CULTURALLY RESPONSIVE-SUSTAINING EDUCATION FACILITATOR’S GUIDE

CREATED BY THE NYC CULTURALLY RESPONSIVE EDUCATION WORKING GROUP
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Created by the NYC Culturally Responsive Education Working Group, EduColor and the Education Justice Research and Organizing Collaborative (EJ-ROC) at the NYU Metropolitan Center for Research on Equity and the Transformation of Schools

This facilitators guide was a labor of love, authored by Jodi Friedman, Joyce Smith, José Vilson and Huiying B. Chan, with support from Leah Q. Peoples, Matt Gonzales, Megan Hester and the NYC Culturally Responsive Education Working Group. Many thanks and appreciation for all the hours that this team dedicated to creating this resource for educators to move schools toward culturally responsive-sustaining education.

For more information, visit crehub.org
@nyu_ejroc
The NYC Culturally Responsive-Sustaining Education Working Group is composed of educators, researchers, students, policy leaders, community groups and parents collaborating to institutionalize culturally responsive-sustaining education (CRSE) throughout the NYC public school system. The Working Group’s goals are:

• Support the NYC Department of Education (DOE) to move in the direction of culturally responsive-sustaining practice, in order to improve outcomes and wellbeing for vulnerable student populations;

• Bring research, practitioner and community expertise to the design and implementation of the DOE’s culturally responsive education strategy;

• Build a community of allies and validators to build public support, understanding and political will for the expansion of CRSE across NYC schools;

• Mobilize external stakeholders to secure adoption of CRSE policies and practices that will last across multiple administrations and for generations.

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## Table of Contents

Introduction ................................................................................................................................. 5
Preparing to Facilitate .................................................................................................................. 6

**FACILITATOR’S GUIDE**

<table>
<thead>
<tr>
<th>Session</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Setting the Foundation for Anti-Racist Work and Courageous Conversation</td>
<td>9</td>
</tr>
<tr>
<td>2</td>
<td>Understanding Oppression and Racism</td>
<td>11</td>
</tr>
<tr>
<td>3</td>
<td>Introduction to Culturally Responsive and Sustaining Education</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>CRSE and Me: Personal, Local &amp; Immediate</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>CRSE and Relationships: Teachers, Staff, &amp; Students</td>
<td>18</td>
</tr>
<tr>
<td>6</td>
<td>CRSE and Relationships: Families and Communities</td>
<td>20</td>
</tr>
<tr>
<td>7</td>
<td>CRSE and Curriculum</td>
<td>23</td>
</tr>
<tr>
<td>8</td>
<td>CRSE and Pedagogy</td>
<td>25</td>
</tr>
<tr>
<td>9</td>
<td>CRSE and Disrupting Systems of Inequity</td>
<td>27</td>
</tr>
<tr>
<td>10</td>
<td>Closing</td>
<td>29</td>
</tr>
</tbody>
</table>
Introduction

The NYC CRSE definition we developed was done for, with, and by the communities of NYC. It was eventually adopted by the NYC Department of Education. This definition builds on the New York State CRSE Framework, which takes an in-depth look at the political and pedagogical implications of this work, informed by scholars past and present who cultivated the language we use today. Our team found it necessary to reframe this work for the city with the largest public school system in the country, full of the promise and energy all of our children deserved. We laid the expertise bare in the experiences of the students, parents, and educators we asked to inform our succinct yet profound statement of education justice in our schools. This guide is for those wanting to facilitate and expand the work of CRSE in their schools, classrooms, and beyond. When we first endeavored on creating this guide, we had two important and interwoven questions to answer:

- What can we do to hold our schools and institutions accountable to the CRSE definition?
- What will we do if our schools and institutions don’t respond in kind to our efforts?

This guide, our byproduct, attempts to answer these critical questions. We envisioned this as veteran educators continually seeking community with colleagues, parents, students, and communities ready to see education justice come to the fore in our policies and practice. This isn’t just a guide, but a documentation of the connective tissue between those of us who speak a similar language about the work. We do this by laying out resources that helped form our zeitgeist, supporting people who want to do this work, and creating a cohesive professional development experience that’s both scalable and malleable to the local contexts of our schools.

This guide was created by members of the NYC Culturally Responsive Education Working Group: Joyce Smith, Jodi Friedman, José Luis Vilson, huiying b. chan.

If you are looking to expand your network of passionate educators and stakeholders engaged in the work towards racial justice, know that you are not alone, consider connecting with and supporting the organizations listed below. We stand in solidarity with these and the many others across our city fighting for the liberation of communities of color. If you benefit from this facilitator’s guide, we encourage you and your group to make a financial donation to one of these organizations:

- NYC Coalition for Educational Justice
- Alliance for Quality Education
- EduColor
- Metropolitan Center for Research on Equity and the Transformation of Schools
- The NY Immigration Coalition

For further questions, further training and professional development opportunities, you can contact: nyu-ejroc@nyu.edu.
Preparing to Facilitate

GATHERING PEOPLE / HOW THIS SHOULD BE USED
As a statement of purpose, you must know: You - much less anyone else - do not need to be an expert. We are all growing in this work. We’re constantly in the process of reflecting on how we can best make CRSE true in the city. We would ask those who’ve taken this work on to think about what it might look like in their schools and other spheres of influence.

The equity teams we discuss in the following document can be, but are not exclusive to: formal school teams, informal lunch and after-school groups of stakeholders, or even practitioners and community members collaborating outside of school hours. This is meant for everyone and anyone who wants to engage in this work. Equity teams without statements of purpose and sustainable principles languish if practitioners don’t make this quest for educational justice into a way of life. Also, while this is scalable and malleable, we also have taken great care to attend to the progression of the professional development (PD) and the corresponding resources. This can be used as formal PD but was developed as a shared learning experience where the facilitator and participants are learning with and from each other through a series of conversations based on documents that can be used as resources to guide their personal and professional growth and impact school change.

Using this to fidelity may be most beneficial, we welcome feedback from any and all participants.

TALKING ABOUT RACE
Conversations about race can be difficult, uncomfortable, and contentious depending on who is in the room. That is all part of the process. We encourage facilitators and participants to lean into the discomfort rather than shying away from it. We normalize generative conflict, that is, conflict that can lead the group forward, towards constructive change and new, creative ideas. To support your facilitation, we provided some guidelines on how to have these conversations and have embedded these aspects into our session design:
1. Ground in purpose — Begin the session sharing the purpose, goals, vision for why we are all here today.
2. Create community agreements — Open each session with community agreements to guide the space and steer participants back to when conversations become difficult. Session 1 will guide you in creating your own agreements collaboratively. These can be used as a guide. These agreements can include, but are not limited to:
   a. Use “I” statements — speak from your own direct experience only
   b. Move up, move back — encourage those who are not sharing as much to “move up” and those who have already shared a lot to “move back” to make space for others
   c. One mic — only one person speaks at at time
   d. Acknowledge intent vs impact — sometimes no matter how well-intentioned someone’s comment is, they can still hurt or harm to someone else. It is important to acknowledge that there is a difference between intent and impact, and to focus on the impact when addressing the harm that occurred.
3. Center those most marginalized in the room—notice who is most comfortable speaking in the space. Sometimes this can be people of identities that hold more privilege (e.g. across race, class, gender, ability status, etc.). Make sure that those of the most marginalized identities in the room are given opportunities to share, by either directly inviting them into the conversation, or highlighting something that they said to guide the conversation.

4. Close the conversation—you can close your conversation with reflections, takeaways, offer gratitude to the participants for showing up and sharing as they did. It is important to have a closing container for your conversation.

For further resources on how to talk about race and racism, check out Courageous Conversations. For resources on how to engage with young people and children, you can visit this page from the Center for Racial Justice in Education.

**STRUCTURE OF THIS GUIDE**

This guide contains 10 document-based discussion guides. Ideally, groups would meet at least once monthly for ten months. Each session should last at minimum 75 minutes to 2 hours. Shifts to the time designations can be made based on the amount of time our group is able to meet. More time allows for deeper reflection and conversation. Prior to each session, the facilitator would send out the PreWork - readings and reflection questions - so folks can have ample time to read through the documents and prepare to engage (about 90-120 minutes of independent resources review and journaling for preparation each month). We suggest participants keep a journal or notebook to jot their thoughts throughout this process. This helps hold on to important info, key ideas and is powerful for personal reflection and growth throughout the series. The facilitator should read through the entire agenda and check out the key takeaways for each section.

Below is an outline of the protocols and sections that are in each agenda. Our goal is that this structure minimizes the planning time needed to help prepare for these groups and can help the facilitator feel confident getting started!

**THE CIRCLE WAY: COMMUNITY CIRCLE SHARE STRUCTURE**

Circle Share: “Once upon a time, fire led our ancestors into the circle. It made sense to put the fire in the center and to gather around it. A circle defined physical space by creating a rim with a common sense of sustenance lighting up the center. These ancestors needed the circle for survival - food, warmth, defense - and they discovered that the circle could help design social order (From the book, The Circle Way, A Leader in Every Chair. The text is from this website which describes the history and beauty of the Circle Way of Sharing). We have always known that the circle is a natural way to gather for conversations. Circle is democratic space where we can look each other in the eye, lean in and listen, and include all voices with a sense of equality. The practice of circle often leads to more creative options, wiser decisions, clearer actions.”
A circle share is based on the methodologies of Christina Baldwin and Ann Linness. The Circle Way is a process that brings people together in a circle shape. Each person has an opportunity to share and have their voice heard while the other participants focus on uninterrupted listening. The Circle Way website states it allows for equity of voice and is non-hierarchical. Participants are invited to pick a talking piece that is meaningful to the group that is passed around as each participant takes their turn sharing. There are no interruptions, questions or back and forth dialogue. This is simply an opportunity for sharing, reflection, and connection. A participant has the opportunity to “pass” and then to share if comfortable when everyone in the circle has finished sharing.

DISCUSSION PROTOCOL DESCRIPTION: READ THINK WRITE TALK (RTWT)

Read Think Write Talk (RTWT) is an adaptation of a protocol often found in literacy curricula. It supports the reflection and discussion process in group settings. In the CRSE sessions, everyone will be invited to read or visit a text, video or resource, think about a question or prompt, write their thoughts or responses and lastly, have the opportunity to engage with others to share. As we engage in courageous conversations about race and oppression, this protocol will allow us to start with the personal, local and immediate - getting to the core of our beliefs and experiences without being influenced or persuaded by others’ ideas and responses - and then include the sharing and hearing of additional perspectives and experiences.

To note, the timing for this process can be fluid, but the goal is to allow for both small pairs and large groupings to be thoughtful about their responses and be intentional about their word choices and interactions with others. For the nature of these sessions, the Read, Think, Write will take place before the session so that participants can come to the discussion time prepared to engage largely in the Talk; however, with more time for discussions, please feel free to amend the timing and include more opportunities for writing and reflection. As always there may be more than one content or questions that you can discuss in the allotted time, work to keep the conversation growing but know that the discussion that you have during that time is the exact one you were meant to have.

KEY TAKEAWAYS

Each section has a few big ideas listed that the facilitator can preview to prepare for the session to help push the conversation and crystalize some of the essential understandings for that session. Most of these should become uncovered as participants share and engage as opposed to posted or named as an objective at the beginning of the session. Remember this is not a traditional Professional Development, this is an opportunity to learn with the community, uncover truths, relearn concepts, clarify misconceptions, and plan for change!
**SESSION 1**

**Setting the Foundation for Anti-Racist Work and Courageous Conversation**

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**RE-WORK FOR PARTICIPANTS**
- Learn the 4 I’s of Oppression: 4 I’s short video
- Courageous Conversations about Race Protocol
- Six Conditions of Courageous Conversations

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**COMMUNITY CIRCLE (5 minutes)**
Each person shares “Why are you entering this space? How are you entering the space today?” No interruptions, no discussion. Just share.

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**COMMUNITY AGREEMENTS (25 minutes)**
Based on Courageous Conversations about Race Protocol article

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**DISCUSSION**
- What resonates with you? Which will be hard for you?
- What questions are bubbling up? What’s missing?
- Create community agreements for your space together.

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**EXPLORING THE 4 I’S OF OPPRESSION (45 minutes)**
- 4 I’s of Oppression (or Session b)- Norming Language

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**DISCUSSION: RTWT PROTOCOL**
The 4I’s represent any form of oppression: racism, sexism, classism, heterosexism, etc. Our history was founded on oppressive ideology that whiteness was more valuable than blackness; that men were more valuable than women, etc. These was then reflected in the foundation of the systems created. Schools, voting rights, loans were originally only available to white men.
- How do the 4 I’s of Oppression manifest in our system through the lens of intersectionality? school?
- How do they manifest in myself as an [human, educator/ principal/ parent]?
- What do we want to build towards in our school? How can we make that happen?
KEY TAKEAWAYS

• We need not debate the existence of oppression based on identities, including, but not exclusive to race, gender, sexual orientation, class, and other statuses.

• We all have immediate and personal work to do before, during, and after we start delving deeply into external work.

• How we step into a space includes elements we are both conscious and unconscious of.

REFLECTION: JOURNAL (7 minutes)

• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?

• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?

• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)

Pick one of the reflection prompt responses to share as you go around the circle.

OTHER RESOURCES

• Developing Community Agreements

• EduColor Commitments

• Tips for Talking About Race

MATERIALS FOR NEXT SESSION

• Moving Walkway Quotes - Dr. Beverly Tatum

• Systemic Racism Explained

• Intro to CRSE video

• NYCDOE CRSE Definition

• Revisit your personal commitment statement- the 5 Why’s.
SESSION 2: Understanding Oppression and Racism

PRE-WORK FOR PARTICIPANTS
- Moving Walkway Quotes - Dr. Beverly Tatum
- Systemic Racism Explained
- Intro to CRSE video
- NYCDOE CRSE Definition
- Revisit your personal commitment statement- the 5 Whys.

OPENING COMMUNITY CIRCLE (10 minutes)
- What is one thing you have still been thinking about/ grappling with since our last session? (no interruptions)

COMMUNITY AGREEMENTS (10 minutes)
- Review the agreements. Which were helpful to you in the last session? What will you need to commit to today? Is there anything we want to add?

DISCUSSION: RTWT PROTOCOL (40 minutes)
- When we last met, we looked at the 4 I’s of oppression. We are going to zoom in specifically on racism throughout these sessions. We know that racism exists across the 4 I’s: ideology, institutional, interpersonal (relationships staff, parents, students, admin), and gets internalized.
- What does the Moving Walkway quote make you think?
- What does oppression in each of these categories look like vs its antidote - anti-racism look like across the 4 I’s in the school system? Go through each I and brainstorm. Have a note-taker.
- What does this oppression in each of these categories look like vs its antidote/anti-racism look like specifically in my classroom and my school? Go through each I and brainstorm.
KEY TAKEAWAYS

• There is no such thing as “not racist”, we have all been socialized in a system founded on racism and hierarchies. We often participate without realizing, in institutional, interpersonal, and internalized racism and oppression.

• We often categorize people as good or bad, racist or not racist, etc. We all are complicit and must engage in deep reflection to understand our role in perpetuating inequities.

• We must revisit ideology that our schools and beliefs are based on to ensure they are not rooted in deficit-based (blaming the oppressed for their oppression) or white saviorism, and that they focus on changing the system, not fixing children or people or teaching them how to play the game in an unjust world.

• Anti-racism is an active stance that requires daily reflection, questioning, learning and change.

• We must interrogate everything we do individually and as a system to uncover the injustices it has been creating and what changes need to be made.

• We are individuals but also a part of a system with many spheres of influence, we must commit to action in all 4 I’s.

REFLECTION: JOURNAL (7 minutes)

• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?

• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?

• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (10 minutes)

Pick one of these to share as you go around the circle.

OTHER RESOURCES

• Developing Community Agreements

• EduColor Commitments

• Tips for Talking About Race

MATERIALS FOR NEXT SESSION

• NYCDOE CRSE Definition

• CRE Guidebook

• Video: Our Culture, Our schools
PRE-WORK FOR PARTICIPANTS

- NYCDOE CRSE Definition
- Our Culture Our Schools
- CRSE Guidebook
- Journaling: This activity is modeled after Hazel Symonette’s “Calibrating as a culturally responsive evaluator”, to help non-evaluators/people position themselves. Her work is based on a quadrant system that can be simplified.

<table>
<thead>
<tr>
<th>1. Inside/In:</th>
<th>2. Inside/Out:</th>
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<tbody>
<tr>
<td>What is my vision of who I be/ am becoming?</td>
<td>How am I showing up in the educational context?</td>
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<tr>
<td>Who do I think I am?</td>
<td>What is the situational context calling for from me?</td>
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<td>Am I working with or on people? How do I know this?</td>
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<tr>
<th>3. Outside/In:</th>
<th>4. Outside/Out:</th>
</tr>
</thead>
<tbody>
<tr>
<td>How am I perceiving others as perceiving/receiving me? Who is my “Us,” am I part of the “we” or the “they”? How do I think my students, families, and communities perceive me? Who belongs? Who is entitled to the space “We” share?</td>
<td>Whose ways and agenda matter? Who authorizes and decides that?</td>
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OPENING COMMUNITY CIRCLE (10 minutes)

We discussed what anti-racism looks like in all areas ideological, institutional, interpersonal and internalized. What is one action you took since our last time together to work toward BIPOC and LGBTQ+ Liberation? How did it feel? This can be an external action or an internal one.

COMMUNITY AGREEMENTS (10 minutes)

Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today. Facilitator can read aloud the poem, *Brave Space*.

“Culturally responsive-sustaining education...is a way of seeing diversity as a source of knowledge.” — CRSE Definition
DISCUSSION: RTWT PROTOCOL (50 minutes)

We will use today to learn about the specifics of CRSE. There are a lot of misconceptions about what it is and who it is for. We will engage in conversations as we unpack what it is and look to understand the relationship between that and anti-racism. We will unpack the definition of CRSE that is used by the NYCDOE.

- What words stand out? Why?
- What is CRSE? What does it look like/ sound like in a school or classroom (in person or virtually)?
  - You can refer to the CRSE Guidebook for more examples
- What relationships do you see between anti-racism and CRSE? How are they connected?

CRSE IN PRACTICE (15 minutes)

- How does CRSE live in your classroom or school today? What evidence do you see of it?
- What shifts can you make to integrate CRSE into your classroom or school?
  - Note to facilitator: Focus more on this part of the discussion

KEY TAKEAWAYS

- Culturally Responsive-Sustaining Education (CRSE) advances equity and social justice by:
  - Centering and valuing students’ cultures and identities
  - Using rigorous and relevant curriculum, and anti-oppressive teaching practices
  - Building strong, positive relationships between students, families, and staff
  - Supporting students to develop the knowledge, skills, and vision to transform the world toward liberation
- Scholar Gloria Ladson-Billings highlights three core components of CRSE:
  1. Academic achievement: CRSE is academically rigorous and has been proven to increase academic excellence.
  2. Cultural competence: Educators and school staff understand culture and its role in education. They critically reflect on their own identities and privileges in order to relate to and understand their students.
  3. Sociopolitical consciousness: Educators and school staff address the personal and sociopolitical issues that impact students’ lives, and create an environment in which students see themselves as agents of social change and transformation.
- Culturally responsive-sustaining education is a part of every aspect of a student’s education including culture, curriculum, instruction, school climate, and family and community engagement.
REFLECTION: JOURNAL  (7 minutes)
• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE  (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES
• CRE Remote Guidance
• What is CRSE one-pager
• Equity Rubric
• Understood.org "What is Culturally Responsive Teaching?"
• Video 1: “How to be an Anti Racist: What is Racism?”- Dr. David Kirkland
• Video 2: “Death by a Thousand Invisible Cuts: What are Microaggressions and Implicit Biases?”
• Video 3: “Decoding Difference: Finding a Common Language to Talk about Race and Racism”
• Video 4: “How to Be More Than Antiracist”
PREWORK FOR PARTICIPANTS

- The First Condition: Getting Personal Right Here Right Now
  (From Courageous Conversations about Race)
- Disrupting Myself with Zaretta Hammond

OPENING COMMUNITY CIRCLE (10 minutes)
Racial Autobiography Activity: Participants will write their personal experience(s) with race and the impact it has had on their lives. Invite two to three individuals to share. Feel free to use a prompt such as “When was the first time you noticed your racial identity?”

COMMUNITY AGREEMENTS (10 minutes)
- Review the agreements. Which were helpful to you in the last session? What will you need to commit to today? Is there anything we want to add?

DISCUSSION: RTWT PROTOCOL (50 minutes)
Framing: CRSE requires that we foster and engage in our own learning and awareness about historical as well as contemporary forms of bias and oppression. When we start by recognizing that our individual identities and vantage points shape and frame how we view and interact with the world, we gain a deeper understanding of not only where those biases and oppressive practices exist but also how to disrupt and dismantle them.

QUESTIONS
- Which identities hold power in our society? What does this mean for you in your school? Community?
- How does your racial identity and experience influence your experiences within school as you interact with students, their families, your peers and the community in which you teach?
- What are some steps you have taken personally to disrupt inequities in your school/system? What stumbling blocks have you faced? How might you overcome these?
KEY TAKEAWAYS
• After reading through the articles and engaging in your racial autobiography, we discover that race, as an identity marker, is on the table 100% of the time.
• It is crucial that we acknowledge this as we engage with groups of people, particularly our students who identify in various ways and thus face bias and oppression within our schools that implement practices and policies that perpetuate them.
• We, as individuals have to become more conscious, reflect on our own identities and determine where we sit in these systems in order to hold ourselves accountable for the active and consistent disruption of biases and oppressions our students face.
• Asking ourselves what’s in my locus of control? What can I do right now? Is key! It begins with me!

REFLECTION - JOURNAL (7 minutes)
• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES
• Why Every Principal Should Write a Racial Autobiography
• White People Talking to White People About Race Podcast
• Critical Consciousness: A Key to Student Achievement
• Can Critical Consciousness Close the Opportunity Gap?
• How to be an Antiracist Educator

“Foster critical consciousness about historical and contemporary forms of bias and oppression” — CRSE Definition
PRE WORK FOR PARTICIPANTS:
- Using Trust Generators to Build Rapport - Zaretta Hammond
- The Warm Demander - Zaretta Hammond
- Social Interactions that Activate Threat in the Brain - Zaretta Hammond
- CRSE Framework - Creating Welcome Environments (p.20, 26, p.32, p.33)

OPENING COMMUNITY CIRCLE (10 minutes)
What is one learning you've been sitting with, or one action you took since our last time together?

COMMUNITY AGREEMENTS (5 minutes)
Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today

DISCUSSION: RTWT PROTOCOL (50 Minutes)
Framing: Relationships are at the heart of a school community; however, often the idea of relationship building is not intention nor prioritized. The documents that were shared highlight many aspects of both creating strong relationships across school stakeholders as well as the benefit of these relationships for learning and risk-taking.

DISCUSSION
- What are the different relationships that exist in a school?
- What power dynamics might come into play in these relationships?
- What ways have we actively built and nurtured relationships? What ways have we neglected intentional relationship building? How does this impact our school?
- What shifts can be made to prioritize relationship building?

KEY TAKEAWAYS
- We often focus on student/teacher relationships; however, all the relationships in a school are important to build and nurture as a school continues on their anti-racism journey.
- There are strategies to develop trust. We must intentionally create trust in our relationships so we can engage in crucial conversations with each other and ensure our environments (classroom and school) are welcoming to all, especially focused on those who feel least comfortable in the space or who have traditionally been left out of the space.
- We must interrogate power dynamics in the relationships that exist in a school and intentionally shift power to those who traditionally have the least.
REFLECTION - JOURNAL (7 minutes)
• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES
• Resource sheet
• Documents from CRE Hub
  • CRE Family Engagement
  • Listening Tool for Educators for CRE Family Engagement
• Take Home Journaling Questions
  • What identities do I share and not share with members of our school community?
  • How do I see our student community/staff? What narratives & stereotypes have unknowingly internalized that impact the way I see the communities I work with?
  • What power and privilege do I have relative to students and staff in my school? What is the possible role that privilege could play in my interactions with these people?
  • What practices can I intentionally engage in to start addressing those misconceptions and barriers to forming stronger relationships with students and staff?

“Build strong connections and relationships with students, which requires understanding their lives, backgrounds and identities” — CRSE Definition
CRSE and Relationships: Families and Communities

PREWORK FOR PARTICIPANTS

- Article on funds of knowledge (Luis Moll)
- Articles on community cultural wealth (Tara Yosso)
- CRSE Framework: Creating Welcome Environments (p.20, 26, p.32, p.33)

OPENING COMMUNITY CIRCLE (10 minutes)

What is one learning you’ve been sitting with, or one action you took since our last time together?

COMMUNITY AGREEMENTS (5 minutes)

Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today

FACILITATOR’S SCRIPT TO INTRODUCE CRSE FAMILY AND COMMUNITY ENGAGEMENT (2 minutes)

- “CRSE Family and Community Engagement is: the practice of authentic, equal partnership with families, rooted in a deep knowledge and appreciation for the rich social and cultural identities, assets and contexts that families bring to learning” (NYU Metro Center).
- “CR-S Family Engagement Sees Families As
  - Assets, along with their cultures, that are essential to learning
  - Partners of equal knowledge & power
  - Experts on their children & communities
  - Problem-solvers, not problems to be solved” (NYU Metro Center).

DISCUSSION: RTWT PROTOCOL (50 minutes)

- What makes this challenging to do?
  - What structural & institutional barriers to CR-S family engagement exist?
  - What beliefs, messages and experiences do school staff have that can be barriers to engagement with families?
  - What beliefs, messages and experiences do families have that can be barriers to engagement with schools?
  - What do we need to commit to do differently? What can CR-S family engagement look like in our school community?
KEY TAKEAWAYS
• Trust is necessary in all relationships in a school.
• We often focus on teacher/student relationships without recognizing the true work it takes to create and often neglecting the other relationships in the school. staff/staff, staff/families, staff/admin, families/families, students/students
• Connecting to learning
• Outreach and communication
• Power-sharing and decision-making

REFLECTION: JOURNAL (7 minutes)
• What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
• What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
• What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.
ADDITIONAL RESOURCES

- Resource sheet
- Documents from CRE Hub
  - CRE Family Engagement
  - Listening Tool for Educators for CRE Family Engagement
- Take Home Journaling Questions
  - What identities do I share and not share with our parent community?
  - How do I see our parent community? What narratives & stereotypes have unknowingly internalized that impact the way I see the communities I work with?
  - What power and privilege do I have relative to families in my school? What is the possible role that privilege could play in my interactions with families?
  - What practices can I intentionally engage in to start addressing those misconceptions and barriers to forming stronger relationships with parents?

“Develop close partnerships with families and communities as sources of knowledge, experience and skills, and leaders in shaping school priorities and deepening learning.”
— CRSE Definition
CRSE and Curriculum

SESSION 7

PREWORK FOR PARTICIPANTS

- Read “Fostering High Expectations and Rigorous Instruction” “Identifying inclusive curriculum and assessment” sections in the CR-SE Framework (p. 28)
- Teaching Towards Genius- An Equity Model for Pedagogy in Action
- Metrocenter- Culturally Responsive Scorecards

OPENING COMMUNITY CIRCLE (10 minutes)

What was your experience with culturally responsive teaching and learning as a student? Share a time when you felt included or excluded from the curriculum?

COMMUNITY AGREEMENTS (10 minutes)

Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today. Facilitator reads the poem, Brave Space.

DISCUSSION: RTWT PROTOCOL (50 Minutes)

Framing: Dr. Gholdy Muhammad has designed the HILL framework which gives applicable practice with historical context. Read the article/interview, noting any places where you felt aligned or your thinking was pushed. In addition, consider the pre-work and the connection to your current or past experiences with curriculum and pedagogy.

QUESTIONS

- Based on the CR-SE Framework, where are we as an institution, as individuals upholding the beliefs and practices of fostering high expectations and rigorous instruction? Identifying inclusive curriculum and assessment?
- Where are we falling short?
- How does “college and career readiness” support or deny a culturally responsive approach?
- What are some elements that have challenged us in meeting these expectations? What are some possible solutions to those challenges?
- What do we need in order to make progress and meet the needs of our students?
KEY TAKEAWAYS

- Culturally responsive teaching is not an add-on, it is not simply changing books in the library, it is a lens for which you view both what you teach and how you teach. It is rooted in rigor, high expectations and criticality. It is a mindset with which you plan all subjects, teach, interact, grade, reflect!
- CRSE is NOT teaching culture, it’s about providing opportunities for our students to tell us who they are, learn about each other, and analyze the world around them.
- CRSE is for all children, not just for children of color. Most curriculum is already eurocentric,
- CRSE leads to academic success, improved self-awareness and identity, and engagement in the classroom for ALL children.

REFLECTION: JOURNAL (7 minutes)

- What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
- What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
- What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)

Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES:

- Abolitionist Teaching and the Future of Our Schools
- TrillEDU Culturally Responsive Pedagogy
- CRSE One Pager
- Culturally Responsive Curriculum Scorecard

“Use curricula and pedagogy that are academically challenging, honor and reflect students’ diversity, connect learning to students’ lives and identities, challenge students to be critical thinkers, and promote student agency to end societal inequities.” — CRSE Definition
PREWORK FOR PARTICIPANTS

- Read “Fostering High Expectations and Rigorous Instruction” “Identifying inclusive curriculum and assessment” sections in the CR-SE Framework
- How to be an Antiracist Educator

OPENING COMMUNITY CIRCLE (10 minutes)
What was your experience with culturally responsive teaching and learning as a student?

COMMUNITY AGREEMENTS (10 minutes)
Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today.

DISCUSSION: RTWT PROTOCOL (50 minutes)
Framing: Dr. Gholdy Muhammad has designed the HILL framework which gives applicable practice with historical context. Read the article/interview, noting any places where you felt aligned or your thinking was pushed. In addition, consider the pre-work and the connection to your current or past experiences with curriculum and pedagogy.

QUESTIONS

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- Where are we falling short?
- How does “college and career readiness” support or deny a culturally responsive approach?
- What are some elements that have challenged us in meeting these expectations? What are some possible solutions to those challenges?
- What do we need in order to make progress and meet the needs of our students?
KEY TAKEAWAYS

- It is critical for educators to actively engage with content and facilitate learning in a way that promotes reflection on their relationship to power and privilege and builds student capacity to engage as an empowered community.
- Educators should consistently ask “Why am I teaching this?” and push to find answers beyond learning standards.
- The HILL model provides a framework that puts equity and purpose-driven teaching and learning into action.

REFLECTION: JOURNAL (7 minutes)

- What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
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- What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES

- Abolitionist Teaching and the Future of Our Schools
- TrillEDU Culturally Responsive Pedagogy
- Cultural Pedagogy Isael Torres

“Improve classroom and institutional practice through a mindset of high expectations for all students and deep examination and knowledge of one’s personal beliefs, assumptions, experiences and identities through ongoing professional learning and support.” — CRSE Definition
CRSE and Disrupting Systems of Inequity

PREWORK FOR PARTICIPANTS
• Read: “Remembering Bob Moses” in The Nation
• Watch: James Baldwin, “How Much Time …”
• Read: Adrienne Maree Brown, “Disrupting The Pattern: A Call for Love and Solidarity”

OPENING COMMUNITY CIRCLE (10 minutes)
“Identify and interrupt policies and practices that center on historically advantaged social/cultural groups and lead to predictable outcomes of success or failure for historically marginalized students”

Pick an education item that demonstrates the inequity in our system, tell us why it’s worth disrupting, and how you’d like to see it changed or what you’d like to see in its place

COMMUNITY AGREEMENTS (10 minutes)
Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today. Facilitator reads the poem, Brave Space.

DISCUSSION: RTWT PROTOCOL (50 minutes)

FRAMING
In this session, we’d like to do deeper inquiry work around systems of inequity. We’ve discussed the spectrum of how inequity shows up just outside of our sphere of influence and how that informs our work as educators

QUESTIONS
• What are some education policies that feel like they’re within your control classroom, school, district, city or state?
• What are some education policies that feel like they’re out of your control?
• What would you like to learn more about?
• How can we reimagine how we discuss inequity?
• What would these policies look like if we centered our most marginalized and vulnerable students?
• How does our work on CRSE reframe the work we must do for students and communities?
KEY TAKEAWAYS

- We can’t wait for this change, in our schools or anywhere else.
- How we got here may not be our fault, but it’s our collective responsibility.
- If we’re not actively working towards disrupting inequity, we are in effect contributing to it.
- None of us are perfect in that disruption, but our individual actions can greatly contribute to our collective work towards liberation.
- What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
- What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
- What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?

CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES

- Radical Equations by Robert Moses
- Inequality in the Promised Land: Race, Resources, and Suburban Schooling by R. L. Lewis-McCoy
- The Teacher Wars: A New Narrative on Race, Class, and Education by Dana Goldstein
- Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America by Eduardo Bonilla-Silva
- Kalief Browder, 1993–2015 by Jennifer Gonnerman

“Identify and interrupt policies and practices that center on historically advantaged social/cultural groups and lead to predictable outcomes of success or failure for historically marginalized students.” — CRSE Definition
Closing

**PREWORK FOR PARTICIPANTS**

- Equity v. Equality in Education
- Equity Audit

**OPENING COMMUNITY CIRCLE (10 minutes)**

What does an equitable school and/or learning and teaching environment and experience look like for you and/or your students?

**COMMUNITY AGREEMENTS (10 minutes)**

Reread the community agreements, participants share in a circle one that they want to push themselves to commit to today.

**DISCUSSION: RTWT PROTOCOL (50 minutes)**

**QUESTIONS**

- What are you noticing based on your audit? What do you feel proud of? What was surprising?
- What are the next steps for you? Your team? Your org?
- How can you increase your spheres of influence? What places and spaces can you become a part of to support your personal and professional growth?

**REFLECTION: JOURNAL (7 minutes)**

- What is something you are learning that is challenging your thinking or beliefs? Affirming your thinking/beliefs?
- What is one action I/we can commit to doing after this session to work toward BIPOC and LGBTQ+ Liberation?
- What is one action I/we can commit to stop doing after this session to work toward BIPOC and LGBTQ+ Liberation?
CLOSING COMMUNITY CIRCLE (7 minutes)
Pick one of these to share as you go around the circle.

ADDITIONAL RESOURCES
• Podcast: Leading Systems Change as a Superintendent
• Abolitionist Teaching and the Future of Our Schools
• TrillEDU Culturally Responsive Pedagogy
• Cultural Pedagogy Isael Torres

“Develop restorative practices in schools, including using restorative justice as a response to harm, fostering trusting relationships among students, creating emotional safe spaces that recognize and nurture students’ identities, and giving students a sense of ownership and belonging in the school.” — CRSE Definition
For further questions, further training and professional development opportunities, you can contact: nyu-ejroc@nyu.edu.