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Glendale Community College

Associated Students of Glendale Community College

in collaboration with

Social Sciences Division

Deconstructing Racism: A Persistent American Challenge

Pro-Diversity/Anti-Bias Education

Presenters:

Mary Jane Biancheri

William Sparks

Sandy Somo

Wednesday, June 17, 2020

5:00 p.m. – 7:00 p.m. PST

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[Webinar commenced at 5:00 p.m.]

>> ISABELLA MARDIROSSIAN: Hello everyone. Today is part of our series on Deconstructing Racism: A Persistent American Challenge, organized by GCC Social Sciences Division.

Thank you all so much for tuning in tonight. I have a few announcements before we begin.

We have interpretation and closed captioning services available tonight for deaf or hard of hearing attendees.

You can ping the interpreters by clicking on the three dots.

And you can follow along with closed captioning -- this will be posted later.

We will have a one and a half hour lecture on pro diversity and anti-bias education followed by a 30 minute Q&A.

And additionally, for GCC students only, we will have a healing circle open afterwards to discuss and process the heavy topics covered tonight and a separate link will be provided later on.

My name is Isabella Mardirossian. Without further ado, I would like to present our presenters today. Mary Jane Biancheri, William Sparks, former Education Analyst for

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the US Commission on Civil Rights, and Sandy Somo, Assistant Professor of Sociology.

I welcome you all.

>> SANDY SOMO: It's not enough to support diversity or try to not have biases, we have to actively create spaces and hopefully have a few tips.

From us on how to do this.

This presentation for current and future educators.

People who have children, around children or have children in their lives.

Anyone who would like to learn about antiracism and anti-bias education.

And given i anyone who believes education both formal and informal can make a difference.

So basically I believe this is for everyone. Today's agenda. we did the welcome and introductions. In a moment we will do group check in and reflection. Then we will talk about common anti-bias language anti-bias education. We will talk about the various able groups, the four core anti-bias goals and how we teach and learn about racism and antiracism.

Speaking of Q&A, if you have questions, make sure in the chat box you collect my name, Sandy Somo, and send your questions. First check ins with each other.

My question for you is how are you doing today?

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I want you to choose one word that describes how you are feeling right now.

Just one.

Click on my name and type in your response.

And for those that want to start think about about the next question....

It will be where you first started hearing about race.

Your first experience --

>> I got [indistinct] quite a bit of tired, some frustrated, pretty good.

Emotional stress, great.

Unproductive, motive vatted, fired up, I love that ex-smashing.

All right cool, so your second question, I want you to consider for a moment and sort of just reflect a little bit....

On how are you ideas of race first intrude to you.

I want us to think about that for a moment.

And share with you too.

Mary Jane Biancheri, do you want to go first?

>> MARY JANE BIANCHERI: Sure. And I share this a lot in my class when we talk about this.

I have very distinct memories of asking about differences in different realms of

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my life as a small child.

And my hand being squeezed at that mention, and I got the message stop talking or even my forearm being squeezed when I would say why is that person's skin color different.

My memories, first memories of being curious about it, it's not something to talk about.

What about you, Bill?

>> WILLIAM SPARKS: I first heard about it in the sense of which street I could not cross.

So the largest shopping center near us was also across the street from a historically black college and university.

And I said -- I was told that's the limit of your shopping.

You go to this store, that store but don't go outside that other store because.

And the second way was in church.

We drove to church in the state of Maryland which owned slaves.

And had confederate units from the --

>> SANDY SOMO: For me, I lived in a diverse environment. -- PLEASE STAND BY....

[reading]. [refer to slide].

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The difference between equity and diversity is about outcomes.

Inclusion, the act or practice of including and.

Empathy, the ability to recognize, understand and share the thoughts and feelings of another person.

And antiracist, someone actively opposed to racism, not just not racist.

Bill, take it away.

>> WILLIAM SPARKS: Transference of values. What you don't put out says as much as what you do.

Says, Dr. Harriet.

How do we choose the books to read and share with children in early childhood ages? Early childhood.

Defined at ages 3-7.

Next, so when I was a teacher in public school and first grade.

One year the mandated curriculum said every child should read this book.

And I just learned about anti-bias education.

So the book is from 1740, a story of a family in 1740 in New Hampshire, and they're a farm family.

And the other 12 books we had to read, none had African-Americans in them

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either.

So I had with what will I do with this?

So a craft project was part of this curriculum.

So we all made cardboard wagon with paper.

We had a little toy cow to be the ox.

But in my classroom we put a secret compartment in the bottom of the wagon.

And it was a big secret, we didn't tell anybody who came and looked at the display.

The tension rose, students wanted to know what will be in the secret compartment.

But it was an African American family.

Because the ox cart family were part of the underground railroad.

To escape to Canada, the border some had to reach in one of the period of slavery.

So in this little way, I could talk about a large broad social justice issue.

In a little mandated kindergarten book.

And one of the techniques we use when we have a printed mandated curriculum.

We alter it in a major way or minor way.

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Next.

So another thing we use in early childhood, we expand the traditional use of dolls.

And in our programs we have used a technique by making these dolls about two feet long....

Bigger than most dolls.

And we call them persona dolls, give them a name, history.

A story of their family or of the family's trips and movements around the world.

And these dolls whisper in our ears and we tell the students what the doll wants to say or ask.

And it goes the other way.

The students get to say or ask to the doll.

And through these various stories that we make up for the personas, we get to bring up issues....

Which usually aren't talked about.

And they're also useful when something happens in the room.

And you don't want to call out the child in public but the doll can call out the same issue.

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He called me a blank, says the doll.

And you don't have to go directly to the child.

Kind of an indirect way of bringing up the issue.

So also college students at our classes like to make dolls.

And some like to make them like themselves because they never had a dog look like them.

And others to serve a purpose in the classroom.

Lighter, darker, shorter, a child with a disability.

So we also look at what is for sale.

Have the students been able to find about the kind of doll they wanted if the stores.

So the dolls tell us, the persona dolls, they wear similar every day clothes, different than a lot of other programs.

Who dress each ethnic doll in a specific historical or celebratory cost costume.

So we have these dolls dread in every day clothes.

Because they're mostly like us with their cultural and ethnic differences.

And one of the anti-bias activists wrote a whole book about this technique.

So let's compare stories, because there are stories about Mr. and potato head.

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So stories about Barbie.

And we read these stories and talk about them and stumble upon some research, this is at the college level.

Twenty 12-year-old girls played with Mr. and Mrs. Potato Head, twenty other 12-year-old girls played with Barbie's and then they were asked to list all the possible careers.

Mr. and Mrs. potato head's group was twice as long.

In early childhood education we include family stories.

So part of what is in our community, classroom is what is the family doing? Over a year you get the number of drops of the number of people that genocide killed.

We notice families and toddlers participate in these memorials.

And in these remembrances.

Other things we do in early childhood include having materials that students can accurately represent themselves.

This is Crayons for skin color.

And we have the same thing.

We do field trips in early childhood.

So here's a field trip to the African-American black firefighter's museum on

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central avenue in Los Angeles.

So the next part of the day we took children to visit Lincoln park.

You can see the monument a long way from a five-year-old's ability to get close to Lincoln and know much about him.

But we tell the story anyway.

But children interpret their visits in different ways.

Right next door to the Lincoln memorial is a pond and the and the pond had a dead turtle.

This child wanted to know 99 things about a dead turtle.

So for him, the emotional marker of this day is dead turtle.

But if you ask him what else was there you can tell you part of story about Lincoln.

So let's go to another memorial that helps us connect to the African-American history. So there is a bust of Jackie and his brother Mack Robinson. He gets closer and says I'm Jackie Robinson's Q-Tip.

The next thing the child found was in the back side of the head was a whole paragraph of Jackie Robinson's writings carved into the hair.

Which he read and he remembered. Two years later he wrote a grade level

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award.

PLEASE STAND BY....

The next slide, a child brought this book to school.

Within this, bugs bunny teases the pig and says.

You are too fat. And in the storybook he goes to the aerobics class.

And there's no other pigs.

And my children say there's nobody that looks like us.

And look around our room. We all have dark brown or black hair. Isn't this a strange book? I wonder where these people are from.

So previous to that obviously the children had become aware of looking for representations of themselves.

So this book came from a super of supermarket but it could just as well have come from the head of literacy curriculum.

In a school or district or preschool.

Also the number of books available to families of low income very low.

Compared to the number available to middle income communities.

So what can we as eachers do.

To get some balance? More literature into the classroom and homes?

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And we spend a lot of energy in this direction.

We do another field trip.

This is the grave of Owen brown, son of John brown the liberator.

In a corner behind a restaurant in Pasadena.

We get to talk about who was John brown? And why did his son come to Pasadena.

And the children wanted to compare pictures.

Because some textbook images of John brown are very strange.

Like in the slide before this you saw him as a wild man with a gun and Bible.

We get to compare that to the actually stories, the.

He was a father, religious, against slavery.

But wasn't a Wild man.

The next thing we do in early child anti-racism, we get active in professional groups.

And you will never get paid for this folks.

Voluntarily create.

Posters and scenes and activities and put them on display at professional organizations.

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And this is what we have done for 20 years in the California association.

For the education of young children.

And sometimes we even go to the national association.

And will once we get two or three groups working on antibias education, then we set up a whole center....

Maybe a whole ballroom of a conference hotel with the theme of antibias education.

All of this information came from a book that we worked on and started reading....

Called antibias education for young children and ourselves.

We have a second edition this spring.

And it will be in the GCC bookstore this fall.

I require it for one of the classes.

So please send in your questions by following the directions.

And we are switching speakers now. Thank you.

>> MARY JANE BIANCHERI: Thanks, Bill. So you can't run away from who you are.

But you can run toward who you want to be. And that's the author Jason reknolled in the book ghost.

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So now we will talk about how do we share books with children in middle childhood.

And something I wanted to share with you all, this is Mary Jane Biancheri -- is a book I read.

With third and fourth graders called the 100 dresses.

In middle childhood, children are concrete learners.

We know this, meaning they learn by doing and personal experiences.

And using books we can tap into this and allow them to see themselves and other perspectives.

And one way we did this, with third and fourth graders, I took this beautiful book, over 100-year-old.

The story is essentially about a girl who was teed and isolated because of her socioeconomic status, her last name.

And I read this with this group of third and fourth graders by first establishing terms exactly the way we did.

At the beginning of the trenches, and introduced terms like bias, assumptions.

And as we read the book we connected those attorneys things happening in the book.

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And the children -- they had a bias against her because of her last name.

Because of where she lived.

So I was able to start -- to give them concrete examples of these more abstract complex terms.

And once we finished reading the book we talked about our own feelings and how sometimes we make assumptions about people.

Based on what they look like.

Their hair texture.

PLEASE STAND BY....

In middle childhood they see things concretely.

So laying it out for them how they can interrupt those assumptions.

That will playing us our whole lives.

So that was one very meaningful example.

That allowed me to see that we can and must do this work with children.

>> SANDY SOMO: Okay. So for me I will talk about how I choose books to read and share with adolescents and adults.

Given I primarily teach college students.

And I have quote from sees chaff. [refer to slide] [reading].

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So here are -- could we refresh that, Mary Jane Biancheri? Sorry, one moment, folks.

I teach sociology, by and large the folks included in the textbook are white men.

So we don't have the inclusion of many women, especially early influences.

Even though they existed, as well as black, indigenous, and people of color.

So one thing side purposely highlight those authors and read their works with my classes.

And those that know me know I'm huge on active learning.

So not only is it really important to me to expose students....

To a variety of authors and diverse ideas.

Here are four ideas, I have for you. In case you are thinking what can I do?

I do artifact activity where you bring in an artifact and you can have conversations about it.

Gets students not only talking but learning about different backgrounds.

Students have done this assignment on [reading] and more repeatedly kind of more recent people of color until the field such as Michelle Alexander.

And you can do a historical assignment.

I think many of us learning that we could probably all tap into history a little bit

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more often.

And of course service learning.

I have had students then become inspired to take on service learning projects in our class.

As a result of some of the readings that they read and they end up doing things they otherwise would not have been exposed to.

Chirla one of my student's favorites.

>> WILLIAM SPARKS: So a summary, brief overview of several age groups and how we do our work.

And now we want to focus on what the the framework for choosing an activity.

And we have -- from the research with children, young and middle-aged....

And some overlap with the adults we work with.

We have come one four specific goals that help us keep focused and keep students learning.

So one's identity, diversity, justice, and one is activism.

Now this is an upgrade from any old multicultural curriculum you have taken.

Especially goals 3 and 4, rarely included in a multicultural curriculum.

One of the aspects of anti-bias education that made it so significant.

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And so many people were interested in adopting it or reading about it.

So the gears are here to say that any time you tweak one of those goals, it interconnects with other issues.

So if you read a biography of a person who is saying my identity is, my experiences are....

It makes you think about your own identity or another allied group's identity.

And if you talk about justice for one person or situation or setting....

It makes you think about other diverse groups and who stood up and didn't.

So if we start to talk about one of these four, people are going to be keyed into thinking about allied goals.

So let's look at goal number 1, identity.

So what does identity look like? For us it's also not a shallow your name and family and the country your people came from recently or a long time ago.

It's nurturing each child's construction of knowledgeable and confident personal and social identities.

Personal means the individual.

So one day a student brought to classroom things that had to do with her identity.

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And she had made a paper doll.

But it has a real cloth dress.

The cloth was important to her for a certain reason.

The child speaking in the home language of the student.

And the child brought a watch because she now times her activities.

And keeps on track for functioning for her goals.

And these are two simple things that tell us a lot about her that she decided to share.

Social identity would be taking this to another level.

Who else is similar to you? In how you have identified yourself.

And already larger and larger groups that you are connected to.

Other people who have a keyed in cultural time check.

Are they on track? Are they paying attention to what they want to do.

There are others who have similar favorite fabrics and clothes and touch off family and identity memories.

Maybe even from an original country memory.

And we ask and observe.

Will children demonstrate self awareness, confidence, family Pride, and positive

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social identities.

So identity pictured in many ways.

So some people have a focus on years ago or the oldest person in their family.

Or something from the country they originally were living in.

Or their family was living in.

And sometimes it's very, very current.

I got this doll for my child because....

And a story of how this student a communicating her identity and culture to her young child now.

And then E and then you do art actives.

We love to include art activities that makes much more widespread ways you can spread knowledge about yourself and about what you think is important.

And what you believe.

So this is a partly written, partly labeled, partly collages, partly flowers, people, that is part of helping college students and young children be very concrete about what they know about themselves.

How they describe themselves.

Which puts in a protective layer of when something negative might be targeted

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towards them.

You must have a strong personal and social identity as one step to deflecting oppression aimed at you.

Whether a bad word or policy.

Without that basis of confidence of whoer and what you think is fair for you....

Then you are more vulnerable.

So we believe this must be extremely well done.

And we watch for children.

How are they interacting? Do they exhibit this confidence?

So our identities are individual and social.

So they are us and things we remember and incorporate from our family and add from our school or extended visit outside of family.

And there are other people very, very similar to us.

Whether we're all three-year-old in the same classroom.

Or we're all of this ethnicity or of this gender.

And we key our ears to negative things said.

That we want to question, said about our ethnicity, our gender.

So that has been identity, goal 1.

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>> SANDY SOMO: Thank you so much, Bill. So I have 2, diversity. Looks like empathetic interaction and comfort with people of all backgrounds.

When we emphasize comfort and joy with human diversity and informing deep caring connections.

Across all dimensions of human diversity.

And I want to engage in myth busting with you on the next slide.

We accomplish this goal of diversity by guiding children to think about and have word for how people are the same and different.

One of the I guess pitfalls about this goal is encouraging children to notice and learn about differences about people encourages prejudice....

When we know it doesn't. And we have a four question quiz for all of you after done with these goals.

And the most important goals arguably 3 and 4, so the ones we will focus on.

>> WILLIAM SPARKS: Thank you, sandy.

Goal 3 is about justice. Teachers will foster each child's capacity to critically identify bias and nurture each child's empathy for the hurt bias causes.

So the illustration here a commemorative stamp to the lawsuit by the Mendez family versus a school district in Southern California.

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This parent, -- the school said well you have five kids....

So we will send three to a black school and two to the white Latino school.

And this parent was socially connected.

And she ended up with lawyers and filed a suit in California, up the California constitution about fairness.

And nondiscrimination.

And she won her lawsuit.

So California schools were desegregated because this parent and her social connections.

And her legal connections and probably her fundraising connections brought this lawsuit and won.

And this is an example of justice starting and being implemented very close to us and affecting the future of California schools.

So another part of this is social emotional.

Which is so you have the word that you think are biased.

We may label behavior bias but we have to learn about feelings created inside of us.

And where does -- how do we label that kneeling.

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Do we need a new word?

What are the choice of words?

What if we're angry and mad and sad at the same time, what is the word for that.

So expanding children's understanding of their feelings and thinking about information.

And which information they decide is unfair and hurting and which is acceptable and where to go for resource.

Who do I ask about this word?

I used to have 15 minutes a week in my classroom of elementary and preschool you can ask about any word now.

No bad word in the next 15 minutes.

Do you know what these words mean.

The second part of this is children will increasingly recognize unfairness and injustice.

Whether sharing, illustration, whether it's advertisement.

That says every kiss begins with kay.

This is not a spelling lesson, because the rest of the advertisement is every kiss begins with kay jewelers.

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We don't want our kids to think they have to buy jewelry to find love and acceptance.

To we do critical thinking information.

When they hear about this group or that group or bullying or disrespect or exclusion....

Or you won't be my friend. When is it interpersonal and bigger than interpersonal.

And what are the blossoming of language to explain these complications and sort them out.

And time and understanding.

So children naturally have a feeling of empathy.

So we have every child practice keeping in touch with it and not pushing it down as an uncomfortable feeling.

And we build the thinking about it and the vocabulary about it.

So it grows within them.

And try to to extend it.

And observe them to see when they feel uncomfortable.

When they're avoiding something or someone.

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And give them ways to figure out what is fair and unfair.

We talk about sharing.

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So learning opportunities [reading] -- there are images of humans that aren't fair.

Area they? Who decides? I see a lot of pictures with this group or that group.

Which ones are true and which are not? And how do I set up my cognitive filters to not believe an image I see.

So one way I did it in second grade.

I had three shoe box.

One was labeled this is fair stuff, this is okay stuff, this is real stuff.

The middle box was labeled.

We have to think about this, ask questions.

We don't know if this is okay or not.

And the third box is this isn't me, us, this is an unfair illustration.

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PLEASE STAND BY....

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What about our Mexican American families in the classroom, school, community?

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And those kind of cognitive and social emotional expanding understanding.

But the key goal here is what are all the thinking and feeling skills.

And to keep that going throughout the year as new things happen politically.

As new ads for diamonds happen, chewing gum happens.

Are there stereotypes? As saying this is a family happen et cetera et cetera.

And thank you for listening to goal 3.

>> MARY JANE BIANCHERI: Goal 4 activism.

And I think for a lot of us, we're there right now.

Wanting to know what we can do.

And goal 4, for activism....

I have taught very young children and I know a lot of us feel like children....

Especially preschool and elementary school age are too young to be active.

But what we know and what you just heard from sandy and Bill is that the little ways in which....

We guide children to treat each other and themselves.

Are in their own ways forms of activism.

And planting the seeds for standing up, for yourself and for somebody else.

And that's activism.

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That's getting children accustomed to saying that's not okay.

You can't talk to me like that, or call me that name.

And somebody else saying I will stand with you if somebody else calling awe
name.

Or if somebody else teasing you.

And the teacher or the adult around very young children planting these seeds.

But activism goes up through hopefully you are never done with activism.

But the educator, parent, caregiver in that situation.

We can't villainize the children maybe engaging in the exclusionary or teasing
behavior.

Need to actively give them reasons it's not okay and ways to express what they're
feeling....

That is causing them to want to exclude, bully.

Understand the behavior rather than targeting the child for being exclusionary or
for teasing or bullying.

So we want to start young, very young.

Teach children to stand up for themselves and others.

Support a sense of worth for all students.

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And that goes up to teaching college age.

Letting children and students know.

And we may have students regardless of what age we're teaching students, for those of us who are educators....

Coming to us with not a strong sense of self worth.

So thinking about ways in which we can establish a sense of self worth and let them know they matter.

And who they are matters and that we see them as they are.

Don't tolerate teasing ridicule or exclusion.

But actively support the child engaging in that behavior.

And then do something, empower students get active.

And this can be in the classroom, but also be when children come in and have seen injustices in the world.

And want to talk about it. Instead of saying yes that's hard.

Talking about what we do? What do you think we can do? Put that power in their hand so they know they don't have to sit back and see what is happening.

But there are ways in which all of us can do things that can start to make changes.

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In the next slide we will see ways we can take action.

This is a great resource from teaching tolerance and I think if you look at this, these are ways that all of us, those of us with very young children....

Teaching young children, those of us who are adults who may not have any children can take action.

We can bring cans to a canned food drive, cleaning up, explain curriculum to parents and colleagues.

Talk about these antibias goals.

By expressing to others, to people that we work with, that we're around....

Why it's important to talk to children and to others about some of these issues....

It taking action. Saying something.

Making chink in your curriculum if a teacher.

Marching for a cause, organizing canned food drive.

Participating in a community mural.

We're seeing this happen now.

I saw this happen with early elementary aged children in New York City.

And the conversations around the history of why they were making the mural and other murals made valuable.

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Standing up to a bully, signing online petition.

Speaking up at a meeting.

Speaking up when you hear someone make a racist joke.

That's scary but especially if there's a child around you but even if there's not....

Not saying something is telling the person it's okay.

And as going back to the child, you don't have to shame -- well, you don't have to shame or be punitive with the person.

But let them know you're not okay with it.

And talking to a group of children about social justice travel [reading], [refer to slide].

>> SANDY SOMO: Thank you so much, Mary Jane Biancheri.

It's time for the quiz. If you open up the participants box, you will find i find that you have a yes and no button.

Basically we will ask you four questions, they are true and false questions.

So if there is a statement and you think it's true, click on yes.

If you think it's false, click on no.

You will get one true or false statement for each of the four antibias goals.

[reading].

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By the way, if you don't have the yes and no function, go ahead and use the reactions. That's completely fine. Thumbs up to indicate yes and I guess don't respond to no or clapping for no. That's fine.

I think he's muted. It's true.

Let's do number 2.

[reading].

And that was true. We don't learn to be prejudice from learning about human diversity.

Information we understand it much more and understand it better when allowed to talk about it.

[reading].

[refer to slide].

Bill, do you want to tell the folks if it's true or false.

>> MARY JANE BIANCHERI: It's true.

>> SANDY SOMO: Thanks, Mary Jane Biancheri, sorry, Bill, I keep putting him on the spot. It's true.

And Mary Jane Biancheri, this is all you. [reading].

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So the answers I am seeing, people got it.

And that is definitely not true.

Preschool children are more than capable of in developmentally appropriate ways for young children.

But as sandy said, we don't teach them prejudice by exposing them to diversity.

And we can teach them to stand up for others and themselves.

>> SANDY SOMO: Before we dive into our last couple of sections.

Take a moment, open chat box.

And if you have questions or comments for us, type them in.

And if you have question you want to ask, next to your question or comment, you can type in please keep this anonymous and I will absolutely honor that for you.

So let's get back to our last section.

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How do we educate other selves and others about racism?

Here's the quote: .

[reading] [refer to slide].

So I will start this section up.

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So the first thing we have to do when trying to have conversations about race in the accurate room....

Getting right with ourselves first.

I want you to know, what we will do at the they have presentation is, I will share our Google slides with you.

Because inside the comment section are the resources for many of these things.

And at the end there are linkable resources.

So you will be able to see this after our conversation.

So basically this comes from the leading equity center.

So here are kind of the norms that educators should have for themselves.

Before kind of diving into the classroom with these topics.

So here they are. [refer to slide] [reading].

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PLEASE STAND BY....

When NIFS college E college i scored like moderate association with associating men with working.

And what was really weird, my mom worked my entire life.

And yet that implicit bias showed.

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Your scores can change with time, experience, et cetera.

And I don't have that implicit bias anymore.

So I encourage everyone to take those, kind of have an understanding of what our own biases are.

The next one is to own your learning.

So I'm really honest with students about areas where I feel I'm strong in this.

I've come a long ways in this one.

And I have a ways to go.

And I'm a big believer, if you stumble, be honest. I prefer to be raw, honest and real rather than pretending to know everything.

No one knows everything.

I tell students we're there to learn together.

It's really important especially when you have students in your class that don't have good experiences previously with educators.

Don't necessarily come into your classroom feeling that you have great expenditures.

And it's not personal, just about previous experiences.

The same could be said for other institutions.

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Like police right now. So communicate positive intentions.

Don't expect students or families if you work with them to kind of presume you have positive intent....

Just because you are an educator.

Communicate positive intentions clearly, explicitly and often.

(reading from slide).

.

.

[reading].

.

So basically these are what I use to center myself.

Parents when gearing up for conversations about things.

And also lately, for me at least.

Because I'm quarantining hardcore and not really seeing people in person.

So as racial justice continues to become ever so centered in our society.

I can't have dialogues about race in person right now because I'm quarantined.

So I have been engaging on Facebook threads quite often.

Not my usual form.

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I never thought I would be that person.

Like every single time as post that I'm like this is factually problematic, I'm not usually one to always jump in.

But now I can't help it. I'm even on next door to see what members of my community are saying.

But that's my way of having conversations with people right now.

So you can even use this to center yourself.

About to gear found social media arguments, right.

So using these, right, or these tenets I think it's important to create communal norms in your classrooms.

This is one example Mary Jane Biancheri uses a lot in workshops.

So I think it's really important to set community norms.

You can do this either with like for example using something like this already ready made.

Maybe augmenting it a little bit to fit your classroom.

And your personal preferences, et cetera.

Another way you can create community norms is from the ground up.

You can just ask students at the beginning of the semester.

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I always do this during the first or second week of every single semester, we do norms together.

So you could say what would an ideal class look like for you?

So what do you expect of yourself, what do you want from me, what do you expect from your peers?

And create a list together.

Sometimes this might take literally half a class.

And when ever so strapped on time sometimes, another option is to start out with a list....

And then say okay let's tear this apart now, what do we want to take out, add, clarify.

So for me what I personally use after having tried a bunch of different ones....

I now pass down the community norms from the previous class and we start with that one.

So not starting from scratch every single class.

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I love doing this, it's called social identity wheel.

Sometimes -- I have done this more I know formerly.

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I think completing an identity wheel is really powerful.

And under each wheel there is a little link that will take you to a page....

Where you can print these out for class or post them on campus.

For this wheel, it asks you to consider all of your social identities.

And what areas you might be a part of of a marginalized identity.

And what areas you might have privilege.

The idea is to truly understand our social situation.

And I pair students off with a partner and they will talk about their social identities, the intersections.

They reveal privileges and oppressions they might have experienced.

And also in their pursuit of higher education.

And then after that we will do a larger group discussions.

We will talk about how we can invite those identities into our classes and celebrate diversity.

And for the second wheel, my colleague created this trauma wheel last year. I love it.

I feel it truly takes into account other kind of experiences beyond just those in the social identity wheel.

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I highly recommend it and there is a link to it.

So another think I do is talk about identity and privilege a lot given it is sociology.

So we will talk about dominant identity.

And subordinate and minority identities.

Multi dimensionality.

How various identities intersect and intersectionality.

So the other thing I end on because I think it's so important when talking about privilege, we all have some privilege.

Talk about [reading].

>> MARY JANE BIANCHERI: Thanks, sandy.

So I'm sharing this, this is bouncing off of what sandy was sharing with some of the ways in which she sets the norms for for her class....

I have done this. I have taught children as young as 3 up to fourth grade.

And then I obviously teach at the college level.

But when I would teach with young children, I always knew....

When in preschool we talked about what it means to be a boy....

Different skin color, we talked about lots of different things.

So at the beginning of the year and it would Mr. on through the whole year.

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I would actively have them, the children, talk about ways that they can talk about things that are private for them....

That might be sensitive for them, how they can talk about it in our classroom and feel okay about sharing.

And what they want from their community.

And these are taken from third graders. I rummaged through a lot of notes.

The be kind was coming from preschool children.

And don't laugh or whispers when others talking, third and fourth graders.

So for those who have young children or who will be working with children, you can elicit from them....

How do you want a create a space where you feel free to ask a question.

To say why is she different from me?

And to say I don't like it when you called me that.

We can start these conversations and ways for children to set boundaries.

Be kind. Stand up for yourself, for others.

Listen when others talking [reading].

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So I think we will launch into some of what I do on the next slide.

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A little bit -- not as much of how I teach antiracism in the class....

But the ways in which I try to understand where my student is.

In terms of their racial awareness.

I have taught children as young as 3.

And I teach adults.

So one of the things that I have been made aware of is that it doesn't matter your age, it's your experiences.

And your exposure.

It's where you are coming into your stage of racial awareness.

And whatever your background, your race, your experience, exposure is going to inform where you are at any given time in terms of your understanding of your own racial identity and those around you.

And your acceptance, understanding of those around you.

So this is not a one size fits all framework.

It's a loose framework.

I don't put anybody in it and say she's in that stage.

But I use it to loosely understand where somebody in my class might be.

So that I can know how to best support where they are now and help them move

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forward in their thundering.

And not to say that I'm at some extreme level of racial awareness.

I'm still working and admitting when I'm wrong and here to learn.

But it helps me to have this framework to understand where the children or adults in my class might be.

So I'm not, again, jumping on anybody or making assumptions myself.

When they may say something that to me seems like they're not where I am.

And we're not all going to be in the same place.

And that's okay. It means to have compassion for each other where they are.

In order to be able to develop and grow.

Because I'm not at some high level.

I'm working and listening and trying to understand as well.

So a little caveat, most of the framework carry the same few cautions.

And for purposes of what we will look at tonight, there are many groups within these frameworks.

For the purposes of not going on for too long tonight, we will look at black American racial awareness and white American racial awareness.

So not every person will necessarily go through every stage in a framework.

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Many of the authors specifically acknowledge the stage might be cyclical.

That people might revisit stages at different points in their lives.

And we will go over the stages briefly.

But to kind of give you a sense of what they are.

The framework summarized here describes people sandwiched in many different ways... [reading].

We think they can be useful tools for self reflection and building empathy and understanding of people situated differently than ourselves.

Next we will look at some of the stages.

[reading].

.

And then the internalization commitment is this place where somebody has developed a strong comfort in their own racial identity.

And they are then actively wanting to make change.

And work with others actively want to go make change as well.

So those are the stages of black American racial identity.

Again a framework, not something locked in.

And something people may come in and out of depending on experiences and

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personal situations.

And we will look at the white identity framework on the next page.

[reading] [refer to slide].

.

In this stage they're looking to black people, people of color, to solve it.

Or to fight the fight on it.

They're supportive but not getting active.

And then in the immersion stage, there's beginning to develop a sense of being antiracist.

And thinking about attempts at how can I be white and also be antiracist.

And then the autonomy phase, having an acceptance and understanding of who I am.

And then having understanding of who I am as a white person and as an active antiracist person commit to social justice.

>> SANDY SOMO: If you could take over the screen share that would be great.

>> MARY JANE BIANCHERI: Sure.

>> SANDY SOMO: Our moderator has to go to another session.

We have one last session with professor William Sparks, and then we will share a

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couple action items.

And resources and then right to Q&A.

So keep sending those questions over.

>> WILLIAM SPARKS: Thanks everybody for hanging in. Almost done with the preplegs.

The questions have been outstanding.

So so I'm talking about college teaching as antiracist act.

And sandy and Mary Jane took pretty much a process strategy.

With some themes of content.

I will be very specific about our textbook lets.

Because if you go shopping for an antiracist textbook for your class....

You're going to be very frustrated.

So one of the strategies to increase the understanding of racism is to deconstruct the texture given.

Or deconstruct the classic text in your field.

First I want to define our field.

Talking about textbooks in the child development department.

Our textbooks are a mixture of educational research, psychological research,

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social science research and other kind of research.

And it's woven together to help people understand children address growth and development and education for children.

So I opened one textbook and it talked about our community is diverse.

And it had a picture of an apartment building with a sidewalk broken up, potholes in the street and trash on the street.

What is racist about this picture?

Well people who live in an apartment house, they're not in charge of pavement, the sidewalk.

Of fixing the potholes in the street.

They don't control how many times a week the street is swept.

So this image tried to say that the people in the apartment building in a low income area are responsible for the decline of the area.

As if they went out at night and dug holes in the street or something.

I was furious.

And one of the things we do is we write letters.

Dear publisher, this is not an illustration of poor people.

This is an illustration of a city government that's broken.

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Another example: So I was using a book in 2008, yes, and it had very little references to diversity.

But there was a lot of pressure on that publisher.

So the next year she put out a flyer listing all the times that she mentions diversity in your textbook.

But all she did was put the word diversity in any context in any phrase.

There was no analysis, no antiracism anywhere.

But she sure proud she sprinkled diversity like putting a little bit of salt all over your scrambled eggs.

So adding the word diversity doesn't mean of change the context, meaning, new research.

Does any of it give you tools to fight racism?

Another outline is a basic issue in our field of psychology and education.

And because all of the basic beginnings of our fields were done when racism was at a high level.

In the colleges that were writing the foundations of the field....

They were starting the journals, the first textbook writers.

And racism was ramp pant.

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So what did they do as a foundation? How did they measure human behavior, document it?

What foundation, theory did they write.

As they will be what we will grow from?

This is something that should be looked at. We have often found major structural problems with some of the educational psychological and social science theories created without antiracist perspective.

So as social scientists, we as teachers do some active research.

But our field of education, psychology, the three field, so if you frame the question of what is wrong with these people? Let's give them a psychological test, a -- this kind of test, that kind of test: .

Let's interview them, have quality research where we do in depth family studies.

So if you are looking for the problem in the person, that may not be appropriate at all.

What if the person is functioning in a low income area or racially targeted ethnic group?

The problem is not inside the person.

And you will end up blaming the victim.

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Oh, we did this research and this is the personality of those people.

As if that personality issue or lifestyle issue -- and for a while in the 1980's, it was called a cultural issue.

We have to watch out in our field for blaming the victim.

So another foundation mathematical issue in all of our field is how did we get to the bell shaped curve.

As the normal representation of the human behavior?

Well we got there because in the 1800s, physical science was developing.

And their accuracy of measuring was developing.

So they had these scales and metallic measurements of a foot and yard and the fractions of yard and foot.

And they could measure the physical world until you were sick.

Yes, we measured a thousand bees and we found a few that were very small and a few that were very large but most average weight.

So they did that throughout the physical world.

So as social science was as its germination, social science says what standard are we going to use.

As for how we measure, test our tools?

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And the physical scientists attacked us and said you've got to adopt the bell shaped curve.

It is in nature. It is the actual nature of the whole world.

You know, we have measured grant, trees, bees' antennae anyway, and this is the same of the world. You have to adopt this in the social sciences.

As this is the normal mathematically proven way to look at the world.

And many social sciences foundations fell for it.

There is actually no reason to fall for it.

Maybe human behavior is different than the weight of bees and the amount of calcium in grant.

So we have to look for any social science tools that are normed to fit the bell shaped curve.

And what is one example? One of the first screening tests for human's intelligence came out of France.

The leader of France said we want more students in our colleges in Paris.

So we're going to hire you, Mr. psychologist, to go out into the farming areas.

And find the smart people.

So we can bring them into the college.

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So this guy took on the job, tests kids says I brought you a list of 10,000 smart people.

And Paris said we only need 5,000. Change your test.

So that it gives us the top 5,000.

So the guy actually went out and rewrote the test.

So now IQ was defined you are in the top 5,000.

And that became another misuse of testing and assessment.

When we did the first IQ test with girls and women in the you had you had, the girls and women's curve was three quarters of the way toward the smart section.

And the psychologist were mandated to go back to make the girls bell shaped curve match the less smart boys.

And the psychologists at the time did it.

Went back and brought down the intelligence of the average women.

So these are foundation things we need to question.

There is also high quality antiracist research.

And when we find it, we should celebrate it.

So let me ask a question to the moderator: Mary Jane Biancheri, how many slides do I have left?

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>> MARY JANE BIANCHERI: I'm actually not sure because I can't see all the slides.

>> SANDY SOMO: I can answer that. So you have a handful but three are photos.

>> WILLIAM SPARKS: So I think I will end with this one so we have a good solid question and answer.

In our field we have high quality research with the best scientific method.

And cross test and go best retesting.

And the longest looking at these students over 50 years, they were in preschool in 1962 in a controlled experimental group....

And fund were raised to reassess these preschool students and their children in the controlled and experimental groups up through last year.

And here's the conclusion: New research analysis, means 2019, from Nobel laureate economist, James j heck man find targeted high quality early education investments....

Have the power to lift multiple generations out of poverty.

So it isn't a conclusion by a human relations specialist, a good hearted teacher....

Some isolate social scientist... this is an economist looking at social science research saying it has dollar measurables.

How many of these preschoolers went to jail? Had counseling, failed

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relationships, had jobs, average salary?

And he quantifiably measures the difference between having a high quality early childhood education and no preschool education.

And then he found out it worked for the second generation too.

My goodness.

We in early childhood education can work and we do work magic.

A combination of science and art.

Come join us.

Be a teacher.

>> MAHEK SAMANI: Thank you so much Bill. So these are basically the few slides that we had left.

And then basically what is next is we will talk a little bit about a call to action, resources....

And we will dive into that Q&A.

All right folks, so what can we do? Here's a quote by James Baldwin: .

[reading] [refer to slide].

So doing the work, we have three actionable steps for anyone to take part in.

First is the listen to and amplify voices.

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We will run something called justice in June.

But since it's already June and it's a 30 day kind of challenge, we're calling it justice in July.

And I'm linking that in the resources as well that you will get in the Google slides in a moment.

But basically someone has created this really fabulous resource called justice in June.

And what it basically does, if you are super overwhelmed with these resource lists these days which are amazing....

I fear some folks bookmark it for another day and maybe don't get to it.

So what justice in June does, it kind of has a setup where you can choose if you have ten minutes free every single day to do some reading or listening or watching.

On the topics of racial justice or if you have 25 or 45 minutes.

So you kind of choose the amount of time that you can dedicate in your schedule.

And for 30 days thoughts for how many minutes you read.

So we want to do that challenge together as an institution.

So we will send out more information about that via email but there will be a space for GCC employees to come together and process the things we're reading and

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also spaces for students.

Another thing you can do is find your role in the social change ecosystem.

Some of us in a position to donate money to organizations.

Others of us want to March and protest.

Others can be active on social immediate or having discussions with family or friend....

That really need someone to kind of be talking about these issues with.

So whatever it is that your role is, it's important. So the goal is to figure out what your role is and take part.

Doesn't matter how big or small.

You just need to start and be a part of it.

And then the third thing is of course vote.

If you haven't register -- if you have not registered, please register.

And we intentionally left that for last.

With you want to be sure we are as informed as possible when voting to we can feel confident and proud of our choice.

And we have a solid understanding on the impact.

And just a side note.

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When we talk about voting everyone thinks of federal or national elections.

It's really important to keep in mind that you actually have greater say so and power in local and state elections.

So if not involved locally, man, this is the time, right?

Then three actionable steps for if you are somebody who has children in their lives, whether parent, guardian or have nieces, nephews, whatever it may be.

These are three things that you can do.

Read to children about race, racism and being antiracist.

Talk to the chirp about race, racism and being antiracist.

And then listen to children's questions and assumption bees race, racism and being antiracist.

So some resources up next.

Those that have children in your lives, this is a list of resources for you. Every one is hyperlinked, so you will be able to click through each of these in the chat box in a couple minutes.

And resources for educators.

The first bullet point, my holy grail.

This institute has compiled one of the most thorough inclusive list of resources I

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have ever seen.

And I'm pretty active in the field.

So trust me, that resource is so incredible, highly recommend it.

The second one, ten things every white teacher should know.

And I think a valuable article for anyone, not just for educators.

So I highly recommend everyone take a look at that.

And the third is a link to the justice in July and you will get more information about that in email later.

And also I just got word that the Glendale city library doing a reading online for black lives matter.

And real quick before Q&A, want to plug a couple of opportunities, particularly for educators in here too.

One is the next two days are the online teaching conference.

It's absolutely free this year and there are several sessions on equity.

And sage is running a webinar on talking about race in the classroom.

So I will also make sure to send those out when I send out justice in July.

And it's time for Q&A.

Thank you so much for all of the thoughtful questions that you all sent.

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So I will go ahead and get started in order.

So first question, we have about ten minutes to answer these....

What are ways that we can research more about the different cultures and ethnicities in our classrooms with our students?

>> WILLIAM SPARKS: Okay. I'll start. Depend on the age of the child. For one thing.

But if very young children, you should talk to the parents of the families.

And ask them to tell you what cultural values they think are important for their child to take from their family.

And how they do it.

Do they do it through special days of the year? Through some other ways? I meant and then there are unbiased sources about what life is like in your community where you are teaching, the ethnicity, immigration situation....

Whatever it is.

But you do have to read a couple of things and compare them to see who may be slanting it one way or another.

So -- okay, I will pass it on now.

>> SANDY SOMO: The next one -- unless you had something to add, Mary Jane

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Biancheri, okay. So does teaching activism and justice result in political correctness?

>> WILLIAM SPARKS: No, it doesn't. Because political correctness was invented in the campus struggles for the 1990's.

So what was happening on campus was that women, gay or lesbian, transgender and ethnic groups were saying this isn't fair, that's not fair.

Hurts us this way, that way.

And there was a lot of resistance.

And the resistance crystallized in throwing back the word, storied, feelings, and the sociological proof that racism and sexism hurt people and the throwing back phrase was you just want me to be politically correct.

No, we want you to fix the 's precious and stop it.

>> MARY JANE BIANCHERI: I remember one of the first times you met you, sandy, and you were talking about political correctness in a group and you said I see it as being kind.

And it got twisted into this phrase we're all afraid of being.

And I have yet to meet a family member of a child, who if we're trying to model being kind to others... as saying I don't want my child to be kind.

And I think that I agree with what Bill said. I think that word got twisted around.

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>> SANDY SOMO: I agree. So our next one, what do you mean by white passing?

Your internal feeling about yourself or concerned about how your family at large is received?

And I will take that one. Really talking about racial passing.

So since white Americans are the dominant group, and I am kind of like lighter skin tone wise, I can pass for part of the dominant group much more than two or three of my family members can.

Might immediate family, there are search of us.

So as a result, I have privileges that two of my siblings and my dad may not have from situation to situation.

So that's basically what it means. I pass and therefore pass for the dominant group and don't have race as one of the barriers in my life.

So doesn't mean I don't struggle? Life, just means race for me is not one of the areas that I will experience barriers.

Okay, next question: You mentioned that in your classes you share the norms established as in the previous class as the starting point for the next.

Is it important to share with the next class norms that might be seen as problematic? Why or why not.

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I will take that one too. So generally I don't really have problematic norms that ever get suggested and actually stay.

On the norms list.

So sometimes folks -- and usually they mean really well -- might suggest a norm that could be a little problematic.

But generally never makes it on the list.

And the reason why, it's not like a student says this should be added, and we add it.

We have to as a class, they have to agree that norm is necessary for healthy function of dialogue.

And generally any problematic norms that get suggested after upon kind of further discussion, they get thrown out.

So they don't make it ever onto the official class norms.

They're just part of the discussion.

And it becomes like a learning opportunity.

So folks kind of recognize why the rules or guidelines need to be what they are.

So they have a full understanding of why maybe something they suggested isn't going to fly.

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But also more on which than not, it's not that the norm gets thrown out entirely.

Because 99 percent of the time well meaning.

They get augmented.

So people go like hey, how about we reframe it this way?

So problematic norms do not get passed down thankfully from class to class.

I couldn't bear them in one class let alone in multiple.

Thank you for your question.

We have three minutes. I think we have this.

So I would love inside into how to raise your children in a diverse family, how to talk to children of different ages.

This person says all coming up with their own ideas.

And may or may not agree politically.

Basically I have family where myself, not a Trump fan and my husband has recently become one.

Challenging for sure.

I have two boys and one girl, seems the boys on one side and the girls on the other.

And the way that Trump is talking about defunding the police makes me sick.

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So to go back to that original question.

What are the tips and insights into how do to raise children in diverse family with clearly very diverse political thoughts.

>> MARY JANE BIANCHERI: I think the questioner could go back to the ways to have these conversations in the slides that you were sharing where you were saying that you sometimes approach these norms when going on social media.

Especially with those ages of children, they're not young children....

So they're entitled to their opinions.

But so are you as an adult with your own opinions.

And I would keep on having the conversations.

Just sharing -- I mean teaching is a transference of values and so is parenting.

And talking about not engaging in being combative but talking about what you believe and why.

Why is it making you frustrated that somebody is listening to things the president is saying.

Or -- in my classes I try to encourage people to not so much react to the behavior but respond to the emotions behind the behavior.

So maybe trying to understand why they have their perspective but calmly trying

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to explain why you believe what you do and do what you do.

>> SANDY SOMO: Thanks, Mary Jane Biancheri.

>> WILLIAM SPARKS: And I would say look at some facts and see if you can agree on some facts.

If you can agree on what makes a fact and what makes an opinion.

And thank everybody. This has been exciting.

>> SANDY SOMO: Thank you so much, everyone. One more question, Bill, somebody asked please talk about your background before education.

What drew you to this field? For you specifically, my friend.

>> WILLIAM SPARKS: I was looking at my mother's baby book recently.

And the first entry it said this is Billy's first air-raid drill.

So I never thought of that as my first step into the world.

But I was brought up when schools were segregated in a southern city, Baltimore Maryland, went to segregated school, shopped at segregated shopping center and then branched out from that.

Started to see the hypocrisy of people who were white racist and other things and ended up teaching at a landmark integrated school.

And then when Dr. King was killed, the intellectual and emotional part of

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antiracism came together.

Because when he was killed there was a book published by the federal government about the Newark and Detroit riots. And this report said all the riots are about institutional racism and had 15 pages on every American institution and all the institutional practices that were racist. So I got my emotional and intellectual field solidified there and I have been active pretty much ever since.

>> SANDY SOMO: Thank you so much, Bill, and we appreciate every single one of you for joining us. Feel free to contact us if you have anything at all, any questions, comments, anything.

And then also you will find the link to our entire slide deck so you can go through and look at anything else you want again or maybe at the slides we didn't get to today.

And especially all the resources in the end that are hyperlinked. Thank you all so much again for such a fantastic session. And I hope to see you all at tomorrow's session and Friday's closing session. And keep in mind this is just the beginning. So much more to come. Thank you all.

[End of Session]