

Four Agreements for Courageous Conversations

1. Stay engaged.
2. Speak your truth.
3. Expect to experience discomfort (later in the book I read it written as "Lean into discomfort")
4. Expect and accept a lack of closure.

(Source reference: Singleton & Linton, 2005, *Courageous Conversations*, Newbury Park, CA: Corwin - cited in; *Raising RACE Questions: Whiteness & Inquiry in Education* by Ali Michael, 2015.)

AND

Grice's Maxims

(Maxim: a well-known phrase that expresses a general truth about life or a rule about behavior)

1. **The maxim of quantity**, where one tries to be as informative as one possibly can, and gives as much information as is needed, and no more.
2. **The maxim of quality**, where one tries to be truthful, and does not give information that is false or that is not supported by evidence.
3. **The maxim of relation**, where one tries to be relevant, and says things that are pertinent to the discussion.
4. **The maxim of manner**, when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity.

SURJ (Showing Up for Racial Justice): Calling IN (as opposed to Calling OUT)

Strategy	Example:
Explicitly thanking the person/welcoming the comment as a learning opportunity while Calling In:	"I want to thank you for speaking up, we are all on a learning curve, and you just said something that a lot of us say, which is something that collectively we need to work on"
Asking permission to use comment as a learning example	"You've said something that would be very valuable to us to address as a group, for all of our growth and learning. Do you mind if I use what you just said as a segue to that conversation?"
Setting ground rules and expectations at the beginning of the session so that both making mistakes, and being Called In, is something that there is room for in the training environment as part of the training experience	"I would like to propose that we use the training experience to practice a technique called "Calling In." This is part of our strategy to become better allies and better communicators. Can we commit to allowing ourselves to be "Called In" during the course of the next two hours?"
Using personal experience to avoid singling out the commenter as a person with an individual problem	"I used the exact same language until someone explained to me why it was harmful. I'm so glad you bring this up, because none of us know any of this stuff until we learn it" OR "I have heard others use similar language...and until I read/heard others' explanations about why it could be harmful, I didn't realize it either".

AND Maintaining a stance of curiosity/non-judgment (e.g., ok to notice, just not judge; Ask, "Can you say more about what you mean/what leads you to think/feel/believe that?)

Native American Identity - Excerpts from Perry G. Horse (Kiowa) article (Spring 2005):

“Existing theories and models of racial identity have limitations and strengths. Those who work with Native American students need to keep in mind that American Indian or tribal identity is a personalized process that is influenced by legal and political considerations, psychosocial factors, proximity or access to a given culture, socialization, and one’s own sensibility. Models of racial identity proliferated in the 1980s and 1990s, but few have focused on identity development among Indians. I discuss some psychosocial influences on American Indian identity in my 2001 essay, but it is not an identity model as such” (67).

“Native American identity is multifaceted. Many issues or elements (such as ethnic nomenclature, racial attitudes, the legal and political status of American Indian nations and American Indian people, cultural change, and one’s sensibility about what being a Native American means in today’s society) influence Native American identity” (61-62).

“If we accept that American Indians have been or are oppressed, part of our identity is already subordinated. We consciously or unconsciously take on the characteristics of the oppressors. We favor the speaking of their language over our own Native American languages. We adopt their religious beliefs and practices. We emulate their forms of government and schooling. Some might say this is merely adaptive behavior for the sake of survival. Others would say it is part of a natural cycle of change” (63).

“Many American Indians feel that we should pay more attention to our own tribal teachings. Indeed, the proliferation of tribal colleges and universities is a manifestation of that concern. The American Indian colleges are also part of an American Indian response to being a colonized people. Where they exist, such colleges acknowledge cultural change while working to forestall further erosion of languages, culture, traditions, and so forth. Redefining what it means to be American Indian in today’s society is one of the major issues in Indian country. Part of the American Indian redefinition process is driven, consciously or unconsciously, by the response of American Indians to white privilege.

Personal Sensibility

Ultimately, identity as an American Indian is highly personal. It is a particular way one feels about oneself and one’s experience as an American Indian or tribal person. The principles or moral values that guide an individual’s actions is that person’s consciousness, and groups of people sharing common ethics can also be understood to have a collective consciousness. In an earlier essay (Horse, 2001), I described five influences on American Indian consciousness:

- The extent to which one is grounded in one’s Native American language and culture, one’s cultural identity
- The validity of one’s American Indian genealogy
- The extent to which one holds a traditional American Indian general philosophy or worldview (emphasizing balance and harmony and drawing on Indian spirituality)
- One’s self-concept as an American Indian
- One’s enrollment (or lack of it) in a tribe. Although there are many threats to cultural transmission for American Indian people (popular press, stereotypes, and so on), I believe that the emergence of American Indian political and economic strength is contributing to the development of an American Indian postcolonial sensibility that is in turn helping support the growth of a renewed American Indian consciousness” (65).

Ferdman, B. & Gallegos, P. (2001). "Racial Identity Development and Latinos in the United States." In *New Perspectives on Racial Identity Development: A Theoretical and Practical Anthology*. Edited by C. Wijeyesinghe & Jackson, B. J., III.

TABLE 2.2
Latino and Latina Racial Identity Orientations

Orientation	Lens	Identify as/ prefer	Latinos are seen	Whites are seen	Framing of Race
Latino-integrated	Wide	Individuals in a group context	Positively	Complex	Dynamic, contextual, socially constructed
Latino-identified (Racial/Raza)	Broad	Latinos	Very positively	Distinct; could be barriers or allies	Latino/not Latino
Subgroup- identified	Narrow	Own subgroup	My group OK, others maybe	Not central (could be barriers or blockers)	Not clear or central; secondary to nationality, ethnicity, culture
Latino as Other	External	Not White	Generically, fuzzily	Negatively	White/not White
Undifferentiated/ Denial	Closed	People	"Who are Latinos?"	Supposed color-blind (accept dominant norms)	Denial, irrelevant invisible
White-identified	Tinted	Whites	Negatively	Very positively	White/Black, either/or, one- drop or "mejorar la raza" (i.e., improve the race)

- "To what extent does each orientation capture the range of an individual's experience? Can someone incorporate elements of more than one orientation at once? Under what conditions will this be the case?"

- What factors lead to each orientation? How are the specific socialization contexts or life experiences related to individual orientations? What is the role of variables such as external stressors, perceived threats from others to oneself or to one's group, relationships with other people, language use and ability, phenotype, and family composition? How do life circumstances and their meanings relate to individual orientations, both as antecedents and as consequences?

- How fluid are individuals' orientations? When and how do people transition between different orientations? What life events or other factors trigger or facilitate such transitions? Are there typical transition sequences that can be observed or are transitions relatively idiosyncratic? What is the experience of such movement like for the person?

- What are the unique strengths associated with each orientation? How do individuals with the various orientations fit into varying roles in organizations or other societal institutions?

- What are the consequences of individuals' orientations for life choices and other outcomes? Are there systematic differences between people with different orientations?

- What is the best way to assess where an individual is in terms of the model? What are the types of manifestations or indicators best suited to measuring racial identity orientations?"

Asian American Identify Development Model

1. Ethnic Awareness (prior to Asian Americans entering the school system). Awareness of ethnicity comes primarily from interactions with family members. Greater exposure to Asian ethnic experiences at this stage (experienced by many residing in predominantly Asian or mixed neighborhoods leads to a positive self-concept and clearer ego identity while living in predominantly White neighborhoods means less exposure and has been found to be related to a neutral self-concept and confused ego identity.

2. White Identification (beginning with a strong sense of being different from their peers, mostly through painful encounters of being teased). Such experiences tell Asian Americans that being different is bad. Given the Asian cultural values of quiet suffering and avoiding public shame, most Asian parents are not able to help their children cope with this other than by telling them to ignore these slights and hurts. The significance of shame in Asian cultures may also influence Asian Americans to try at all costs to fit into White society in order to avoid publicly embarrassing themselves. Gradually, they internalize White societal values and standards and see themselves through the eyes of the White society, especially regarding standards of physical beauty and attractiveness.

Although their reference group is White, Asian Americans in this stage often feel socially isolated from their White peers and enjoy little closeness or meaningful contact with them. Many Asian Americans compensate for this by becoming involved in formal organizational roles and responsibilities in school such as becoming class officers, club leaders, and by excelling academically. However, this is a very painful period when Asian Americans' self concept begins to change from positive or neutral to negative. They also experience alienation from self and other Asian Americans while feeling inferior and believing they are at fault and responsible for racial incidents that happen to them.

3. Awakening to social political consciousness

- Individuals realize acts of discrimination stem from the structure of race in American society
- Begin to join forces with other oppressed groups to uplift and move race forward

4. Redirection to Asian American Consciousness (with support and encouragement from friends) Asian Americans begin to feel secure in themselves to look at their own experiences via immersion in Asian American culture, history, and environment. Asian Americans discover that while they had some knowledge of their Asian cultural heritage, they don't really know very much about the Asian American experience. As they learn more about the history of Asian Americans, they feel anger and outrage toward the dominant White systems for the acts of racism directed towards Asians in this country. Eventually Asian Americans are able to move out of this reactionary state into a more realistic appraisal of both themselves and other Asian Americans and figure out what parts of themselves are Asian, and what parts are American.

The ego identity of Asian Americans in stage four is centered on being an Asian American, which entails knowing they belong in the United States, having a clear political understanding of what it means to be Asian American in this society, and no longer seeing themselves as misfits. They acquire racial pride and a positive self-concept as Americans with an Asian heritage.

5. Incorporation – The development of confidence in one's own Asian American identity allows relationships with many different peoples without losing their own racial identity. In this stage, people recognize that while racial identity is important, it is not the only social identity of importance. The hallmark of this stage is blending of individuals' racial identity with the rest of their social identities.

Kim, J. (2012). "Asian American Racial Identity Development Theory." In C. L. Wijeyesinghe and B. W. Jackson III (eds), *New Perspectives on Racial Identity Development: Integrating Emerging Frameworks* (2nd Edition). Eds. New York: New York University Press.

PRE-ENCOUNTER

- “Absorbed many of the beliefs & values of the dominant white culture, including the notion that “white is right” and “Black is wrong”
- Though the internalization of negative Black stereotypes may be outside conscious awareness, the individual seeks to assimilate and be accepted by whites and may actively or passively distance self from other Blacks.
- In order to maintain psychological comfort at this stage of development...this person must maintain the fiction that race and racial indoctrination have nothing to do with how he or she lives. It is probably the case that the Pre-encounter person is bombarded on a regular basis with information that he or she cannot really be a member of the “in” racial group, but relies on denial to selectively screen such information from awareness. (p 93)”

ENCOUNTER/INTEGRATION

- “Typically precipitated by an event or series of events that force the individual to acknowledge the impact of racism in one’s life. For example, instances of social rejection by white friends or colleagues may lead the individual to the conclusion that many whites will not view her as an equal.
- Faced with the reality that she cannot truly be white, the individual is forced to focus on her identity as a member of a group targeted by racism. (pg 94)”

IMMERSION/ EMERSION

- “Characterized by the simultaneous desire to surround oneself with visible symbols of one’s racial identity and an active avoidance of symbols of whiteness
- At this stage, everything of value in life must be Black or relevant to Blackness.
- This stage is also characterized by a tendency to denigrate white people, simultaneously glorifying Black people.
- Actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial backgrounds.
- Typically white-focused anger dissipates during this phase because so much of the person’s energy is directed towards her own group- and self-exploration.
- The result of this exploration is an emerging security in a newly defined and affirmed sense of self.”

INTERNALIZATION

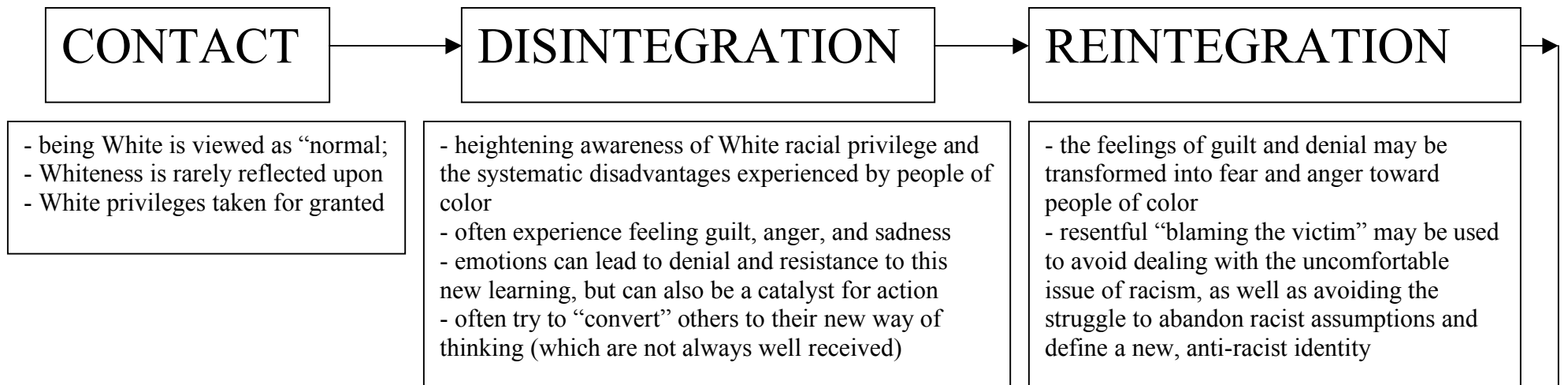
- “In general, pro-Black attitudes become more expansive, open, and less defensive.
- While still maintaining connections with Black peers, the internalized individual is willing to establish meaningful relationships with whites who acknowledge and are respectful of her self-definition. The individual is also ready to build coalitions with members of other oppressed groups.
- There are few differences between the 4th and 5th stages, however, those at the fifth stage have found ways to translate their “personal sense of Blackness into a plan of action or a general sense of commitment’ to the concerns of Blacks as a group, sustained over time.
- Internalization allows the individual, anchored in a positive sense of racial identity, to both proactively perceive and transcend race. Blackness becomes the point of departure for discovering the universe of ideas, cultures and experiences beyond Blackness in place of mistaking Blackness as the universe itself.”

INTERNALIZATION/ COMMITMENT

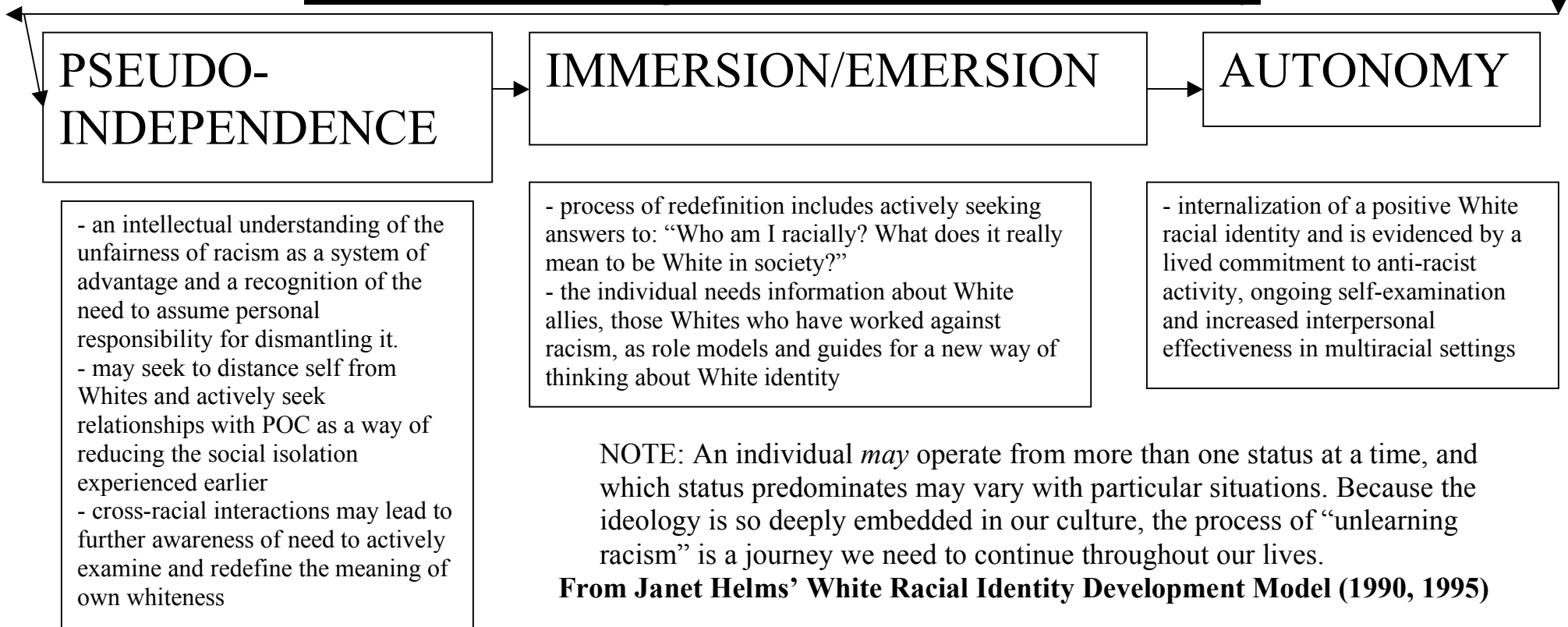
NOTE: “Though the process of racial identity development has been presented here in linear form, in fact it is probably more accurate to think of it in spiral form. Often a person may move from one stage to the next only to revisit an earlier stage, though the experience of the stage may be different than the 1st time.”

From Cross’s model of Black Racial Identity Development (1971, 1978, 1991) in Beverly Tatum’s (1997) *Women’s Growth in Diversity*, “Racial Identity Development...”

Phase 1: Abandonment of Racism



Phase 2: Defining a Nonracist White Identity



“Children learn about race from every aspect of the classroom, not simply from the curriculum” (103).

How DO/MIGHT race play out in the classroom & school through these aspects of school life?	What COULD anti-racist classrooms/schools look like?
Decorations	
Expectations	
Discipline Policies/Suspension/Expulsions	
Food	
Recess Habits	
Adult-student Relationships	
Relationships with families	
Communication	
Community Traditions/School-wide Events	
Styles of speaking & Language Use	
Styles of Listening	
Student friendships	
Seating arrangements	
Classroom culture (& the invisible (to some) ways that some students may enjoy disproportionate access & belonging in the classroom)	
Classroom procedures	
Group Dynamics (& unwritten rules of behavior)	
The Home Cultures of ALL one’s students	
Curriculum	

“This book [*Raising RACE Questions: Whiteness & Inquiry in Education* (2014)] is about White teachers learning the salience of race in every aspect of their classrooms. Race is not simply a benign demographic fact that describes our students; it is a social force that influences everything that happens in school, and that most educators do now know how to discuss” (Ali Michael, 16).

An Antiracist Classroom/School – First, imagine what an antiracist classroom/school would be like.

“Just as with the ‘Autonomy’ status in White Racial Identity Development, this vision of an antiracist classroom is not one that most teachers find themselves in every day. Even the classrooms of most racially proficient antiracist teachers do not look like this everyday. This image of an antiracist classroom is a sight to set our eyes upon so we don’t get lost in the day-to-day slog of looking just one step ahead. It is also incomplete and requires the input and vision of readers, teachers, parents, and students” (A.M., 83, *Raising Race Questions*).

Ali’s vision for an antiracist classroom is one in which:	Your thoughts/reflections/goals:
Teachers understand and take seriously that role of resistance to racism.	
The teacher is aware of their own biases and the ways those biases affect how they see their students or their students’ families.	
The teacher understands that others might have those biases as well and works to challenge or confront them when they see them occurring.	
The teacher feels comfortable putting students in same-race groups or different-race groups according to what makes sense for students’ needs and support. The teacher understands the different factors in this decision and is able to justify the decision to people who question it.	
Equity is a priority, so teachers differentiate not only by academic skill level but by behavior and need as well.	
Students learn to recognize and resist stereotypical messages that make them question their own intellect or that of their classmates, among other oppressive messages.	
Teachers understand that race is part of every student’s identity and that it is never all of who a student is.	
Teachers work to get to know students and their families, their interests and ideas.	
Teachers have racial proficiency and the social skills to be able to form relationships with and ask questions of all the students and their families.	
Teachers understand the value of speaking more than one language and see students’ linguistic abilities as assets, whether they speak Spanish, Korean, American Sign Language, African American Vernacular English, Hindi, Haitian Creole, Arabic, Hmong, German, Portuguese, Wolof, French, Mandarin, Vietnamese, or any other language.	
Teachers support the ongoing development of students’ languages and encourage families to do so as well.	
Structures that reinforce socially constructed racial categories such as academic tracking are challenged and resisted.	

Students would be grouped heterogeneously by skill level, no academic tracking, and teachers would have the resources and the knowledge for instructing heterogeneous groups so that students with advanced skill levels would be challenged at their level while students with lower skill levels would be challenged too.	
The curriculum portrays the historical contributions of people of color and the connections among racial groups, going beyond an additive holidays and heroes approach to change the entire structure of the school year so that all students develop the capacity to understand the complexity of U.S. society, to see contemporary and historical events from the perspective of diverse groups, and then to problem-solve about current-day problems.	
Recognizes the hidden curriculum that is communicated to students everyday through their environment, such as the disparities in the racial makeup of the cafeteria staff and that of the administrative council thus encouraging students to recognize the hidden curriculum and to critically analyze it.	
The curriculum is rigorous in a way that demands the best of each student and holds them to high expectations	
Different class backgrounds and parental education levels among the students are recognized and structures are created to support students according to their needs, rather than continuing to use a structure that is based on the assumption that all students are from middle-class or upper-middle-class families and have parents with college degrees.	
Different methods and styles of communication are recognized and validated as resources rather than as deficits.	
Uses games, activities, and intentional seating patterns and pairings to interrupt group dynamics that routinely exclude or alienate particular children.	
The teacher is open to feedback. They hear stories about a student's difficulty or a family's discontent and use them as data from which to make change, rather than as threatening feedback that demands an explanation.	
Antiracist teachers feel comfortable raising race questions, even "untouchable" ones (pgs 82-83).	

What would you add to Ali Michael's vision?	What other thoughts do you have, and/or goals/next steps do you want to set for yourself?