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### Connecting Power and Privilege

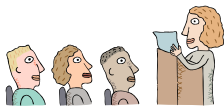
Whenever one group of people accumulates more power than another group, the more powerful group creates an environment that places its members at the cultural center and other groups at the margins.

People in the more powerful group (the “in-group”) are accepted as the norm, so if you are in that group it can be very hard for you to see the benefits you receive.


### Connecting Power and Privilege:

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People in the more powerful group (the “in-group”) are accepted as the norm, so if you are in that group it can be very hard for you to see the benefits you receive.



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### Institutional Racism



### Institutional racism

“*Institutional racism* or systemic racism describes forms of racism which are structured into political and social institutions. It occurs when organisations [sic], institutions or governments discriminate, either deliberately or indirectly, against certain groups of people to limit their rights.”

“This form of racism reflects the cultural assumptions of the dominant group, so that the practices of that group are seen as the norm to which other cultural practices should conform. It regularly and systematically advantages some ethnic and cultural groups and disadvantages and marginalises [sic] others.”

“Institutional racism is often the most difficult to recognise [sic] and counter, particularly when it is perpetrated by institutions and governments who do not view themselves as racist. When present in a range of social contexts, this form of racism reinforces the disadvantage already experienced by some members of the community. For example, racism experienced by students at school may result in early school dropout and lower educational outcomes. Together with discrimination in employment, this may lead to fewer employment opportunities and higher levels of unemployment for these students when they leave school. In turn, lower income levels combined with discrimination in the provision of goods and services restrict access to housing, health care and life opportunities generally. In this way, institutional racism may be particularly damaging for minority groups and further restrict their access to services and participation in society.”

Accessed on November 28, 2005 from  
<http://www.racismnoway.com.au/classroom/factsheets/32.html>



Slide 66



## Historical Power Relations and Their Impact on Development and Learning

A culturally responsive pedagogy builds on the premise that how people are expected to go about learning may differ across cultures...Cultural differences present both challenges and opportunities for teachers. To maximize learning opportunities, teachers must gain knowledge of the cultures represented in their classrooms,

then translate this knowledge into instructional practice. (Villegas, p. 13)

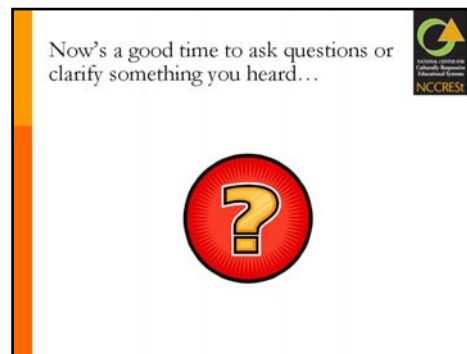
This power sharing and valuing of students' lives and cultures may provide a positive counterforce to the negative sociocultural experiences of students; it can enable them to see themselves as empowered within the context of school and allow them to retain pride in their cultural heritages.

Villegas, A.M. (1991). *Culturally responsive pedagogy for the 1990s and beyond*. Washington, DC: ERIC Clearinghouse on Teacher Education (ERIC Document No. ED339698).

Content from: The Education Alliance. (2002). *The diversity kit: An introductory resource for social change in education*. Providence, RI: LAB at Brown University.



Slide 67



## Now's a good time to ask questions or clarify something you heard...

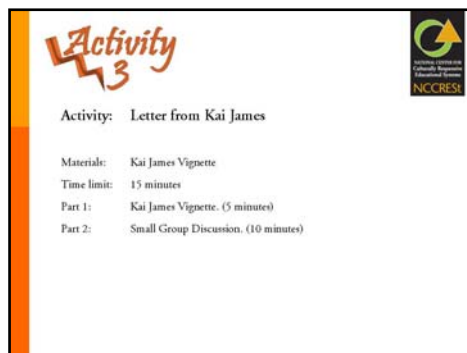
Participants may have jotted notes on the information you presented. Take a moment to ask if they have questions or need clarification on anything they've heard to this point. Don't get caught up in a debate over the information – make sure you stay on task and on the material presented since you have only a short time to facilitate the

academy.

Limit this period to 5 - 7 minutes.



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**Activity 3**

Activity: Letter from Kai James

Materials: Kai James Vignette

Time limit: 15 minutes

Part 1: Kai James Vignette. (5 minutes)

Part 2: Small Group Discussion. (10 minutes)

### Activity 3: Letter from Kai James

For this activity, you will find a copy of the handout (if applicable) in the Participant Handouts. This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock.

Facilitator Materials: Kai James Vignette\*

Participant Materials: Kai James Vignette\*;

Historical Implications of Power and Privilege\*

Time Limit: 25 minutes

Purpose: This activity highlights the inequitable power structure of schools.

\*Found in Participant Handouts



Facilitator Note: Allow 5 minutes to explain this activity, and 20 minutes to complete the activity.

#### Part 1 – Kai James Vignette

Allow 10 minutes for this part of the activity.

Ask participants to independently read the vignette featuring Kai James, a high school student who writes a poignant letter to his teacher, and the Historical Implications of Power and Privilege.

#### Part 2 – Small Group Discussion

Allow 10 minutes for this part of the activity.

Ask participants to form small groups and discuss the questions found at the bottom of the Kai James handout.



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**Stretch!**

### Stretch!

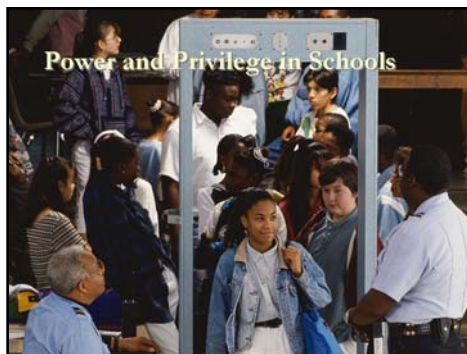
Give your participants a chance to stretch their legs, get a drink, make a phone call, or chat with others. You'll find them re-energized after this 10 minute break.



Facilitator Note: You should now be around **1 hour 55 minutes** into the academy. Adjust your presentation if you are running over this allotted schedule.



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### Power and Privilege in Schools

Power and privilege disparities within schools create inequitable educational opportunities and outcomes for students of color, students whose first language is not English, students who are economically disadvantaged and students who are labeled with special education needs.

This section presents information that highlights the current inequities in our

educational systems, including:

- segregated school settings
- disparities in achievement
- identification and placement of students labeled special education or gifted
- disparities in the allocation of resources

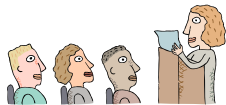
Following this are data with information on the consequences that flow from these disparities that include reduced life chances for individual students and for society as a whole.

An important highlight: These are all national data that attempt to average the experiences and outcomes of all students in the public education system.

This can give us an idea of the breadth and depth of the problems our systems face. It can also hide some issues since it is aggregated across numerous schools, so some schools will have lesser or greater variations of the issue. An example of this is the area of disproportionality in special education placement. Nationally, black students have a risk of being identified in the category of mental retardation that is 2.88 times greater than white students; however, school systems do exist in which that risk is 10 to 15 times greater.



Facilitator Note: Allow 15 minutes for this lesson on power and privilege in school (Slides 30 - 37).



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### What are schools like?

In 2003, forty-two percent of public school students were part of an ethnic or racial minority, and 19% of all school age children spoke a language other than English at home.

70% of Black students, 71% of Hispanic students, and 23% of White students in fourth grade are eligible for free and reduced lunch (the available indicator for

poverty).

47% of Black students and 51% of Hispanic students attend high poverty schools (defined as those with greater than 75% poverty), while only 5% of white students attend high poverty schools. This holds true across urban, suburban, and rural areas, with 61% of Black students, 64% of Hispanic students, and 12% of White students attending the highest poverty schools.

Eight out of 10 public school teachers (82 percent) are female. The proportion of K-12 teachers who are white has gone from 91% in 1986, to 92% in 1990, to 89% in 1996, to 85% in 2005 (NCES, 2005).

\*All statistics retrieved from NCES National Center for Education Statistics, 2005.



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### Students “labeled” disabled

In 2000, 8% of all public school children were labeled as having mental retardation (MR), emotional disturbance (ED), or a specific learning disability (SLD). Boys are twice as likely as girls to receive one of these labels.

Black students account for 17% of the public school population, but are disproportionately represented in all three

categories, accounting for 33% of students classified as MR, 27% of students classified as ED, and 18% of students classified as SLD.

White students with disabilities were more likely than students of any other race/ethnicity to spend 80 percent or more of their day in a regular classroom. In contrast, Black students with disabilities were more likely than students of any other race/ethnicity to spend less than 40 percent of their day in a regular classroom and were the most likely to be placed outside of a regular school.

Students are also labeled, via the special education process, as gifted. Black students represented 16.2% of public school students in 1993, but only 8.4% of students in gifted programs; Hispanic students represented 9% of public school students, but only 4.7% of those identified as gifted (US DOE 1993).



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### Achievement on Assessments

These state reading and math assessments illustrate the high disparity of test scores between white students and students of color.

#### *4th grade Reading - in 2005*

41% of White students scored at or above proficient on state reading assessments, compared to

13% of Black students,  
16% of Hispanic students,  
42% of Asian students, and  
18% of American Indian students.

#### *8th grade Reading - in 2005*

39% of White students scored at or above proficient on state reading assessments, compared to

12% of Black students,  
15% of Hispanic students,  
40% of Asian students, and  
17% of American Indian students.

#### *4th grade Math - in 2005*

47% of White students scored at or above proficient on state reading assessments, compared to

13% of Black students,  
19% of Hispanic students,  
55% of Asian students, and  
21% of American Indian students.

#### *8th grade Math - in 2005*

39% of White students scored at or above proficient on state reading assessments, compared to

9% of Black students,  
13% of Hispanic students,  
47% of Asian students, and

14% of American Indian students.



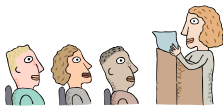
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### Resource Allocation

In the school year 1999-2000, at the high school grade level, students in high-poverty schools were more than twice as likely to be taught English, science, and mathematics by an out-of-field teacher than students in low-poverty schools. The same held true for students in high-minority schools compared with students in low-minority schools.

In 1999–2000, the highest total expenditures per student (\$8,957) were in the low-poverty districts. The next highest expenditures per student (\$8,503) were in the high-poverty districts. The lowest expenditures per student (\$7,434) were in the middle high-poverty districts. Between 1989–90 and 1999–2000, total expenditures per student increased the most for the high- and middle-poverty districts (each 22 percent) and the middle low-poverty districts (21 percent). Expenditures in the low-poverty districts increased the least (14 percent).



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### Summary

In summary, the data shows, across all areas of the educational system, inequitable educational opportunities and outcomes exist for students of color, students whose first language is not English, students who are economically disadvantaged, and students who are labeled with special education needs. Not only are these students being marginalized in school, but

the reduced quality of their education continues to impact them as they move to college, to the workforce, and to being productive members of society.

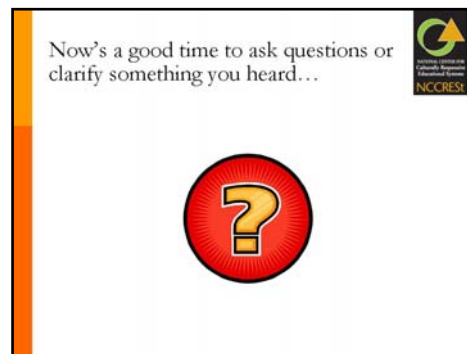


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### Bridging cultures:

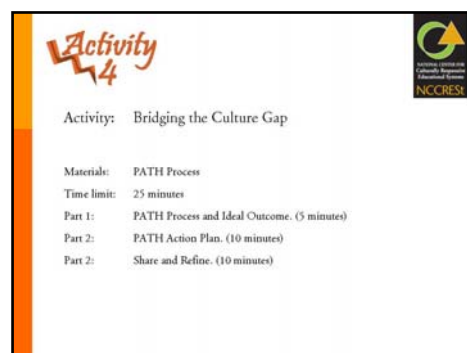
The goal of culturally responsive education is to connect the dominant culture (including teachers, assessments, and educational tools) with diverse students, not to conform the students to the current system.



Now's a good time to ask questions or clarify something you heard...

Participants may have jotted notes on the information you presented. Take a moment to ask if they have questions or need clarification on anything they've heard to this point. Don't get caught up in a debate over the information – make sure you stay on task and on the material presented since you have only a short time to facilitate the academy.

Limit this period to 5 - 7 minutes.



#### Activity 4: Bridging the Culture Gap

For this activity, you will find a copy of the handout (if applicable) in the Participant Handouts. This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock.

Participant Materials: PATH Process\*; Recognizing Prejudice in the Classroom\*

Time Limit: 30 minutes

Purpose: This activity bridges the culture gap between school and students by drawing on resources from the community and improving parental communication using the PATH process.

\*Found in Participant Handouts



Facilitator Note: Allow 5 minutes to explain this activity, and 25 minutes to complete the activity.

#### Part 1 – Explain PATH Process and Ideal Outcome

Provide 5 minutes for this part of the activity.

*Step 1:*

Explain process. (See Part 2 below.)

*Step 2:*

Explain the “Ideal outcome.” For this activity, the Ideal Outcome is to bridge the

culture gap between school and students by drawing on resources from the community and improving parental communication using the PATH process. Participants have the opportunity to decide for themselves how, and how much, they can do this in their employment settings over the next six months.

## Part 2 – PATH process

Provide 10 minutes for this part of the activity.

Ask participants to fill out remaining steps as their action plan for bridging the culture gap. Refer them to the Recognizing Prejudice in the Classroom handout for ideas. The steps in the PATH process include:

Step 2: What change should occur? This could be for individual students, a whole class, or an entire school.

Step 3: Who do we enlist? Possible enlistees include students, parents, other educators, and community members.

Step 4: What resources do we need? Resources include tangible items such as books, posters, and supplies, and intangibles items such as time and space.

Step 5: The timeline for action includes planning for next week, three months out, and six months out.

## Part 3 – Share and Refine

Provide 10 minutes for this part of the activity.


Participants partner with each other and share their PATH action plan. They also have the chance to refine it based on their conversations.



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### Things to Remember

- Social power and privilege are often invisible to those who possess them, and must be purposefully sought out and challenged in order to adjust the balance of inequity.
- Students from culturally and linguistically diverse backgrounds have inequitable educational experiences because of systemic issues such as resource allocations, access to teachers with adequate experience, education and credentials, and disproportional placement in special education.
- Teachers possess the ability to bridge the gap between school and students' cultures, creating a place that welcomes and honors everyone.



### Things to remember:

These are the highlights of the academy. Participants should have a good understanding of these items. Briefly run through the list. In the next activity, Outcomes Review, the participants will have the opportunity to explore these in depth.

- Social power and privilege are often invisible to those who possess them, and must be purposefully sought out and challenged in order to adjust the balance of inequity.
- Students from culturally and linguistically diverse backgrounds have inequitable educational experiences because of systemic issues such as resource allocations, access to teachers with adequate experience, education

and credentials, and disproportional placement in special education.

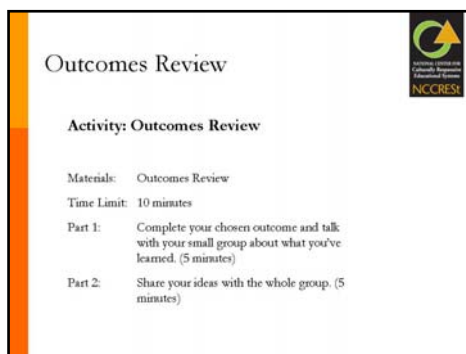
- Teachers possess the ability to bridge the gap between school and students' cultures, creating a place that welcomes and honors everyone.



Facilitator Note: Allow 5 minutes to highlight the main topics of the academy.



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**Outcomes Review**

**Activity: Outcomes Review**

Materials: Outcomes Review

Time Limit: 10 minutes

Part 1: Complete your chosen outcome and talk with your small group about what you've learned. (5 minutes)

Part 2: Share your ideas with the whole group. (5 minutes)

### Outcomes Review

For this activity, you will find a copy of the handout (if applicable) in the Participant Handouts. This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock.

Facilitator Materials\*: Outcomes Review

Participant Materials\*: Outcomes Review

Time Limit: 10 Minutes

Purpose: The outcomes review provides the participant with a brief way of reflecting on knowledge and skills gained in this academy.

\*Found in Participant Handouts



Facilitator Note: Allow 5 minutes to explain this activity, and 10 minutes to complete the activity

#### Part 1 – Review Academy

Provide 5 minutes for this part of the activity.

Participants use the *Outcomes Review* handout to work in groups and brainstorm the knowledge and skills they learned in the academy. Groups should focus on one outcome, or at most, two outcomes.

#### Part 2 – Sharing Results

Provide 5 minutes for this part of the activity.

Bring the whole group together to share the results from the small groups. Since the groups focused on one outcome, take time to have all groups report out and make sure to that groups cover the big ideas from the academy.



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Thank you!

Tell us what you thought...



## Thank you!

Thank the participants for coming, congratulate them on what they've learned, and ask them to fill out the Academy Evaluation as they leave.



## Glossary

**Culture:** A body of learned beliefs, traditions, principles, and guides for behavior that are shared among members of a particular group.

**Cultural racism:** Value systems that support and allow discriminatory actions against racially and ethnoculturally marginalized communities.

**Cultural responsiveness:** The ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization's behaviors based on what you learn. Cultural responsiveness is not something you master once and then forget... cultural responsiveness is not about trying to change others to be more like you. It is about cultivating an open attitude and new skills in yourself. Cultural responsiveness involves exploring and honoring your own culture, while at the same time learning about and honoring other people's cultures.

**Cultural sensitivity:** The ability to be open to learning about and accepting of different cultural groups.

**Discrimination:** To make a difference in treatment on a basis other than individual character or behaviors directed towards people on the basis of their group membership.

**Diversity perspective:** Research that seeks to emphasize a wide range of voices, viewpoints, and experiences, and may seek to include identities of ethnicity, culture, sexuality, gender, age, disability, or a wide range of other perspectives.

**Ethnocentrism:** To judge other cultures by the standards of one's own, and beyond that, to see one's own standards as the true universal and the other culture in a negative way.

**Institutional and structural racism:** Racism that systematically deprives a racially identified group of equal access to a treatment in education, medical care, law, politics, housing, etc.

**Prejudice:** Generalized attitude towards members of a group without adequate prior knowledge, thought, or reason.

**Racism:** A belief that racial differences produce an inherent superiority of a particular race.

**Sexism:** The belief in the inherent superiority of one sex (gender) over the other and thereby the right to dominance.

**Social privilege:** A right or immunity granted to or enjoyed by certain people beyond the common advantage of all others.

**Stereotype:** Generalized belief about members of a cultural group.



## Resources

Delpit, L. (2002). *The skin that we speak*. New York: The New Press.

The Skin That We Speak's thirteen essays delve into how speakers of "nonstandard" English—mostly varieties of African-American dialects, or Ebonics—view themselves, how schools have often perpetuated the educational inequities of African American and other children, and how educators can create the best frameworks to honor students' language and identity.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.

This book draws together interesting case studies with a sound theoretical background. In it, Gay introduces a personalized dilemma: Why is it that students of color who are so successful in so many contexts outside school are so unsuccessful at school? She then provides five assertions to answer the question and suggest ways to deal with what she calls the "achievement dilemma."

Gonzalez, N., Moll, L.D., Floyd-Tennery, M., Rivera, A., Rendon, P., & Amanti, C. (1993). Funds of knowledge for teaching in Latino households. *Urban Education*, 29 (4), 443-470.

The conceptualization of working-class Latino students' households as being rich in funds of knowledge has engendered transformative consequences for teachers, parents, students, and researchers. The qualitative study of their own students' households by teachers has unfolded as a viable method for bridging the gap between school and community. Teachers enter the households of two to three of their students as learners of the everyday lived contexts of their students' lives. These are not home visits in the usual sense, as teachers do not attempt to teach the family or to visit for disciplinary reasons. New avenues of communication between school and home have been constructed in a way which fosters mutual trust.

Howard, D. R. (1999). *We can't teach what we don't know: White teachers, multiracial schools*. New York: Teachers College Press.

With lively stories and compelling analysis, Gary Howard engages his readers on a journey of personal and professional transformation. From his 25 years of experience as a multicultural educator, he looks deeply into the mirror of his own racial identity to discover what it means to be a culturally responsive. Inspired by his extensive travel and collaboration with students and colleagues from many different cultures, *We Can't Teach What We Don't Know* offers a healing vision for the future of education in pluralistic nations.

Kennedy White, K., Zion, S. & Kozleski, E. B. (2005). *Cultural identity and teaching*. Denver, CO: National Institute for Urban School Improvement. Retrieved November 17, 2005 from <http://www.urbanschools.org/pdf/cultural.identity.LETTER.pdf>

Teachers bring themselves — their life experiences or histories and their cultures — into the classroom. Experience, culture, and personality are just part of who teachers are and go wherever teachers go—including into their classrooms. To come to this understanding requires that teachers acknowledge and understand their own cultural values and how this impacts their own teaching practice.

Moll, L.C., Armanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice*, 31 (2), 132-141.

How can committed city teachers boost the literacy skills of their poor, minority students? According to some educational researchers, the answer lies in a more "sociocultural" approach to literacy instruction. One of the leading advocates of this approach is Luis C. Moll, associate professor at the University of Arizona. Moll has been studying bilingual literacy and directing field studies for more than a decade. His findings have made him a strong advocate for minority and bilingual students.

Nieto, S. M. (2002). Equity and opportunity: Profoundly Multicultural Questions. *Educational leadership*, 60 (4), 6-10.

Educators must ask themselves profoundly multicultural questions, that is, troubling questions about equity, access, and fair play—questions that examine the sociopolitical context of education and school policies and



practices. We must address the deeply ingrained inequities of today's schools by asking difficult questions related to equity and access.

Noguera, P. A. (2003). How racial identity affects school performance. Harvard Education Letter. Retrieved November 17, 2005, from <http://www.edletter.org/past/issues/2003-ma/noguera.shtml>

For many years to come, race will undoubtedly continue to be a significant source of demarcation within the U.S. population. For many of us it will continue to shape where we live, pray, go to school, and socialize. We cannot wish away the existence of race or racism, but we can take steps to lessen the ways in which the categories trap and confine us. As educators who should be committed to helping young people realize their intellectual potential as they make their way toward adulthood, we have a responsibility to help them find ways to expand their notions of identity related to race and, in so doing, help them discover all that they may become.

Tatum, B.D. (1997). *Why are all the black kids sitting together in the cafeteria?* New York: Basic Books.

Racism is a system of advantage based on race. And you have to ask yourself, who is advantaged by this system, and who is disadvantaged? In the U.S., it's the white people who are advantaged. This is all about preparing kids for leadership in the 21st century. Everyone pays a price for racism. Racism harms white people as well as people of color, particularly in terms of the rising tide of fear and violence that exist when people don't know how to cross racial boundaries.

Villegas, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53 (1), 20-32.

To successfully move the field of teacher education beyond the fragmented and superficial treatment of diversity that currently prevails, teacher educators must articulate a vision of teaching and learning in a diverse society and use that vision to systematically guide the infusion of multicultural issues throughout the preservice curriculum. A vision is offered of culturally responsive teachers that can serve as the starting point for conversations among teacher educators in this process.

Zion, S., & Kozleski, E. B. (2005). *Understanding culture*. Denver, CO: National Institute for Urban School Improvement.

In urban centers, almost two-thirds of the students are neither European-American nor middle-class. Urban students need to be surrounded by adults who live, speak and act with respect for the diversity of heritages and experiences that children bring to school. In this article, authors use anthropological definitions of culture, particularly as they define the elements of culture, and combine that viewpoint with psychological perspectives as we discuss the formation of cultural identity. Finally, the sections on cultural responsiveness rely on research from work in both education and counseling fields related to multiculturalism and relating to other cultures.