

Let's Talk About Race

October 1, 2018

Equity Leadership Retreat #1
Contra Costa County
Office of Education

Presenter:
Kelly Cole, M.A.





Kelly Cole
Equity Trainer

For over 20 years, Kelly Cole has woven together her experience as a community advocate, group facilitator, ceremonialist, educator, and musician to create safe spaces where adults, young people, and children can experience and express themselves as empowered beings in the world.

Kelly was active in social justice issues while attending Eckerd College for her undergraduate degree in Rhetoric and Composition. She continued her education with a Master's Degree in Women Studies from The Ohio State University. During and after her M.A. program, Kelly worked as a Teaching Associate for Introduction to Women's and Gender Studies and Women's Literature courses for undergraduates. During this time, she also worked as a Patient Advocate and Educator at a women's health clinic in Columbus, Ohio.

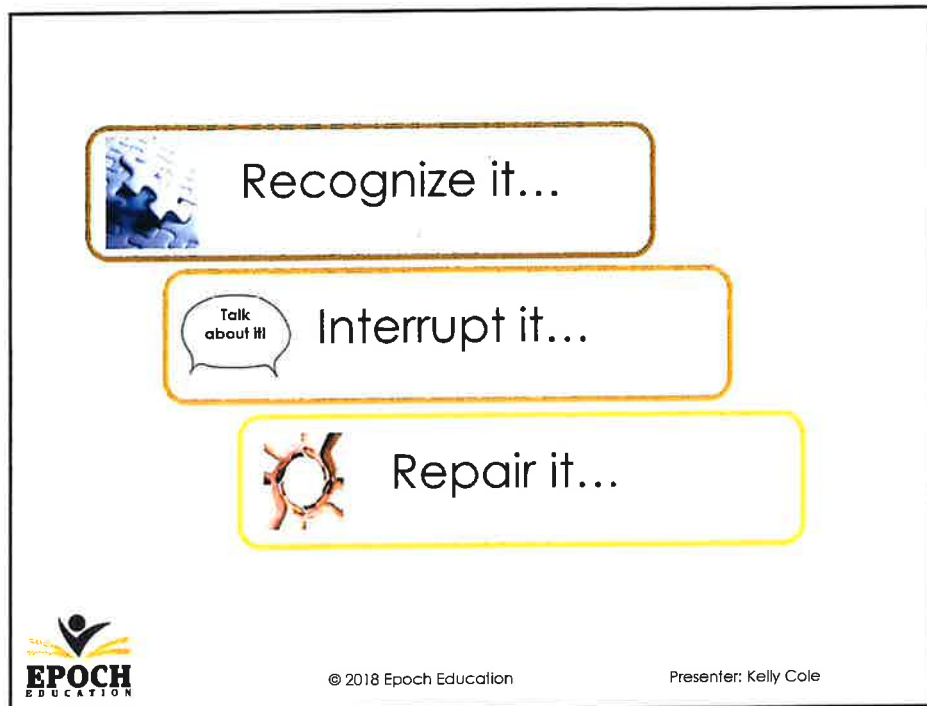
After completing her schooling, Kelly moved back to her home state of Michigan and worked as an Individual Services and Outreach Coordinator for Alternatives for Girls in Detroit. This program's mission is to help homeless and high-risk girls and young women avoid violence, teen pregnancy and exploitation, and help them to explore and access the support, resources and opportunities necessary to be safe, to grow strong and to make positive choices in their lives. While Kelly was working there, the organization's founder and CEO won Oprah Winfrey's "Use Your Life" Award.

During her time at Alternatives for Girls, Kelly discovered a passion for facilitating age appropriate workshops and conversations about health and hygiene, puberty, sex education, self-esteem and healthy relationships. When a Community Educator position opened up at Planned Parenthood of Southeastern Michigan, she excitedly accepted the job. While there, she facilitated community workshops and trainings in schools, churches, health departments, medical programs, shelters and detention centers.

In 2003, Kelly moved to Sedona, Arizona where she shifted her focus to work with infants, children and families. She ran a licensed Music Together® program, offering private parent-child music classes. As well as bringing music programs to local schools, libraries and Head Start Programs, she worked as a teaching assistant at Free to Be Me Daycaring Center.

Kelly has recently co-facilitated an Empowerment Camp for the Olympia, Washington based non-profit, Empowerment4Girls. She also sits on the Advisory Board for this organization, specifically supporting the Conscious Minds – Conscious Bodies program.

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Critical Race Theory: 1. Counter-Storytelling

There is a **narrative that often goes untold, but is necessary** to understand the experiences of students of color and to challenge the normalized dialogues that perpetuate racial stereotypes.

gather people's voices in the room

Critical Race Theory: 2. The Permanence of Racism

Racism is a permanent component of American life and racist hierarchical structures govern all political, economic, and social domains, including schools.



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Critical Race Theory: 3. Whiteness as Property

The origins of property rights in the United States are rooted in racial domination. The law has played a considerable role in transforming the abstract concept of race into something people believe is real and tangible. As a result, whiteness can be considered a property interest.



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Critical Race Theory: 4. Interest Convergence

Communities of color will experience gains when they **converge with the self-interest of whites.**



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Critical Race Theory: 5. Critique of Liberalism

On the surface, many liberal ideologies appear to be desirable goals to pursue, **color-blindness** and **incremental change**, however, these concepts are insufficient to redress the deleterious effects of race and racism.



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Interrupt It

- What is my immediate sphere of power in regards to this issue?
- Who can I share what I am seeing with?
- What kinds of conversations can I have?
- What information can I seek out or offer?



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Repair It

- If I had no barriers (ex. financial, bureaucratic, etc.), what would it look like to repair the issue I recognized and interrupted?
- What resources and partnerships would I need?



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Applying the Tenets

- **Counter-Storytelling:** Does my approach require other voices at the table? Who?
- **Permanence of Racism:** Am I taking into account the historical/social context of the issue?
- **Whiteness as Property:** What are the power dynamics at play in this issue?
- **Interest Convergence:** Is this approach sustainable in and of itself?
- **Critique of Liberalism:** Can I hear the *specific* concerns at the root of the issue?



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Using the Protocol

Individual – Personal Issue

Examples:

- Stuck on a tough decision
- Movement to action

Interpersonal – Issues with Others

- Disagreement with a colleague
- Family Issues
- Student intervention

Organizational – Systemic Issue

- Discipline Disproportionality
- Curriculum Review
- A-G Access
- Achievement Courses Access



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Evaluation

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<https://www.surveymonkey.com/r/EpochEquity>

THANK YOU!



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For More Information...

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Continue the conversation and your learning at

<https://www.epocheducation.com>



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WHITE PRIVILEGE: UNPACKING THE INVISIBLE KNAPSACK

I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there is most likely a phenomenon of white privilege that is similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us".

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American coworkers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work

cannot count on most of these conditions.

I usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over-empower certain groups. Such privilege simply confers dominance because of one's race or sex.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure renting or purchasing housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, out numbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.

23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
24. I can be sure that if I need legal or medical help, my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these prerequisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to me misleading. We want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is

whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity. In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently. One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a white skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power systems on a broader base.

By Peggy McIntosh, an associate director of the Wellesley College Center for Research on Women. Excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh.

White Privilege Exercise

Score 5 if the statement is often true for you.

Score 3 if the statement is sometimes true for you.

Score 0 if the statement is seldom true for you.

Because of my race or color...

	My Score	Partner's Score
1. I can be in the company of people of my race most of the time.	5	
2. If I should need to move, I can be pretty sure of hassle-free renting or purchasing in an area in which I would want to live.	5	
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.	5	
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.	5	
5. I can turn on the television or open to the front page of the paper and see people of my race widely and positively represented.	5	
6. When I am told about our national heritage or about "civilization," I am shown that people of my race made it what it is.	5	
7. I can be sure that my children will be given curricular materials that testify to the contributions of their race.	5	
8. I can go into most supermarkets and find the staple foods that fit with my racial/ethnic traditions; I can go into any hairdresser's shop and find someone who can cut my hair.	5	
9. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.	5	
10. I can arrange to protect my children most of the time from people who might mistreat them because of their race.	5	
11. I can swear, or dress in secondhand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.	5	
12. I can do well in a challenging situation without being called a credit to my race.	5	
13. I am never asked to speak for all the people of my racial group.	5	
14. I can remain oblivious to the language and customs of persons of color without feeling, from people of my race, any penalty for such ignorance.	5	
15. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a racial outsider.	5	
16. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.	3	
17. If a police officer pulls me over, I can be sure I haven't been singled out because of my race.	5	
18. I can conveniently buy posters, postcards, picture books, greeting cards, and children's magazines featuring people of my race.	5	
19. I can go home from most meetings of organizations I belong to feeling somewhat tied-in, rather than isolated, out of place, outnumbered, unheard, feared, or hated.	5	
20. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.	5	
21. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the place I have chosen.	5	
22. I can be sure that if I need legal or medical help, my race will not work against me.	5	
23. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.	5	
24. I can comfortably avoid, ignore, or minimize the impact of racism on my life.	5	
25. I can speak in public to a powerful group without putting my race on trial.	5	
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.	5	
TOTAL	40	17

Adapted from Peggy McIntosh, *Unpacking the Invisible Knapsack*

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326/130
130
-13
117

Jigsaw Research Activity

Topic	What I Know...	What I Learned...	Corresponding Tenets...
1. Black Wall Street			
2. The Bellingham Riots			
3. Vincent Chin			
4. The Lemon Grove Incident			
5. Who are: <ul style="list-style-type: none">• Mae Carol Jemison• Ellen Ochoa• John Bennett Herrington			



RIR PROTOCOL

Recognize It:

The objective is to get participants to question what they think, feel and believe about the statements. Three standard questions should be considered to prompt the conversation. Answering any one of these will get the conversation started.

1. What do I think about when I hear this statement?
2. How do I feel when I hear it?
3. What is my initial belief about the statement?

Interrupt It:

The objective is to practice using a series of targeted questions to dig deeper about the thought/feeling/belief and counter the statement thoughtfully to “interrupt” the dialogue in a compassionate manner.

Sample “Interruptions” might include: Tell me more....; share a personal story that offers a different perspective; or share how the statement made you feel when you heard it.

Repair It:

The objective is to come up with actionable steps that people can do to repair and broaden their awareness and understanding as related to the statement. Listed are three things individuals can do to “Repair It.”

Observe: What situation can you seek out and/or view that can help deepen your understanding of the situation?

Engage: What situation can you seek and/or what dialogue with specific people/professions/races etc. can you have to understand the varying perspective?

Read: What specific authors, books or categories of information can you research to expand your knowledge?



RIR PROTOCOL ACTION PLAN

Recognize it....

1. _____
2. _____
3. _____
4. _____

Interrupt it....

1. _____
2. _____
3. _____
4. _____

Repair it....

1. _____
2. _____
3. _____
4. _____

#1

#2

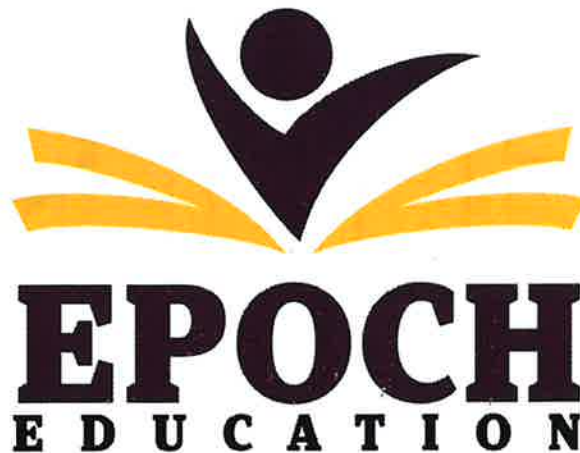
The Skin That We Speak

October 15th, 2018

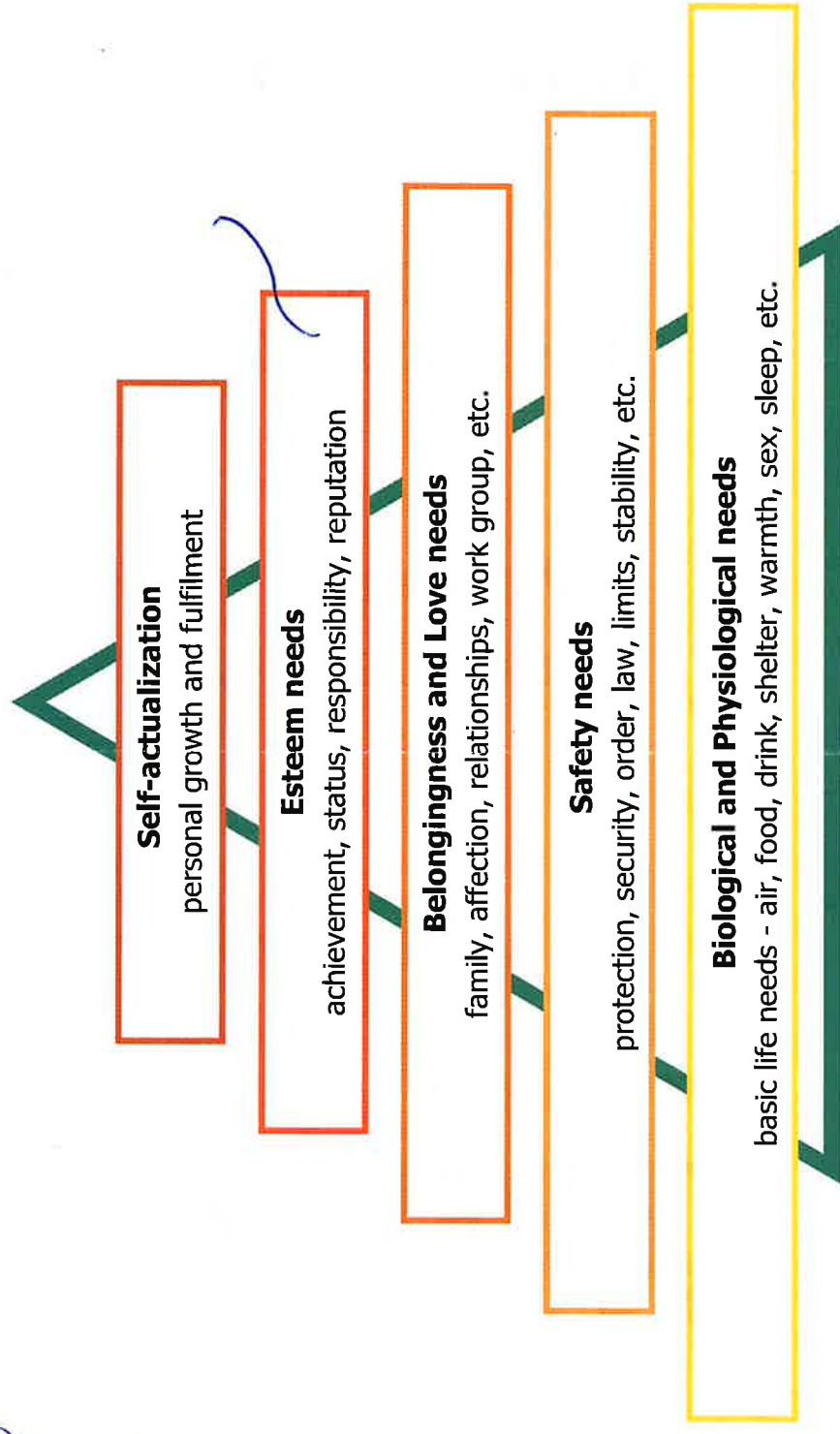
CCCOE
Pleasant Hill, CA

Presenter:
Carlos Da Silva

NORUS



Maslow's Hierarchy of Needs



design Alan Chapman 2001-7, based on [Maslow's Hierarchy of Needs](#)

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How to align this w/ T/H & what they are capable of?

- Were these missing?
- 10 min.

Thanking

Maslow's Hierarchy of Needs Worksheet

Hierarchy of Needs	What we do now	New Ideas
Physiological needs "Basic human needs~ food, water, and comfort."		Charge large of higher in dec. How do I bring this to reality? - safe space, norms - flower - noise - relax - connection - partnership amongst LT - email Thank you's
Safety needs "The desire for security, stability, and safety."		
Social needs "The desire for affiliation including friendship and belonging."		documents
Esteem needs "The desires for self-respect, and respect and recognition from others."		Time to Shine TIP TASKS ; Leadership
Self-actualization needs "The desire for self-fulfillment"		UNWARD~ - Why you are here? - What's my vision - role?



COLLABORATIVE PLANNING: RASCI MODEL

Equity Lens

Through policies, practices, programs and decisions, San Juan Unified will reduce the predictability of which students fail by utilizing an equity lens to eliminate barriers for our specific populations.

- Who are the specific populations affected by this policy, practice, program or decision? What are the potential impacts on these specific populations?
- In what ways does this policy, practice, program or decision ignore or worsen existing disparities, or produce other unintended consequences? What are the political implications to be considered?
- How have we intentionally involved the specific population affected through this policy, practice, program and decision using input and feedback loops?
- What are the barriers to reducing the predictability of which students fail with this policy, practice, program and decision? How will we mitigate the negative impacts to address the barriers above?

1) What is the task or project that is being addressed?

2) What is the goal of that task or project?

3) Who will it impact during planning and/or in implementation?

4) Organize the information so it is clear to those identified. Communicate the information so other see if/how they are involved.

Task	Responsible	Accountable	Supporter(s)	Consult	Inform	Due Date

The RASCI model, when used in planning or implementing a task or project, ensures that communication occurs with the appropriate people.

- Responsible: Has direct responsibility for completion of the task or project.
- Accountable: Has approval authority for the task or project.
- Supporter: Has responsibility to support the task or project in planning and/or implementation
- Consult: Should be consulted and given an opportunity to provide input (before) or feedback (during) the planning process
- Inform: Should be kept informed throughout the process.



RIR Protocol

Recognize It:

The objective is to get participants to question how they think, feel and believe about the statements. Three standard questions should be considered to prompt the conversation. Answering any one of these will get the conversation started.

1. What do I think about when I hear this statement?
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Interrupt It:

The objective is to practice using a series of targeted questions to dig deeper about the thought/feeling/belief and counter the statement thoughtfully to “interrupt” the dialogue in a compassionate manner.

by compassion

Sample “Interruptions” might include: Tell me more....; share a personal story that offers a different perspective; or share how the statement made you feel when you heard it.

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Read: What specific authors, books or categories of information can you research to expand your knowledge?

RIR PROTOCOL

An Action Plan

Recognize it....

1. _____
2. _____
3. _____
4. _____

Interrupt it....

1. _____
2. _____
3. _____
4. _____

Repair it....

1. _____
2. _____
3. _____
4. _____

Culturally Relevant Pedagogy

November 6th, 2018

CCCOE
Pleasant Hill, CA

Presenter:

Marlecia Autrey (Epoch Equity Trainer)





Marlecia Autrey

To Change your language, you must change your life. Derek Walcott (from Codicil)

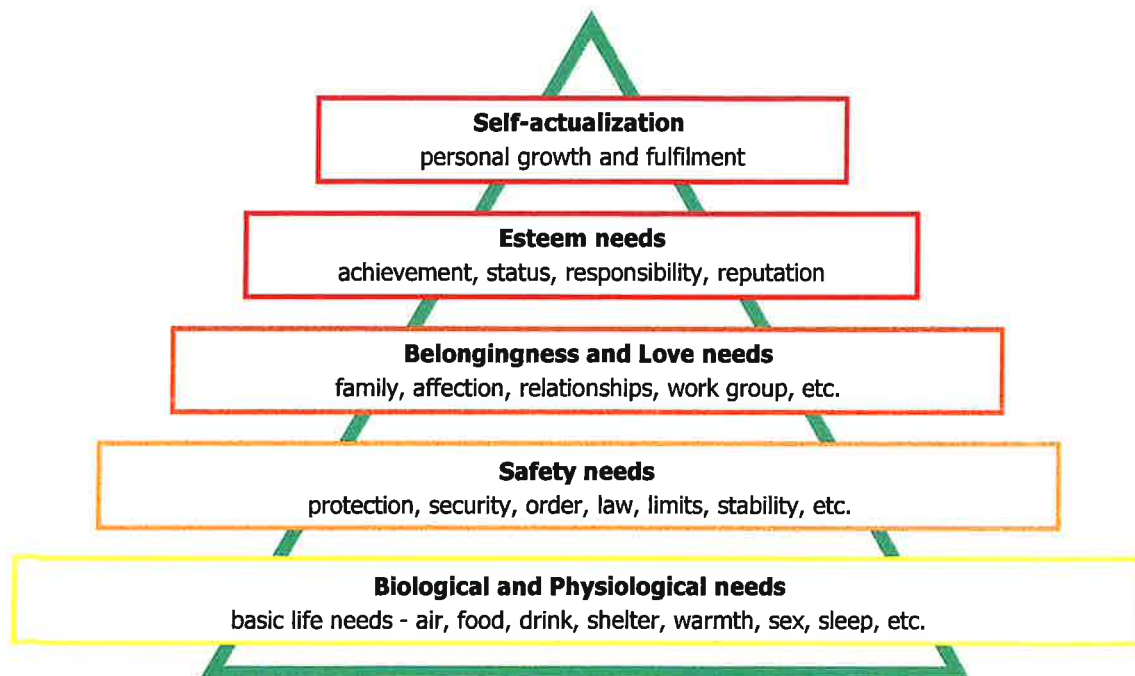
What calls me to this work are the voices that have been silenced, the voices that were never heard, the voices that were misunderstood. What calls me to this work are the voices of brilliance that I believe is within everyone. The key is creating the space to have that brilliance nurtured and supported. I believe I must be apart of creating a world where brilliance is not normed in a singular way and where actions and words are in balance. First and foremost I work to keep my own actions and words in balance as I coach and facilitate conversations about race.

My coaching and facilitation philosophies are deeply rooted in a call to action statement I once read in one of Shirley Chisholm's speeches she said, "One learns by participating in the situation-- listening, observing and then acting." As an educator in many capacities for over 20 years, I have incorporated Chisholm's words into my way of being as a teacher, a staff developer, coach, school district level program manager and facilitator. My vision is to support the creation of spaces that are conducive to learning, growing and thriving especially for the most underserved populations.

- BA in English Literature, University of Alabama
- MA in Curriculum and Instruction, University of Alabama
- Educator :
 - Classroom teacher
 - Staff development specialist
 - District level professional development manager
 - District level coordinator of a college prep program
 - District level Multicultural Specialist
 - Director of learning and teaching in an equity-based company
 - Coach for classroom teachers and administrators
 - Curriculum developer

Beyond my degrees and experiences listed above, I have taken multiple classes and courses to stay current. I have spent the last six years refining a program focused on collaborative-action research and equity with over 2,000 K-12 educators in 13 states. This involved training seminars, coaching administrators, pre-briefing sessions, classroom observations, lesson planning and debriefing sessions.

Maslow's Hierarchy of Needs



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Maslow's Hierarchy of Needs Worksheet

Hierarchy of Needs	What we do now	New Ideas
Physiological needs <i>"Basic human needs~ food, water, and comfort."</i>		
Safety needs <i>"The desire for security, stability, and safety."</i>		
Social needs <i>"The desire for affiliation including friendship and belonging."</i>		
Esteem needs <i>"The desires for self-respect, and respect and recognition from others."</i>		
Self-actualization needs <i>"The desire for self-fulfillment"</i>		



RIR Protocol

Recognize It:

The objective is to get participants to question how they think, feel and believe about the statements. Three standard questions should be considered to prompt the conversation. Answering any one of these will get the conversation started.

1. What do I think about when I hear this statement?
2. How do I feel when I hear it?
3. What is my initial belief about the statement?

Interrupt It:

The objective is to practice using a series of targeted questions to dig deeper about the thought/feeling/belief and counter the statement thoughtfully to “interrupt” the dialogue in a compassionate manner.

Sample “Interruptions” might include: Tell me more....; share a personal story that offers a different perspective; or share how the statement made you feel when you heard it.

Repair It:

The objective is to come up with actionable steps that people can do to repair and broaden their awareness and understanding as related to the statement. Listed are three things individuals can do to “Repair It.”

Observe: What situation can you seek out and/or view that can help deepen your understanding of the situation?

Engage: What situation can you seek and/or what dialogue with specific people/professions/races etc. can you have to understand the varying perspective?

Read: What specific authors, books or categories of information can you research to expand your knowledge?

RIR PROTOCOL

An Action Plan

Recognize it....

1. _____
2. _____
3. _____
4. _____

Interrupt it....

1. _____
2. _____
3. _____
4. _____

Repair it....

1. _____
2. _____
3. _____
4. _____

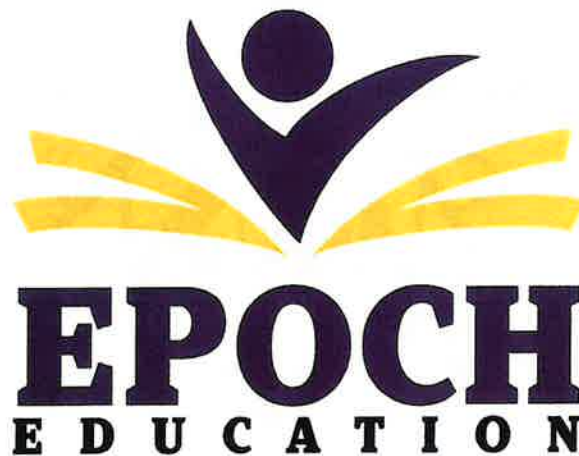
Thriving In America As A Racially Conscious Person

February 5th, 2019

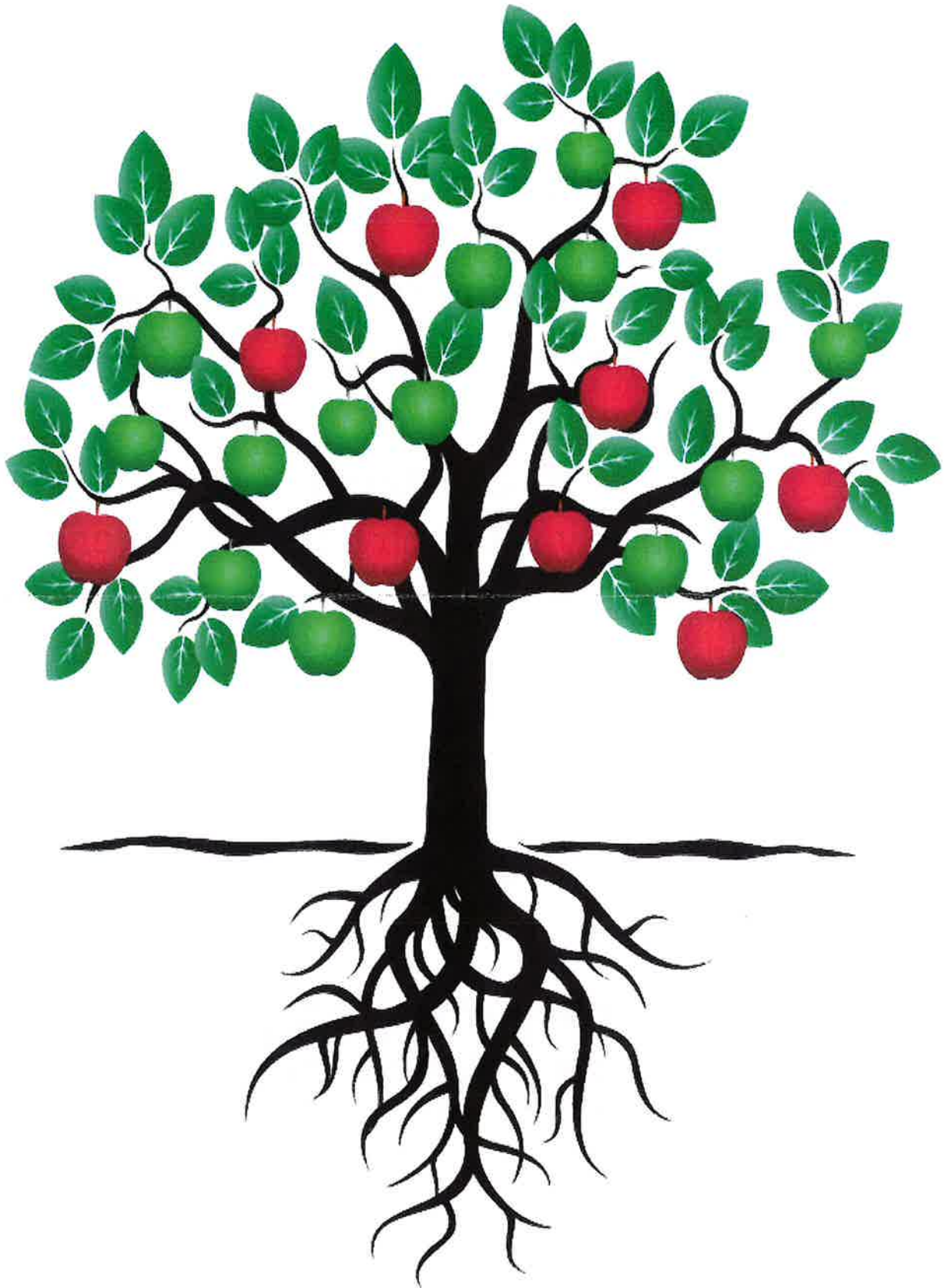
Contra Costa County Office Of Education
Pleasant Hill, CA

Presenter:

Carlos Da Silva (Epoch Equity Trainer)



My Personality Tree





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Evaluation

Please take a moment to complete the survey by following the link below. Your feedback is imperative to our ability to provide the best possible trainings to our clients.

<https://www.surveymonkey.com/r/EpochEquity>

THANK YOU!

Embracing Culture... Cultivating Competence.



The Deepest Well
Kindred
Homegoing

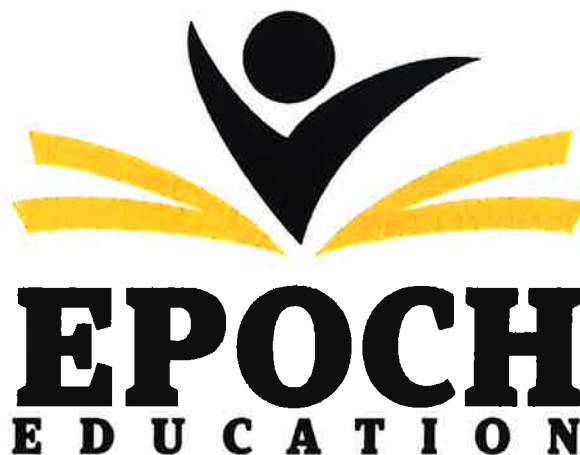
Tragedy Of Non-ness

January 22nd, 2019

**Contra Costa County
Office of Education
Pleasant Hill, CA**

Presenter:

Carlos Da Silva (Equity Trainer)
Janecia Rolland (Equity Trainer)





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