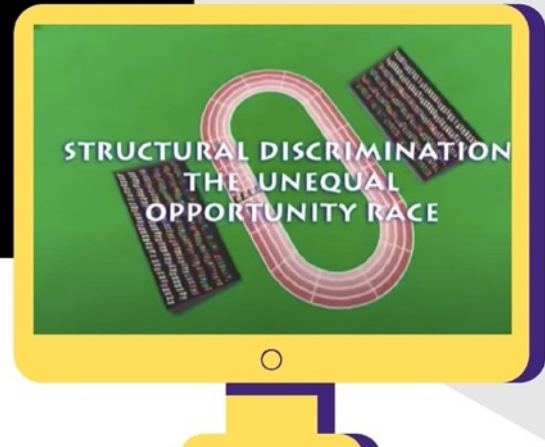
Colorblindness

When folx purport not to see color or race:

they also fail to see the many important and meaningful components of an individual's or group's racial identity and culture.



A HISTORICAL CONTEXT OF RACISM



Historical Context

Ten Things Everyone Should Know About Race

1. Race is a modern idea.
2. Race has no genetic basis.
3. Human subspecies do not exist.
4. Skin color really is only skin deep.
5. Most variation is within, not between races.
6. Slavery predates race.
7. Race and freedom were born together.
8. Race justified social inequalities as natural.
9. Race isn't biological but racism is still real.
10. Color Blindness will NOT end racism, but it will perpetuate it.



REDLINING

"The systematically racist banking practice of denying loans to people of color in post-WWII urban neighborhoods—is often portrayed as a closed chapter in the nation’s history of structural inequality. Yet intense discrimination persists as non-white communities face continuous exclusion from the “American Dream” of homeownership, or are targeted by predatory lending practices, further widening the racial wealth gap."



BROOKLYN HISTORICAL SOCIETY

HISTORICAL
RACISM
CONTINUES TO
SHAPE THE
OUTCOMES OF
THE BLACK
COMMUNITY
TODAY





"HOW TO BE AN ANTIRACIST," KENDI 73

UNARMED BLACK BODIES ARE ABOUT TWICE AS LIKELY TO BE KILLED AS UNARMED WHITE BODIES BY POLICE



"HOW TO BE AN ANTIRACIST," KENDI 22

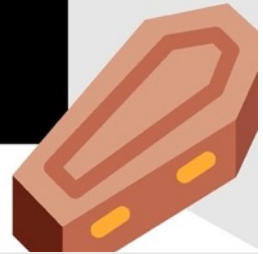
BLACK INFANTS DIE AT TWICE THE RATE OF WHITE INFANTS IN THE US





"HOW TO BE AN ANTIRACIST," KENDI 22

**WHITE LIFE EXPECTANCY IS
3.5 YEARS ADDITIONAL TO
BLACK LIFE EXPECTANCY IN
THE US**



"HOW TO BE AN ANTIRACIST," KENDI 157

**BLACK POVERTY RATE IN 2017
WAS AT 20%, NEARLY TRIPLE
THE WHITE POVERTY RATE**





"HOW TO BE AN ANTIRACIST," KENDI 157

**THE MEDIAN NET WORTH OF
WHITE FAMILIES IS ABOUT 10X
THAT OF BLACK FAMILIES**



"HOW TO BE AN ANTIRACIST," KENDI 189

**BLACK WOMEN ARE 3-4 TIMES
MORE LIKELY TO DIE FROM
PREGNANCY-RELATED CAUSES
THAN ARE WHITE WOMEN.**





"HOW TO BE AN ANTIRACIST," KENDI 157

WHITE HOUSEHOLDS ARE EXPECTED TO OWN 86X MORE WEALTH THAN BLACK HOUSEHOLDS BY 2020 AND 68X MORE THAN LATINX HOUSEHOLDS.



WHAT MADE YOU UNCOMFORTABLE OR EXCITED?

REFLECTIONS?

What struck you or stood out?



WHAT ARE YOU
CURIOUS ABOUT?

WHAT DID YOU LEARN?

CLOSING

WHAT WILL YOU DO
WITH WHAT YOU
LEARNED?


WHO DID YOU MEET?





EBONEE WEATHERS
eweathers@sandi.net



Follow us on social media to
stay-up-to-date on events!

 @youthadvocacysdusd

 @sdusdyouthadvocacy

 @youthSDUSD



Check out our department and
get more RESOURCES @

youthadvocacy.us



DR. DULCINEA HEARN
dhearn@sandi.net



VIDEO



Race

Take a bead for each statement that is TRUE for you.



1. I do not worry about being profiled by police based on my race.
2. I am not watched as I travel around a store because of my race.
3. I have not and do not worry about being denied a job based on my race.
4. I do not consider "being on my best behavior" when out in public to avoid affirming stereotypes about my race.
5. I can challenge my boss without them thinking I'm defiant, loud, or rebellious based on my race.
6. I do not get asked regularly "What are you?" or "Where are you from originally?"

YOUTH ADVOCACY

youthadvocacy.us

CULTURALLY RESPONSIVE

ACTIVITY

Privilege Walk



Growing Up Culturally

Please respond to the following questions about the experiences, messages, and information you received growing up as a member of your social identity-based group.

Describe yourself in terms of this group: _____

1. What things were you encouraged to believe about people of your group?

2. What things were you discouraged from believing about people of your group?

3. What were you taught about the ways that people of your group deal with strong feelings such as affection and anger?

4. What were you taught about the ways people of your group think and behave regarding school, work, or career?

5. What values were expressed to you about how a "good" person of your group should behave or appear?

Activity

Growing up Culturally



RESOURCE

Identity-based curriculum modules



Resources to Help Teachers Heal, Learn, and Listen

Links to help teachers navigate discussions and take care of themselves and their students after the killing of George Floyd.

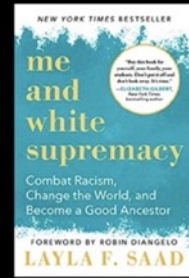
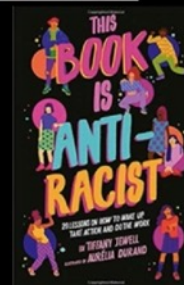
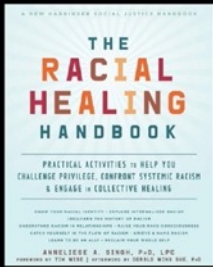
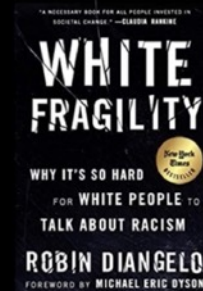
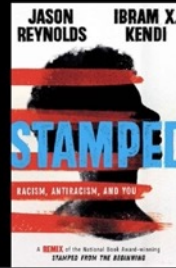
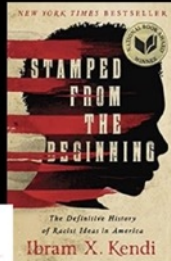
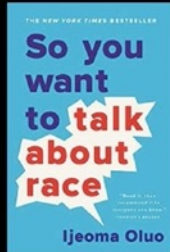
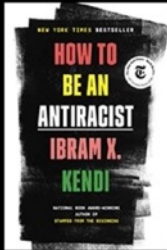
By The TFA Editorial Team Share
June 2, 2020



RESOURCE

A curated list of resources to help teachers navigate discussions around race

READINGS





Appendix D

9/29 8:00 am

Often people are waiting for a leader to come along. You don't have to wait for someone else.

Bettina Love

ABOLITIONIST TEACHING is choosing to engage in the struggle for educational justice knowing that you have the ability & human right to refute oppression and refuse to oppress others, mainly your students.

-Dr. Bettina Love from *We Want to Do More Than Survive* (2019)

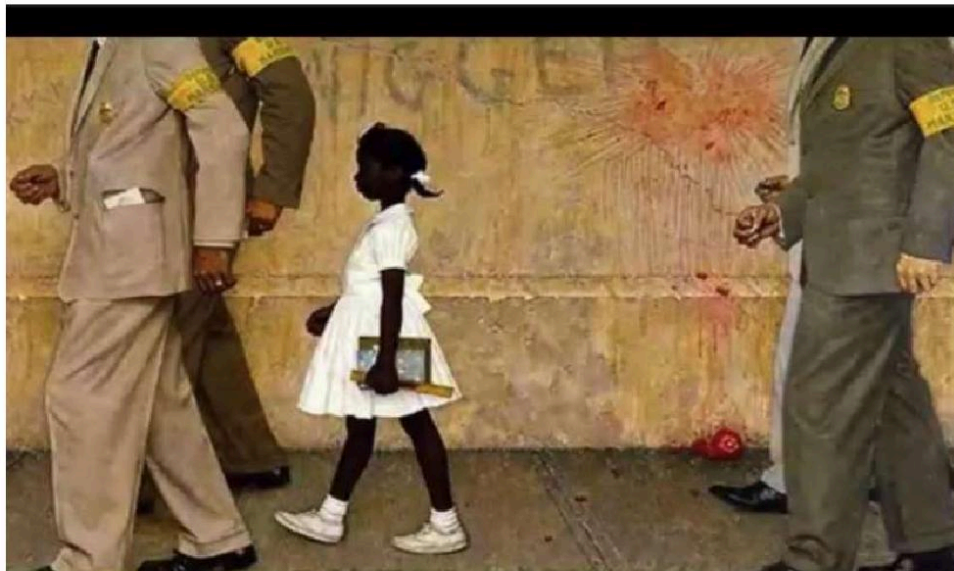
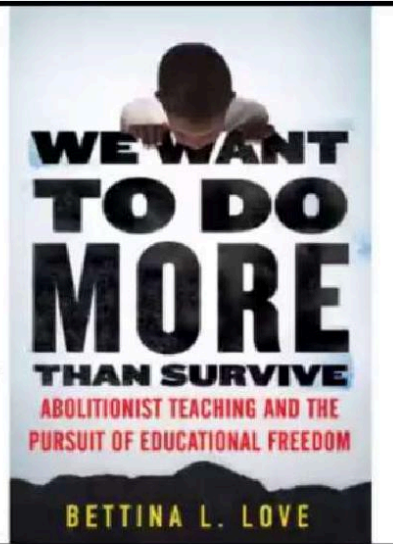
Abolitionist Teaching, Co-Conspirators & Educational Justice

No Recording of Dr. Love's Presentation



What do we want? What is the thing we are after?...We want to be Americans, full-fledged Americans, with all the rights of other American citizens. But is that all? Do we want simply to be Americans? Once in a while through all of us there flashes some clairvoyance, some clear idea, of what America really is. **We who are dark can see America in a way that white Americans cannot.** And seeing our country thus, are we satisfied with its present goals and ideals?

W.E.B. Du Bois (1926)
Criteria for Negro Art





INSIGHTS | DIVERSITY AND INCLUSION | PATIENT CARE | MEDICAL EDUCATION

How we fail black patients in pain

JANICE A. SABIN, PHD, MSW

JANUARY 6, 2020

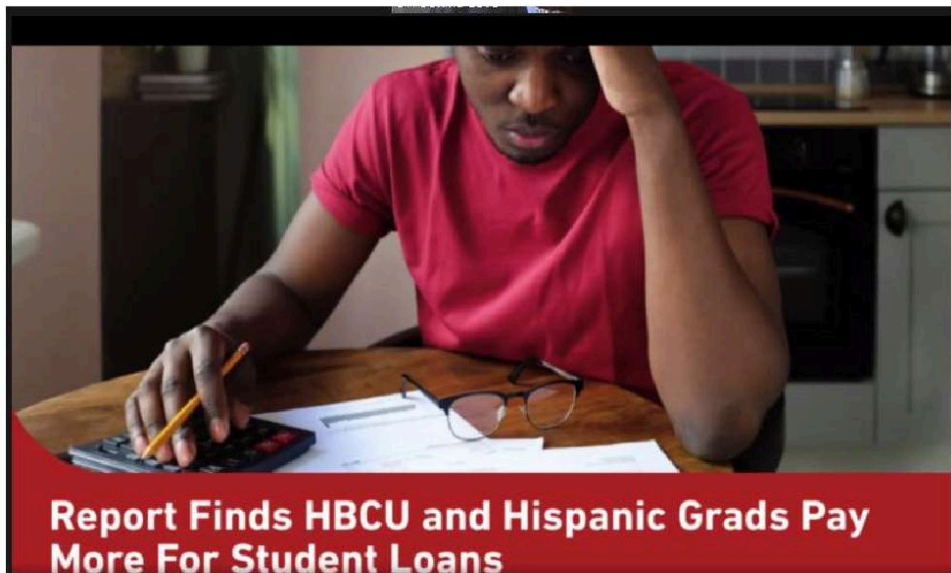
SHARE: [f](#) [t](#) [in](#) [m](#)

Half of white medical trainees believe such myths as black people have thicker skin or less sensitive nerve endings than white people. An expert looks at how false notions and hidden biases fuel inadequate treatment of minorities' pain.

Editor's note: The opinions expressed by the author do not necessarily reflect the opinions of the AAMC or its members.

"Black people's nerve endings are less sensitive than white people's." "Black people's skin is thicker than white people's." "Black people's blood coagulates more quickly than white people's."

These disturbing beliefs are not long-forgotten 19th-century relics. They are notions harbored by far too many medical students and residents as recently as 2016. In fact, half of trainees surveyed held one or more such false beliefs, according to a study published in the *Proceedings of the National Academies of Science*. I find it shocking that 40% of first- and second-year medical students endorsed the belief that "black people's skin is thicker than white people's."





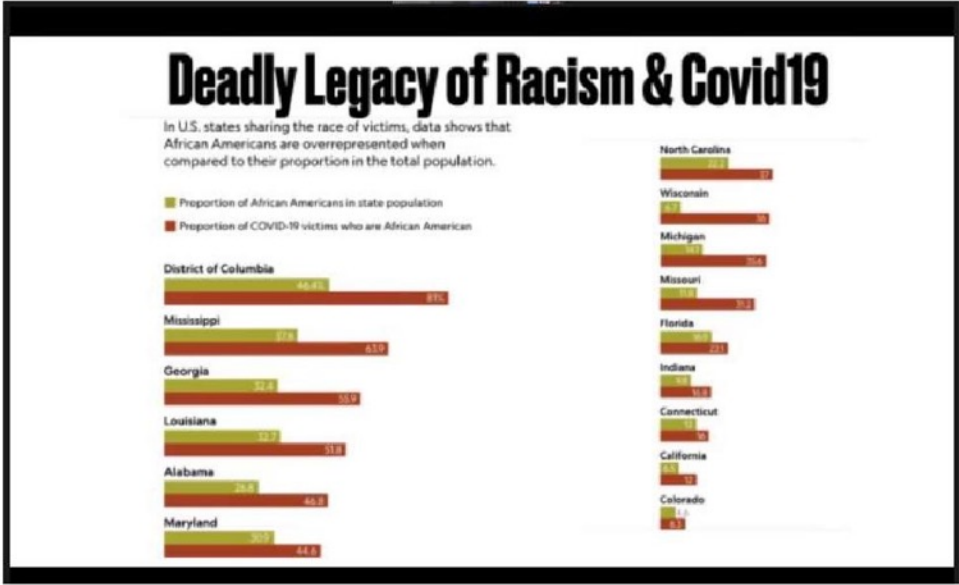
The Fix • Analysis

4 reasons coronavirus is hitting black communities so hard

2. Black Americans hold a lot of 'essential' jobs

Black people are more likely to work in jobs that put workers in close contact with others who might be in poor health and that make engaging in social distancing more difficult.

Detroit bus driver who complained about a coughing passenger dies of coronavirus days later



Anti-Blackness & Spirit Murdering



Deputy Who Tossed a S.C. High School Student Won't Be Charged



Colorado school suspends Black boy for playing with toy gun during virtual class

Boy's parents, Curtis Elliott Jr and Dani Elliott, say police visit to their home terrified them and put their 12-year-old in danger





At California's top public universities, why a dearth of Latino professors matters



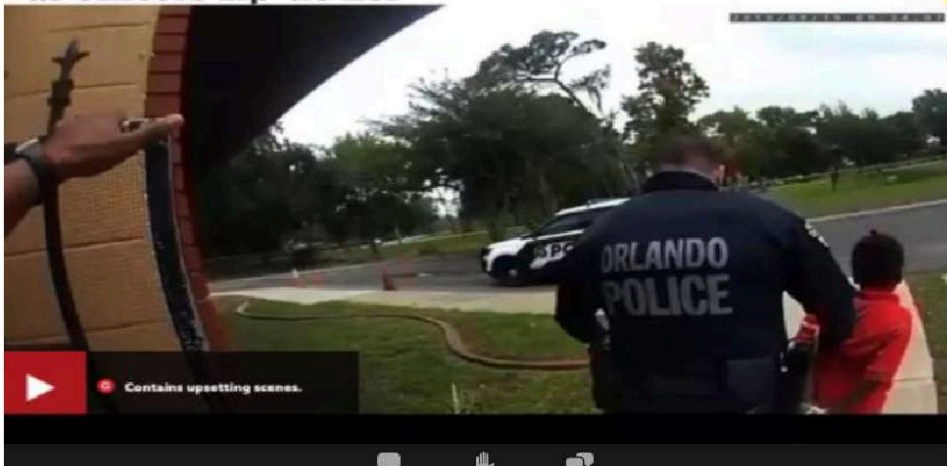
BY FELICIA MELLO, MARCH 14, 2018
UPDATED ON JUNE 23, 2020

Tweet Facebook



Education

Body-cam video shows 6-year-old crying for help as officers zip-tie her





The Southeast

The Native Americans in the Southeast survived on berries, nuts, wild animals, and seafood. They also planted peas, squash, onions, corn, and some fruit. Immigrants arrived to the Southeast and planted new crops and began raising animals for food.

English colonists settled in the Southeast in the early 1600s. They built large plantations. Enslaved Africans were the plantation cooks until slavery was ended in 1865. They prepared several dishes, including collard greens, **succotash**, and hominy. Hominy came from a local Native American custom. They cooked corn kernels until they were soft. Plantation cooks added milk, cream, eggs, and butter.

Since the Spanish brought orange trees to Florida in the early 1500s, Florida has become the main producer of oranges.

City
Georgia and Florida
Pineapple
Orange
Collard greens
Succotash

How easy, then, by emphasis and omission to make children believe that every great soul the world ever saw was a white man's soul; that every great thought the world ever knew was a white man's thought; that every great deed the world ever did was a white man's deed; that every great dream the world ever sang was a white man's dream.

W.E.B Dubois



Only 7 Black Students Got Into Stuyvesant, N.Y.'s Most Selective High School, Out of 895 Spots





Blackness Is Not The Problem

More police in schools than counselors
Lack of educators of color & male educators of color
Low expectations of Black & Brown students
Expulsion & suspension of Black & Brown students
Discriminatory school funding policies
High stakes testing
Racism permeating our education system as the norm



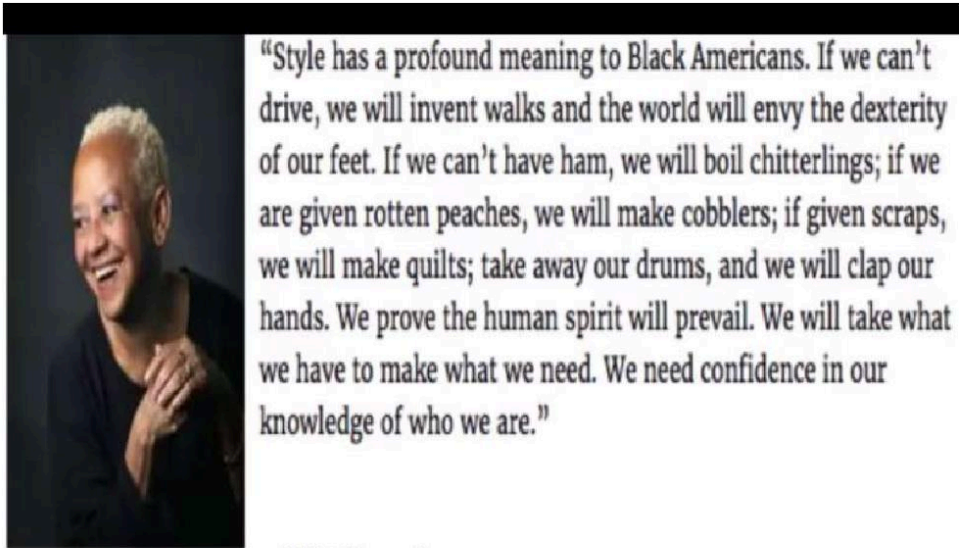
TEACHER EDUCATION GAP

For example, many education programs have one diversity course in which White students learn about all the ills that plague dark communities without any context of how Whiteness reproduces poverty, failing schools, high unemployment, school closings, and trauma for people of color. Future teachers learn that dark children are in trauma, dark children are “at-risk,” dark children are “underprivileged,” dark children fall into the achievement gap, and dark communities are underserved, living in poverty. But how did this reality happen, and is that all? Where is the beauty, the resistance, the joy, the art, the healing, redemption, and the humanity and ingenuity of people making something out of nothing? Just as important, where is the critique of the system that perpetuates injustice and dark suffering in and outside the walls of schools?

The Black style evolved from a cultural willingness to improvise, from a cultural imperative to adapt, and in reaction to a rule change.
Gena Degel Caponi

Our stories, songs, dreams, dances, social forms, style of walk, talk, dressing, cooking, sport, our heroes and heroines provide a record...so distinctive and abiding that its origins in culture have been misconstrued as rooted in biology - John Edgar Wideman



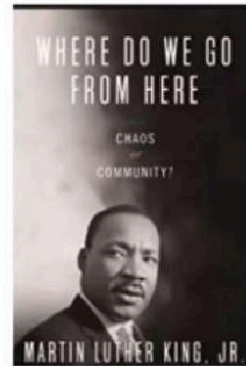


“Style has a profound meaning to Black Americans. If we can’t drive, we will invent walks and the world will envy the dexterity of our feet. If we can’t have ham, we will boil chitterlings; if we are given rotten peaches, we will make cobbles; if given scraps, we will make quilts; take away our drums, and we will clap our hands. We prove the human spirit will prevail. We will take what we have to make what we need. We need confidence in our knowledge of who we are.”

– Nikki Giovanni

REFORM WILL NOT WORK

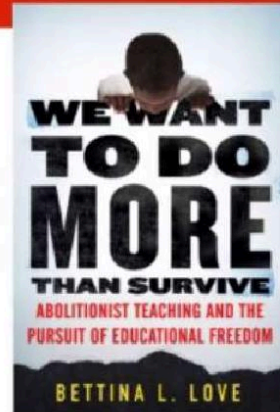
The practical cost of change for the nation up to this point has been cheap. The limited reforms have been obtained at bargain rates. There are no expenses, and no taxes are required, for Negroes to share lunch counters, libraries, parks, hotels, and facilities with whites...Even the more significant changes involved in voter registration required neither large monetary nor psychological sacrifice.



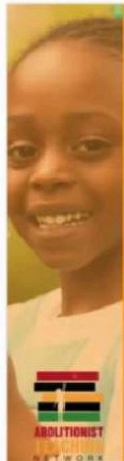


ABOLITIONIST TEACHING

Abolitionists want to eliminate what is oppressive, not reform it, not reimagine it, but remove oppression from its roots. Abolitionists want to understand the conditions that normalize oppression and uproot those conditions, too. Abolitionists want to build conditions that create institutions that are just, loving, equitable, and center Black lives.



An Abolitionist Teacher's Demands

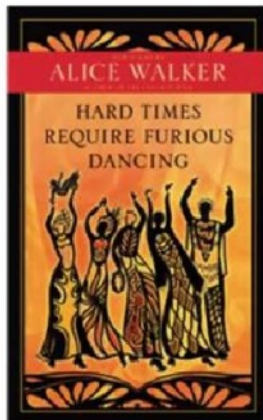


Hiring and Support:

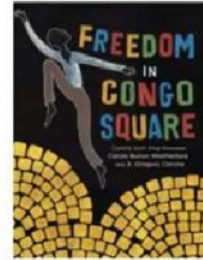
- Hire, support, and retain Black, Brown, and Indigenous teachers, paraprofessionals, school counselors, and other personnel
- Hire, support, retain, and develop Abolitionist educators
- Invest in ongoing critical professional development to support and deepen Abolitionist Teaching practices
- Free, radical self/collective care and therapy for Educators and Support Staff of Color
- Free, antiracist therapy for White educators and support staff
- Community involvement in hiring and/or holding administrators accountable for sharing in the responsibility and support of Abolitionist Teaching with time and resources
- School boards that reflect or exceed the diversity of the student population and community
- Equitable funding at the local, state, and federal levels
- Reduce class sizes so that Black, Brown, and Indigenous children can thrive



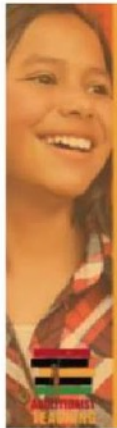
BLACK JOY



"Though we have encountered our share of grief and troubles on this earth, we can still hold the line of beauty, form, and beat. No small accomplishment in a world as challenging as this one."



Seven Questions Abolitionist Teachers Can Ask Administrators



These final two questions are particularly relevant to the COVID-19 global pandemic:

1. What supports are in place to ensure students and families are socially, emotionally, and materially supported during virtual learning?
2. What plans are in place to promote faculty and staff wellness during and after COVID-19?



Co-Conspirators vs. Ally

WE CAN'T GO BACK

My social media timeline is filled with stories from teachers around the country finding innovative ways to reach their students.

School districts happily giving out laptops and books to students – items that were never allowed to leave the building before.

Companies offering free internet to families.

Communities rallying together to support families.

Schools relying on different indicators of achievement other than standardized testing to measure improvement, such as parent engagement, teacher outreach levels, and interactive lessons.

Teachers making the social and emotional learning of their students their top priority.

Children having more time for physical activity and art.

Students researching and learning about things they are passionate about that they never had time to explore before.



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- ⁱ San Diego Unified School District. *Integrated Youth Services Division*. Accessed at https://sandiegounified.org/academics/integrated_youth_services_division.
- ⁱⁱ Ibid.
- ⁱⁱⁱ Ibid.
- ^{iv} Kumeyaay Nation. "Celebrating Community: The Kumeyaay People of San Diego County". Accessed at <https://www.kumeyaay.com/news/477-celebrating-community-the-kumeyaay-people-of-san-diego-county.html>.
- ^v Native Land. "Kumeyaay". June 5th, 2018. Accessed at <https://native-land.ca/maps/territories/kumeyaay/>.
- ^{vi} Kumeyaay Nation. "Celebrating Community".
- ^{vii} Fae Nichelle, "'I'm is talking right': How the stigma around Black language holds us back from liberation". *Black Youth Project*. January 16, 2018. Accessed at <http://blackyouthproject.com/im-talking-right-stigma-around-black-language-holds-us-back-liberation/>.
- ^{viii} Youtube. "I interrupted a racist joke." June 24, 2020. Accessed at <https://youtu.be/JA4pniNZ7Zo>.
- ^{ix} Teachers College Newsroom. *A Call for Reality Pedagogy*. July 24, 2020. Accessed at <https://www.tc.columbia.edu/articles/2020/july/a-call-for-reality-pedagogy/>.
- ^x Ibid.
- ^{xi} Apple M.W., Au W. (2009) Politics, Theory, and Reality in Critical Pedagogy. In: Cowen R., Kazamias A.M. (eds) *International Handbook of Comparative Education*. Springer International Handbooks of Education, vol 22. Springer, Dordrecht. https://doi.org/10.1007/978-1-4020-6403-6_63.
- ^{xii} One of the very few scholarly articles examining critical pedagogy is an ethnographic case study of two urban immigrant students in urban science classroom. See: Taher, Tanzina; Mensah, Felicia Moore; Emdin, Christopher. "Exploring the Impact of Reality Pedagogy: Understanding Its Implementation on Urban Immigrant Students". *Universal Journal of Educational Research*, v5 n11 p1853-1862 2017.
- ^{xiii} See Appendix B.
- ^{xiv} Ibid.
- ^{xv} San Diego Unified School District. *Academics through Agency*. Accessed at <https://www.sandiegounified.org/cms/one.aspx?pageId=30349854>.
- ^{xvi} See Appendix C.
- ^{xvii} Ashwani Kumar. "The Place of Critical Self-Awareness in Social education for Revolution". University of British Columbia Rouge Forum Conference. March 13-16, 2008. Accessed at <http://www.rougeforum.org/2008/placecritical.htm>.
- ^{xviii} Ibid.
- ^{xix} Ibid.
- ^{xx} CBS News. "The Difference between being not racist and being antiracist." June 25, 2020. Accessed at <https://youtu.be/XcP2M1mtkyA>.
- ^{xxi} See Appendix C.
- ^{xxii} Christopher Tremoglie. "African-American Scholars: Police Aren't Racist". *The Houston Courant*. June 17, 2020. Accessed at <https://www.houstoncourant.com/houston-voices/2020/african-american-scholars-police-arent-racist?fbclid=IwAR1dc42FuoRxxhqf5VjbsCAqsDagiu1JQI9IE3sHOrmRw0kisMNBhHauh38>.
- ^{xxiii} Rachel E. Morgan and Barbara A. Oudekerk. "Criminal Victimization, 2018". U.S. Department of Justice. September 2019. Accessed at <https://www.bjs.gov/content/pub/pdf/cv18.pdf>.
- ^{xxiv} Statista. "Number of People Shot to Death by the Police in the United States from 2017 to 2021, by Race". Accessed at <https://www.statista.com/statistics/585152/people-shot-to-death-by-us-police-by-race/>.
- ^{xxv} Ethnic Studies San Diego Unified School District. Accessed at <http://sdusdethnicstudies.weebly.com/>.
- ^{xxvi} Quoted in David Zatuchni. Are Employer "White Privilege" Workshops Legal Under Anti-Discrimination Employment Laws? *Zat Law*. September 14, 2020. Accessed at <https://www.zatlaw.com/are-employer-white-privilege-workshops-legal-under-anti-discrimination-employment-laws/>.
- ^{xxvii} Education Data Partnership. San Diego Unified Staff Demographics. Accessed at <http://www.ed-data.org/district/San-Diego/San-Diego-Unified>.
- ^{xxviii} From internal conversations between CFER Foundation and impacted teachers.