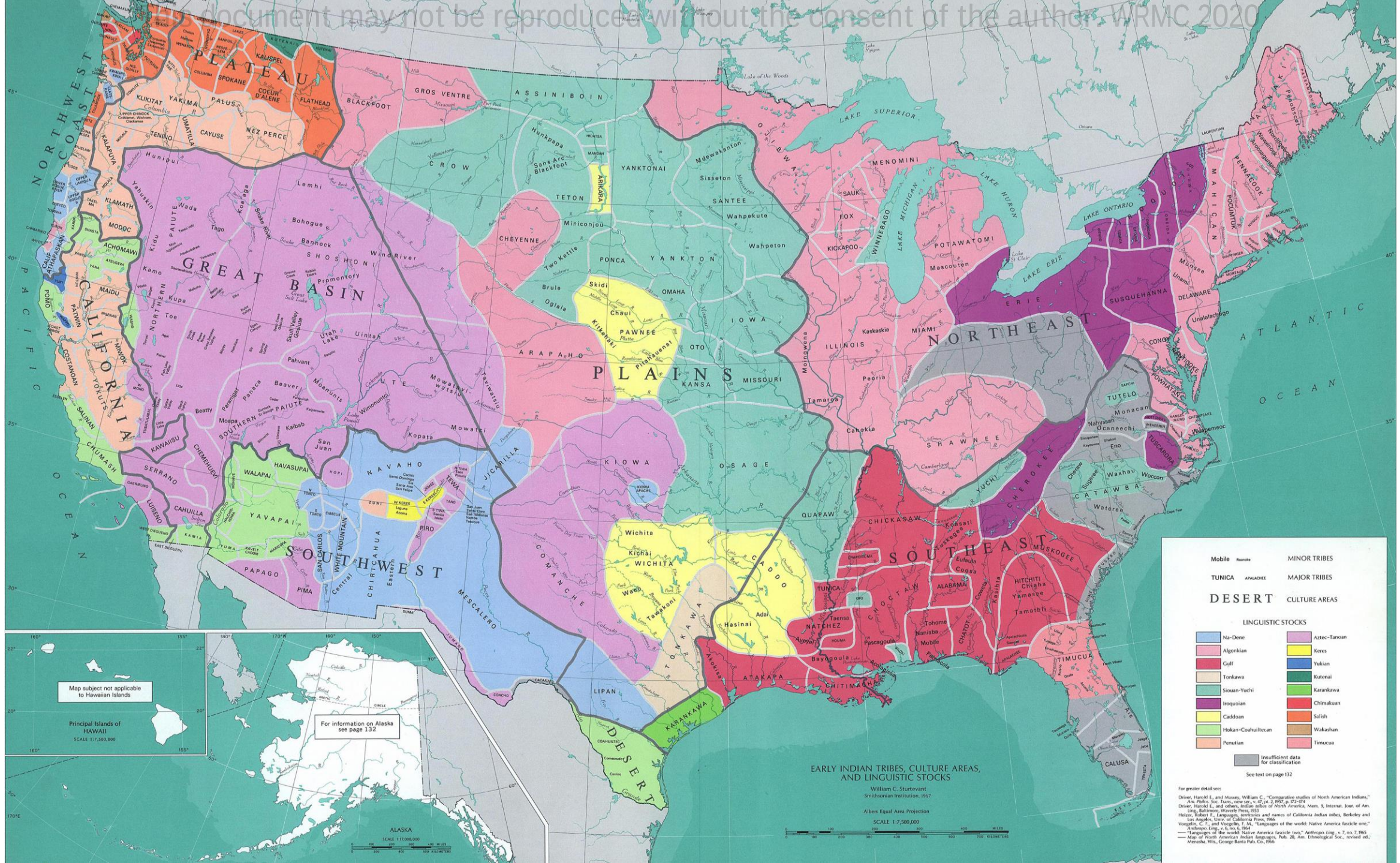
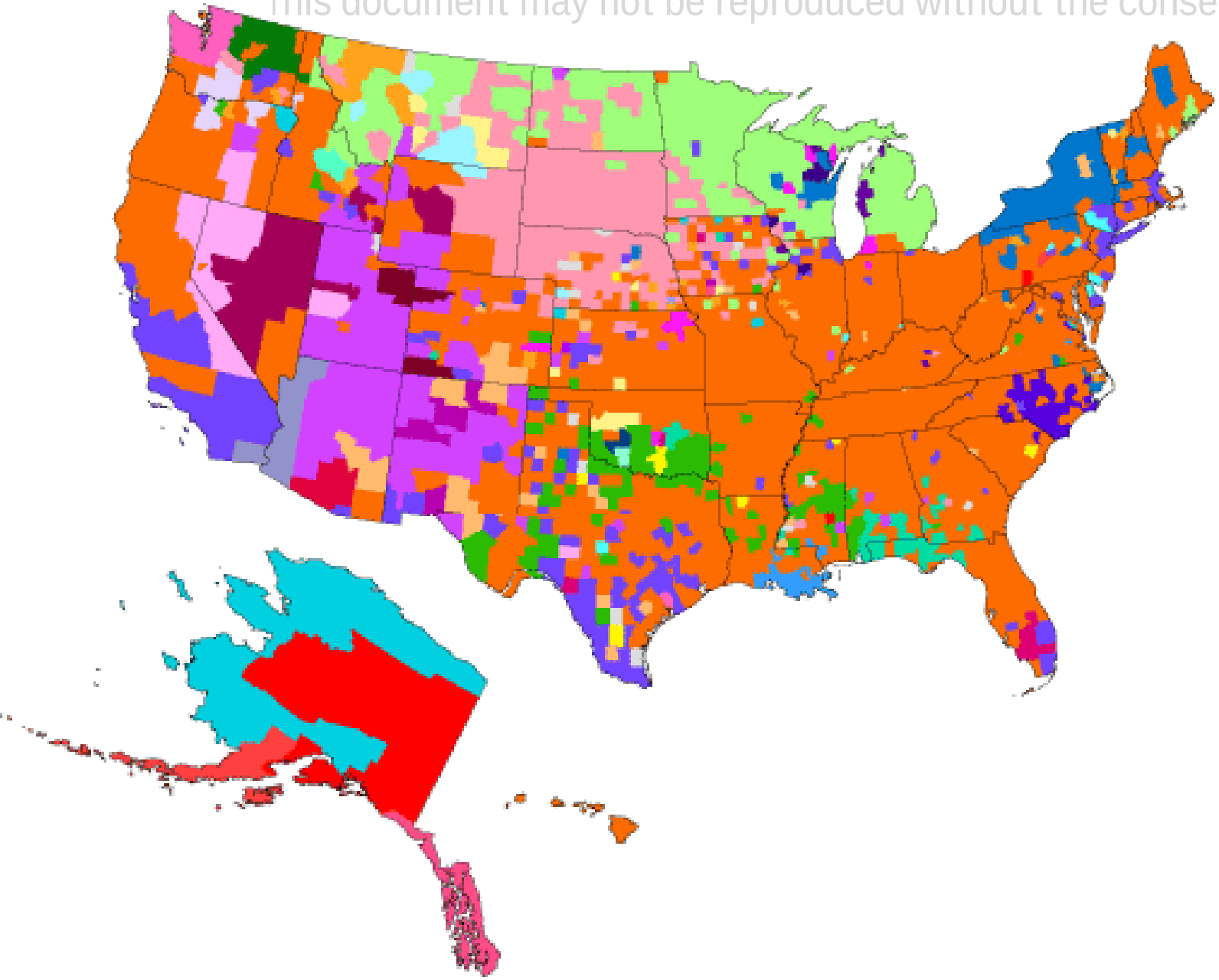
Holding Space for Equitable Sociocultural Risk Management

We have a charge and responsibility to continue to ensure that these experiences are equitably accessible to an ever-changing demographic. Our work should not be for a diminishing few based on historical and institutional exclusion, dependent on what zip code you're born in, or other markers of generational, institutional, and racial privilege. To make this happen, we also must account for risk management not just between the individual and the physical environment, but also the social and cultural environment and the socio-emotional wellness of participants who come to these spaces with different lived experiences, expectations, and value-add to what we offer.

@josebilingue

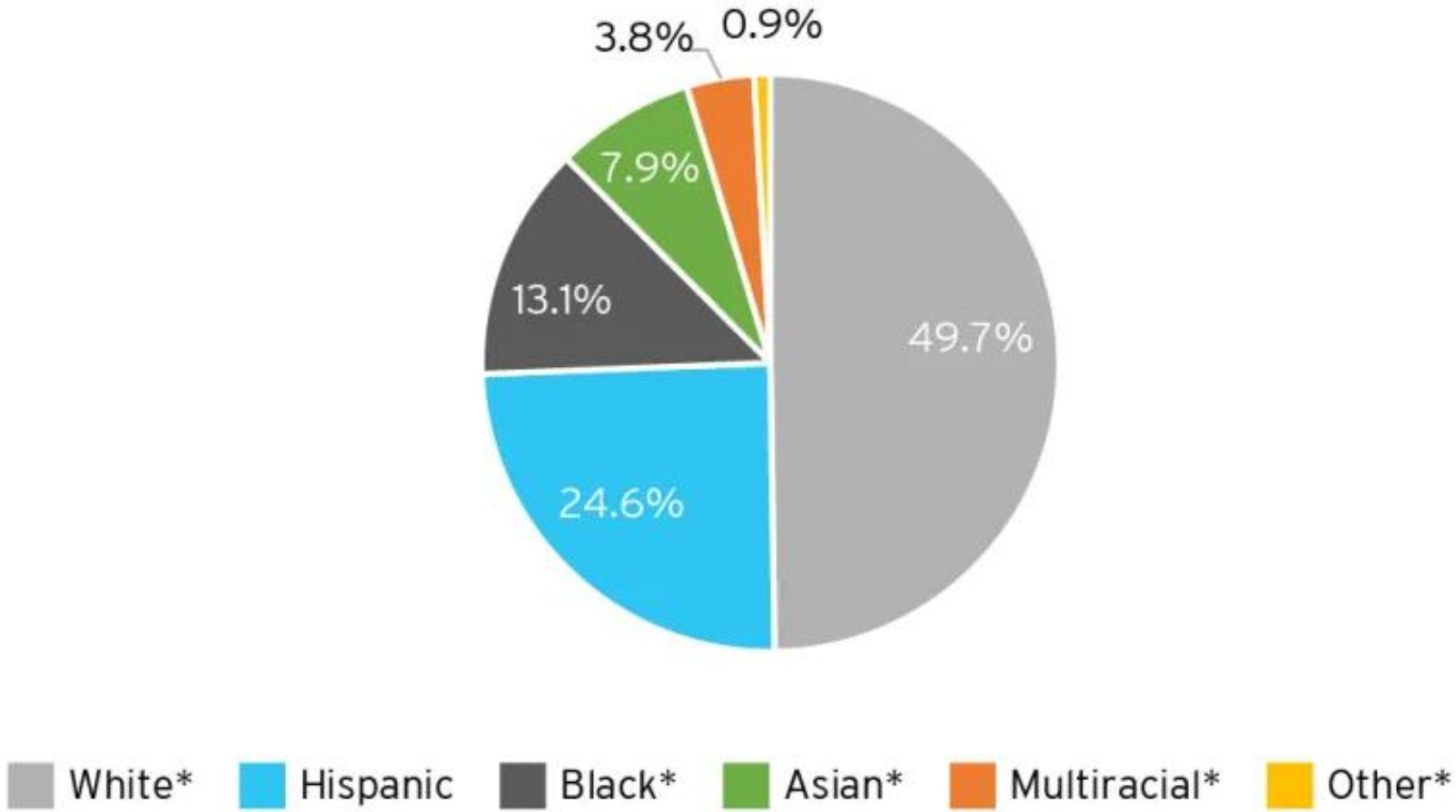




Most common American Indian tribe by county in 2000, according to Census Bureau data. Up to two tribes per person may be reported.

- Alaskan Athabascan
- Aleut
- Apache
- Blackfeet
- Cherokee
- Cheyenne
- Chickasaw
- Chippewa
- Choctaw
- Colville
- Comanche
- Cree
- Creek
- Crow
- Delaware
- Eskimo
- Houma
- Iroquois
- Kiowa
- Latin American Indians
- Lumbee
- Menominee
- Navajo
- Osage
- Ottawa
- Paiute
- Potawatomi
- Pueblo
- Puget Sound Salish
- Seminole
- Shoshone
- Sioux
- Tlingit-Haida
- Tohono O'Odham
- Ute
- Yakama
- Yaqui
- Yuman
- No Native American Tribes Reported

Racial profile of U.S. population, 2045

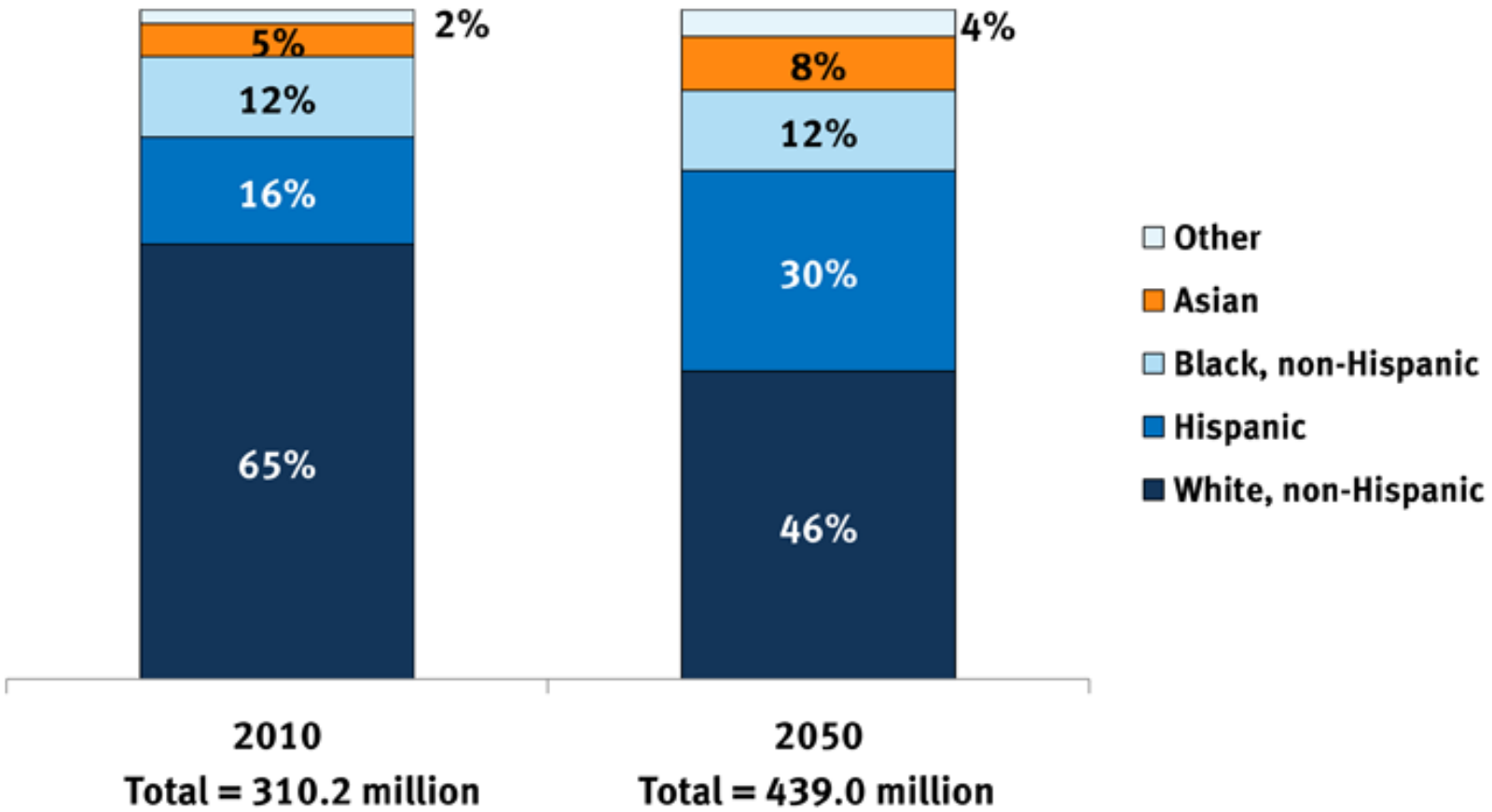


** Non-Hispanic members of race*

Source: William H Frey analysis of U.S. Census population projections released March 13, 2018 and revised September 6, 2018

Metropolitan Policy Program at BROOKINGS

Distribution of U.S. Population by Race/Ethnicity, 2010 and 2050



NOTES: All racial groups non-Hispanic. Other includes Native Hawaiians and Pacific Islanders, Native Americans/Alaska Natives, and individuals with two or more races. Data do not include residents of Puerto Rico, Guam, the U.S. Virgin Islands, or the Northern Marina Islands.

SOURCE: U.S. Census Bureau, 2008, Projected Population by Single Year of Age, Sex, Race, and Hispanic Origin for the United States: July 1, 2000 to July 1, 2050. http://www.census.gov/population/www/projections/downloadablefiles.html.

THE HENRY J. KAISER FAMILY FOUNDATION

Definitions and Big Picture View

The American DEI field grew out of the 1960's Civil Rights Movement. It expanded over time to include identities other than race, including gender, sexual orientation, veteran status, etc. The following graphic gives a high-level overview of DEI's evolution as it applies to race.

	Defining Principle	Leading Argument Used
Tolerance *1960s–Mid 1970s*	**Toleration, or restrained acceptance,** of people of color integrating into workplaces, education, and/or neighborhoods.	Tolerance **1) satisfies moral arguments for equality and 2) mitigates the rising disruption** caused by people of color demanding access to previously segregated spaces.
Multiculturalism and Awareness *Mid 1970s–1990s*	**Recognition, and sometimes respect or celebration,** of racial minorities and their accomplishments. Metaphors of the American Melting Pot or Salad Bowl are repurposed from the 19th century immigration wave.	Multiculturalism prepares the nation for the **growing population and impending demographic revolution** when people of color will be the majority.
Diversity *1990s–Present Day*	**Expectation that corporations and government reflect the nation.** In the early 2010s the field became more nuanced to incorporate inclusion and equity as distinct, but related concepts. Traditional and social media are heavily used to hold entities accountable.	Diverse groups make more **efficient decisions and benefit the larger organization.** This is sometimes called the "Business Case" for diversity.

Source: Greenlining Institute

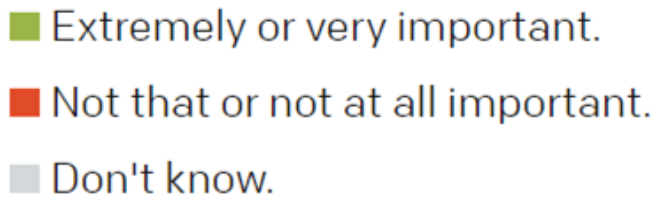
85% of Latinos believe it is extremely important or very important to reduce smog and air pollution.

African, Asian, and Hispanic/Latino Americans are Convinced on Climate Change

In general, African, Asian, and Hispanic/Latino Americans express a greater level of concern about climate change than the American population as a whole. Compared to the total population, these communities are slightly more convinced that climate change is happening—African Americans (74%), Asian Americans (83%), and Hispanic/Latino Americans (73%) versus all adults (71%). The concern that "climate impacts are threatening our way of life" is a key issue for these groups.

protect our nation's wildlife, public lands, and endangered species.

78% of Latinos support state clean energy standards to prevent global warming and climate change.



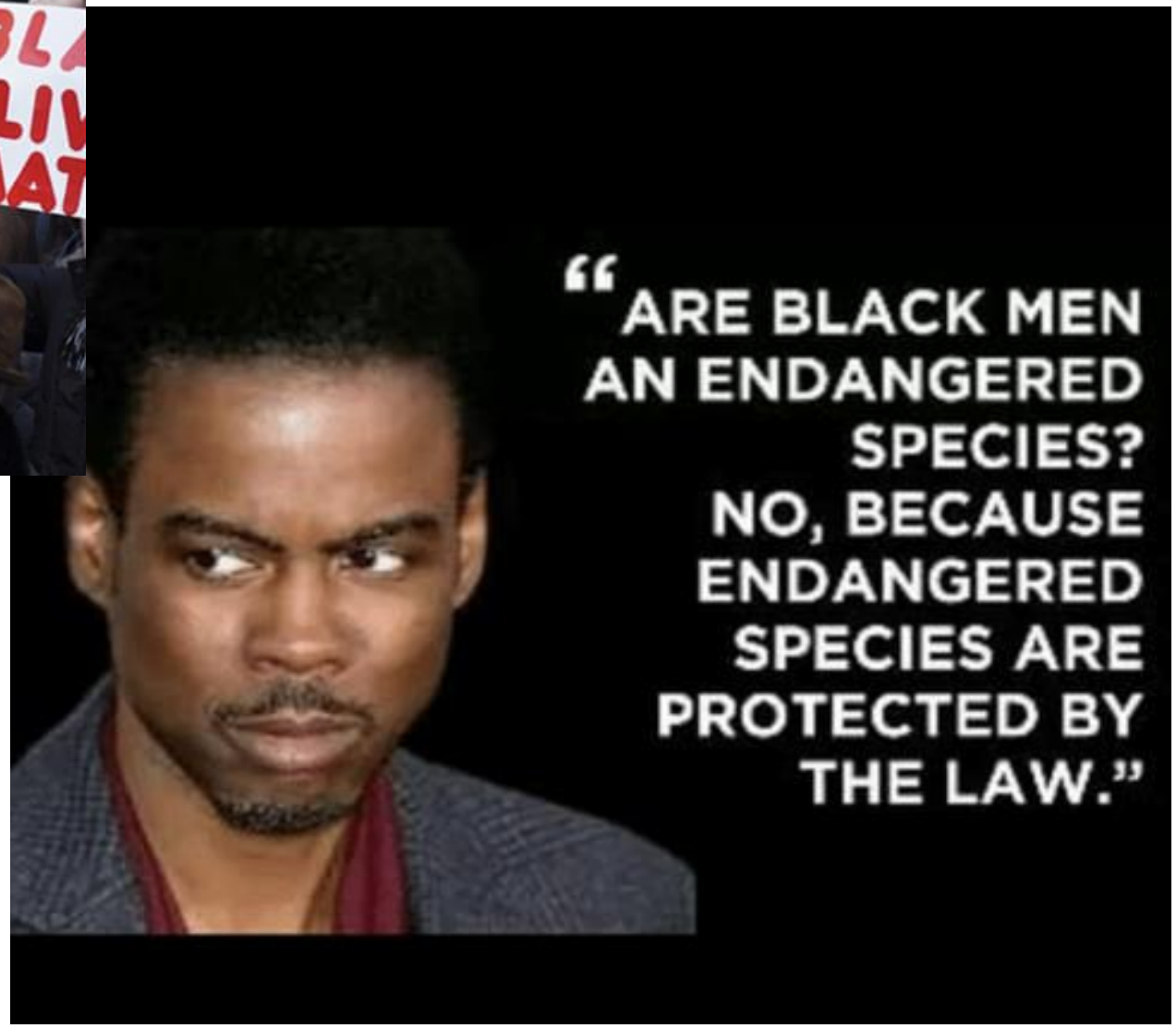
Source: Green Latinos Earthjustice 2015 https://earthjustice.org/features/poll-latino-opinion

Source: American Climate Values 2014 http://ecoamerica.org/wp-content/uploads/2014/09/eA_American_Climate_Values_2014_Insights_by_Racial_Ethnic_Groups.pdf

- **Historically, the United States has systematically segregated and excluded people of color from public lands and other natural places.** Black people have experienced segregation from the Civilian Conservation Corps to the National Park System; the nation's public lands, beaches, and other natural areas have also been venues in which communities of color have been the subject of legalized and institutionalized racism.[16] The legacies of this exclusion persist in many forms, including in the continued underrepresentation of people of color in hiring at natural resource agencies as well as in the histories of different groups represented by national parks and public lands. It also affects visitation to national parks and other public lands and participation in outdoor recreation, as well as causes people of color to feel unwelcome or in danger in nature.[17]

- **People of color have been and continue to be the subject of violence, intimidation, and threats while in nature.** The broader societal criminalization of people of color—and the accompanying threat of police brutality and even murder—can be exposed in parks and public lands.[18] Participants in outdoor activities face the risk of being targeted, stereotyped, and harmed for simply enjoying nature or even trying to protect it, as was clear in the case of Christian Cooper.[19] Experiences such as his led to the coining of the phrase "Birding While Black" to describe the risk, difficulties, and alienation that people of color endure in certain outdoor spaces.[20]

The Nature Gap 2020
Hispanic Access Foundation, Center for American Progress



The ecological and evolutionary consequences of systemic racism in urban environments

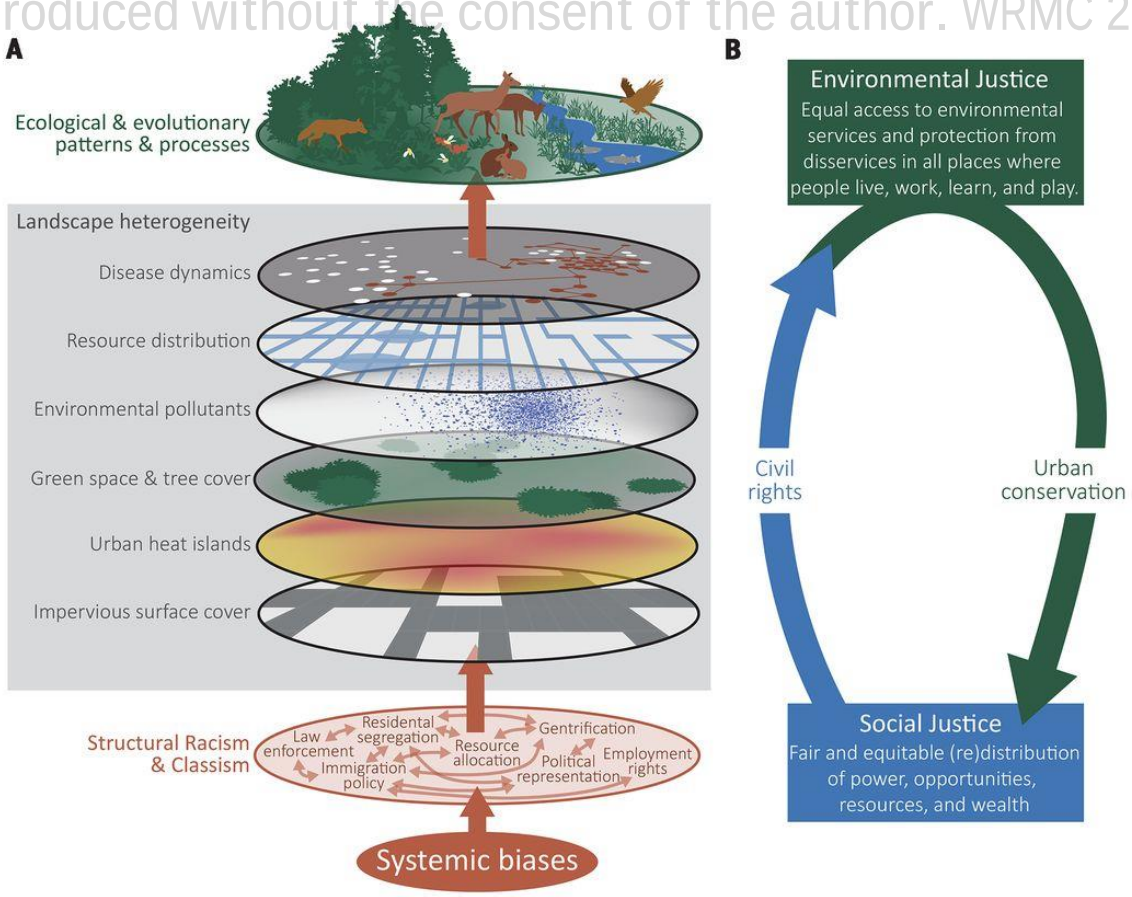


Fig. 1 Structural racism and classism underpin landscape heterogeneity in cities.

C Definitions

Inequality: Unequal distribution of wealth and resources across social groups.

Inequity: Unjust allocation of resources driven by power dynamics discrimination, stereotypes, and systemic biases.

Racism: Stereotypical norms that disadvantage communities of color (typically Black, Asian, Latinx, and Indigenous groups) including the interdependent forces of "predjudice plus power," that dictate how racial inequalities persist even after elimination of racist actors or policies.

Classism: Discriminatory actions based on wealth, income, or social class, usually directed at barring people from working class backgrounds from accessing benefits and social spaces dominated by middle or upper classes.

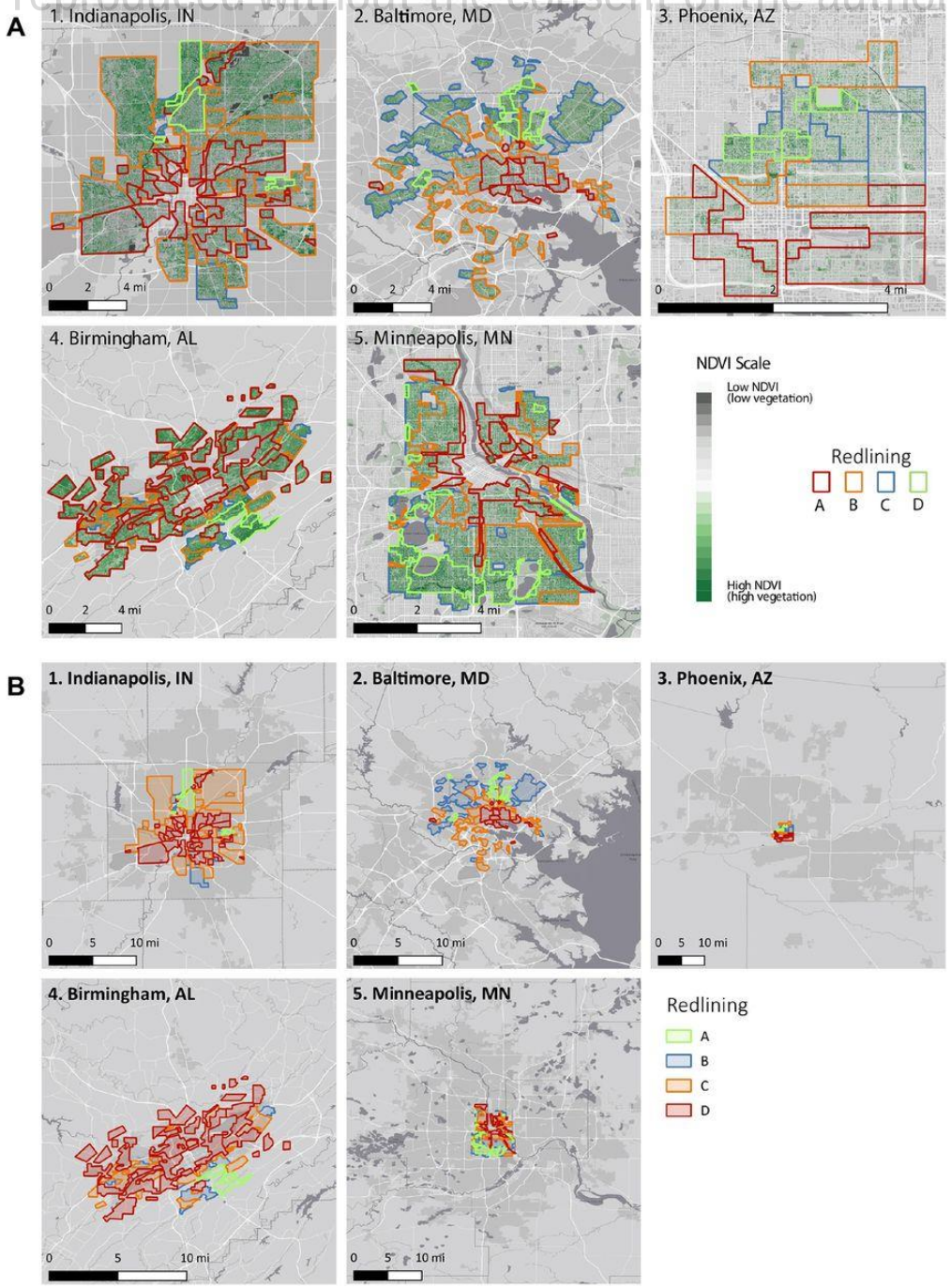
Intersectionality: The intersection, interaction, and compounding of marginalized identities, causing individuals and communities at such intersections to experience greater social inequities

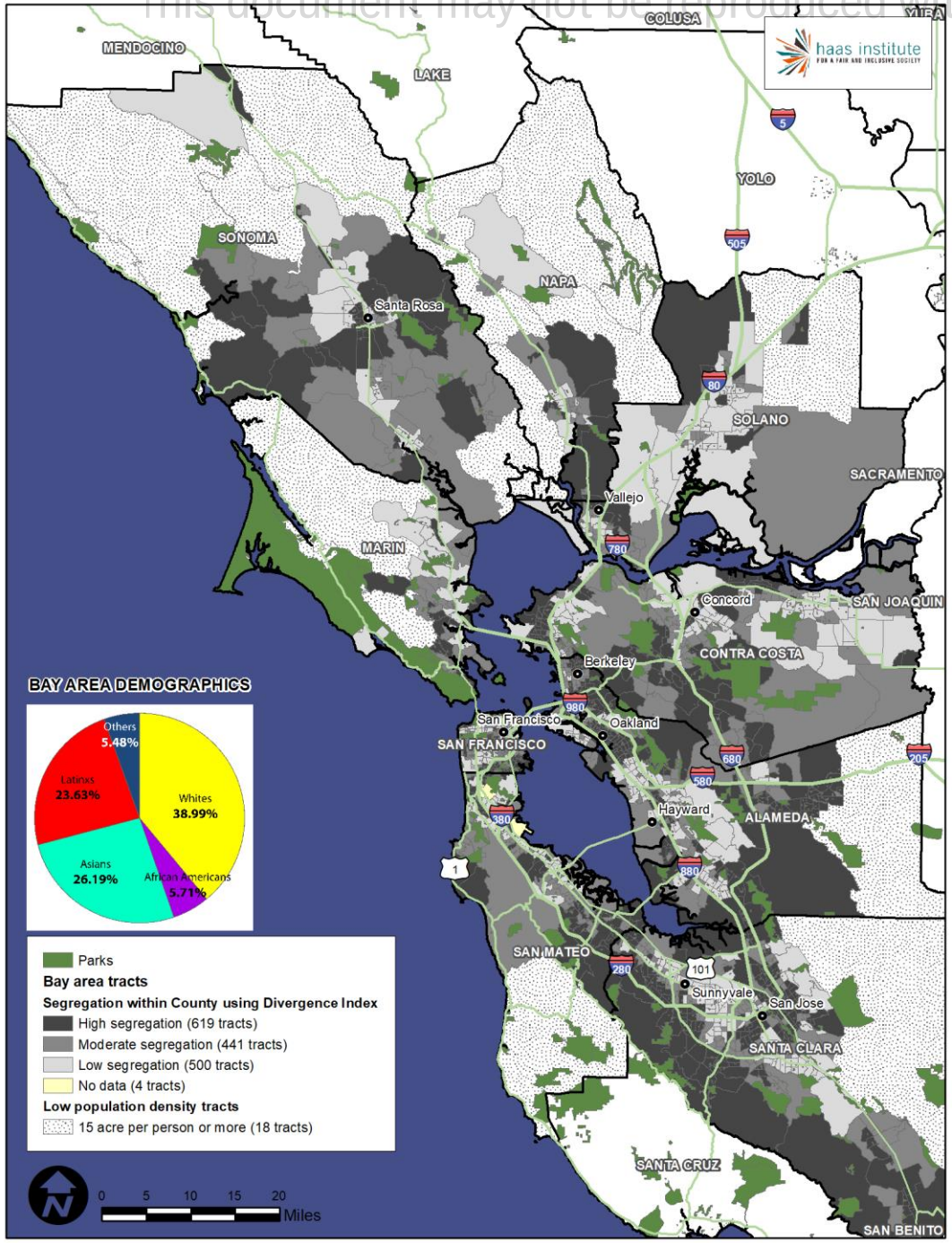
Christopher J. Schell et al. Science 2020;science.aay4497

Science
AAAS

Fig. 2 The practice of redlining in the United States functionally segregated neighborhoods by race and class.

Christopher J. Schell et al. Science 2020;science.aay4497

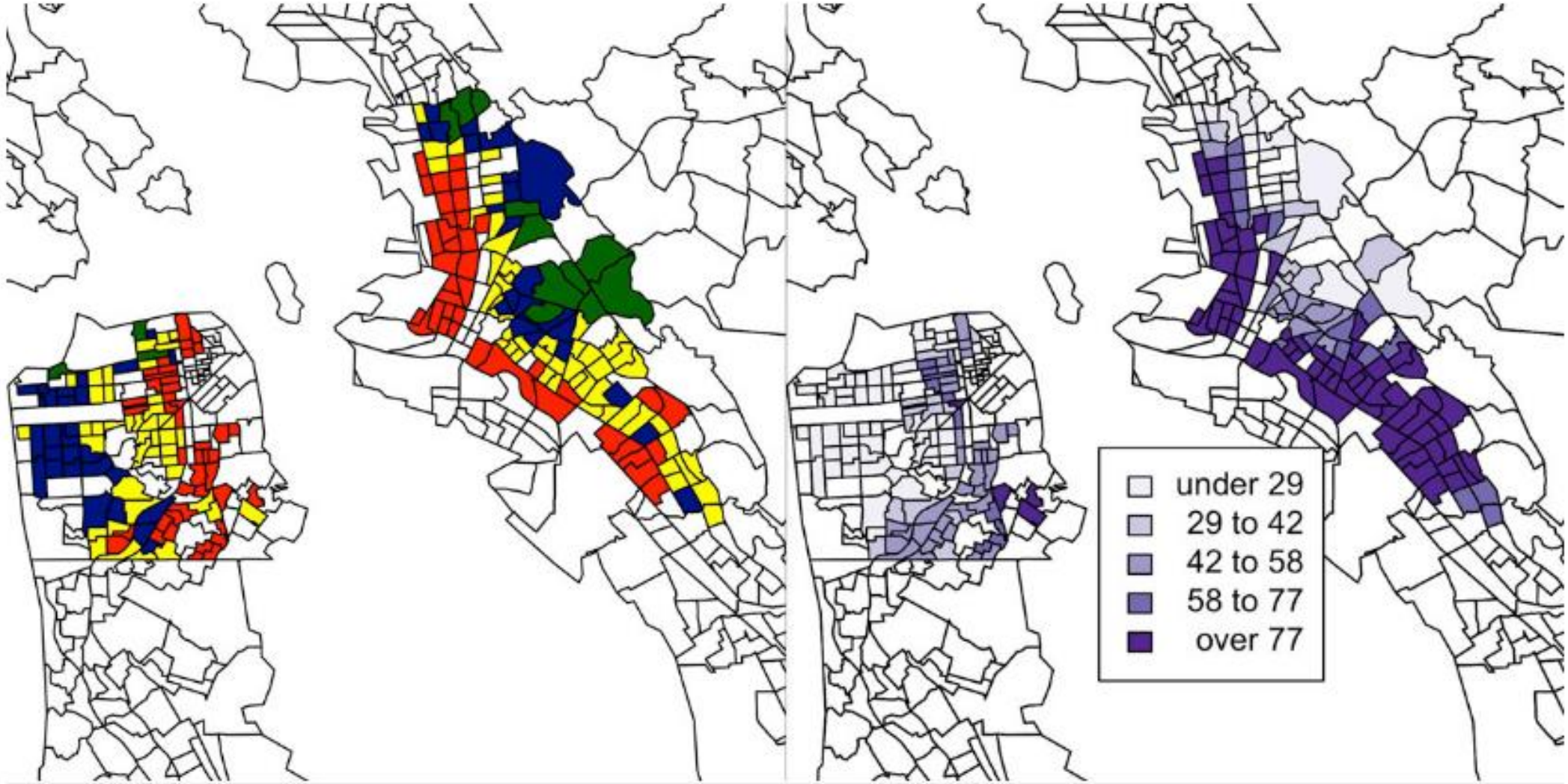




"Whether seen from the regional perspective, the county level or the metropolitan level, the San Francisco Bay Area is simultaneously diverse but also notably and starkly segregated."

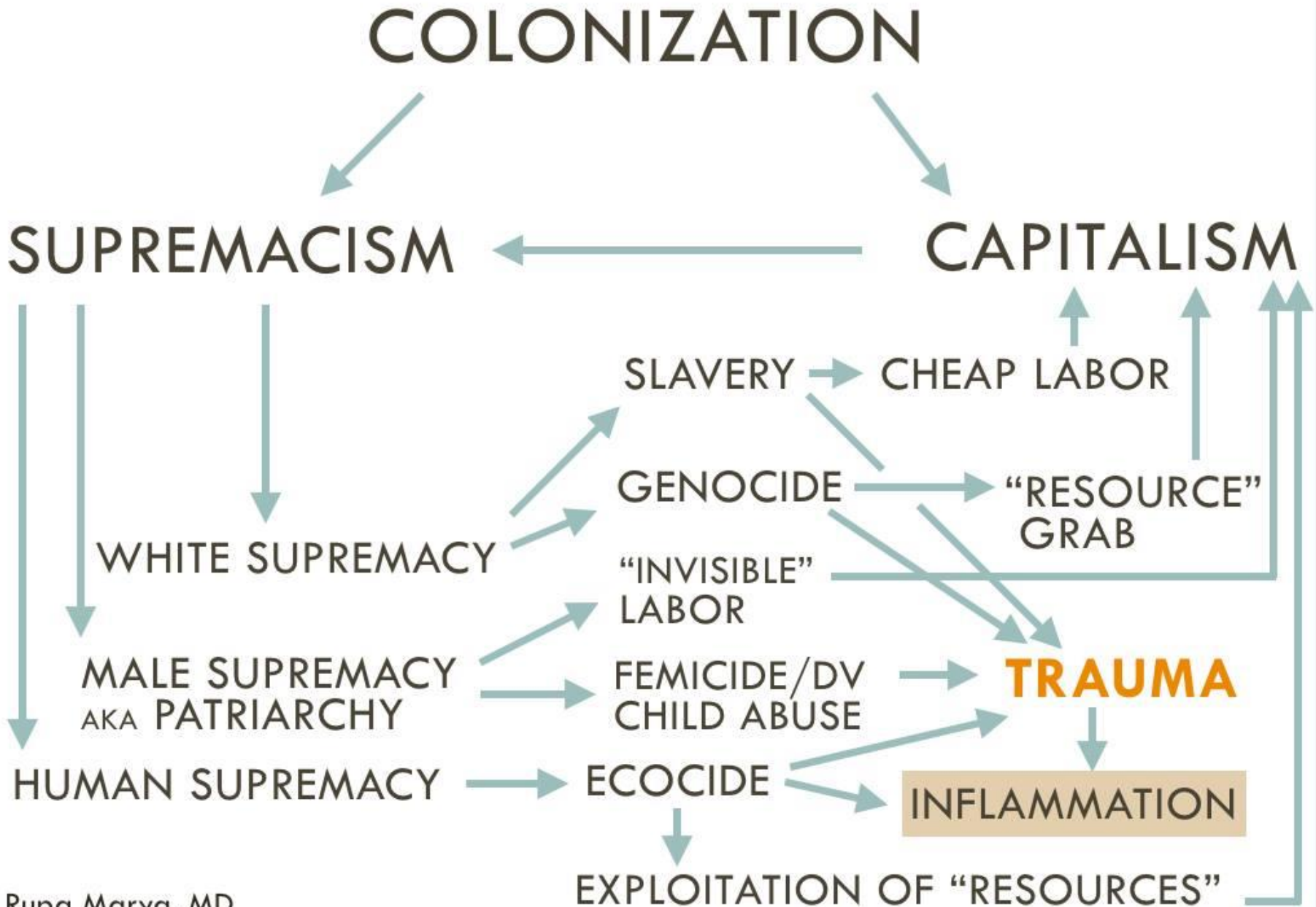
"…these patterns of racial segregation are not "natural," or simply the result of individual housing preferences, but the byproduct of exclusionary policies as well as private housing discrimination. The extreme segregation of whites into cities such as Piedmont, Lafayette, Atherton, Menlo Park, and Walnut Creek is the result of processes that also segregate people of color in other places. As a result, for example, African-Americans are segregated into neighborhoods such as Hunter's Point in San Francisco, and East Oakland and West Oakland…"

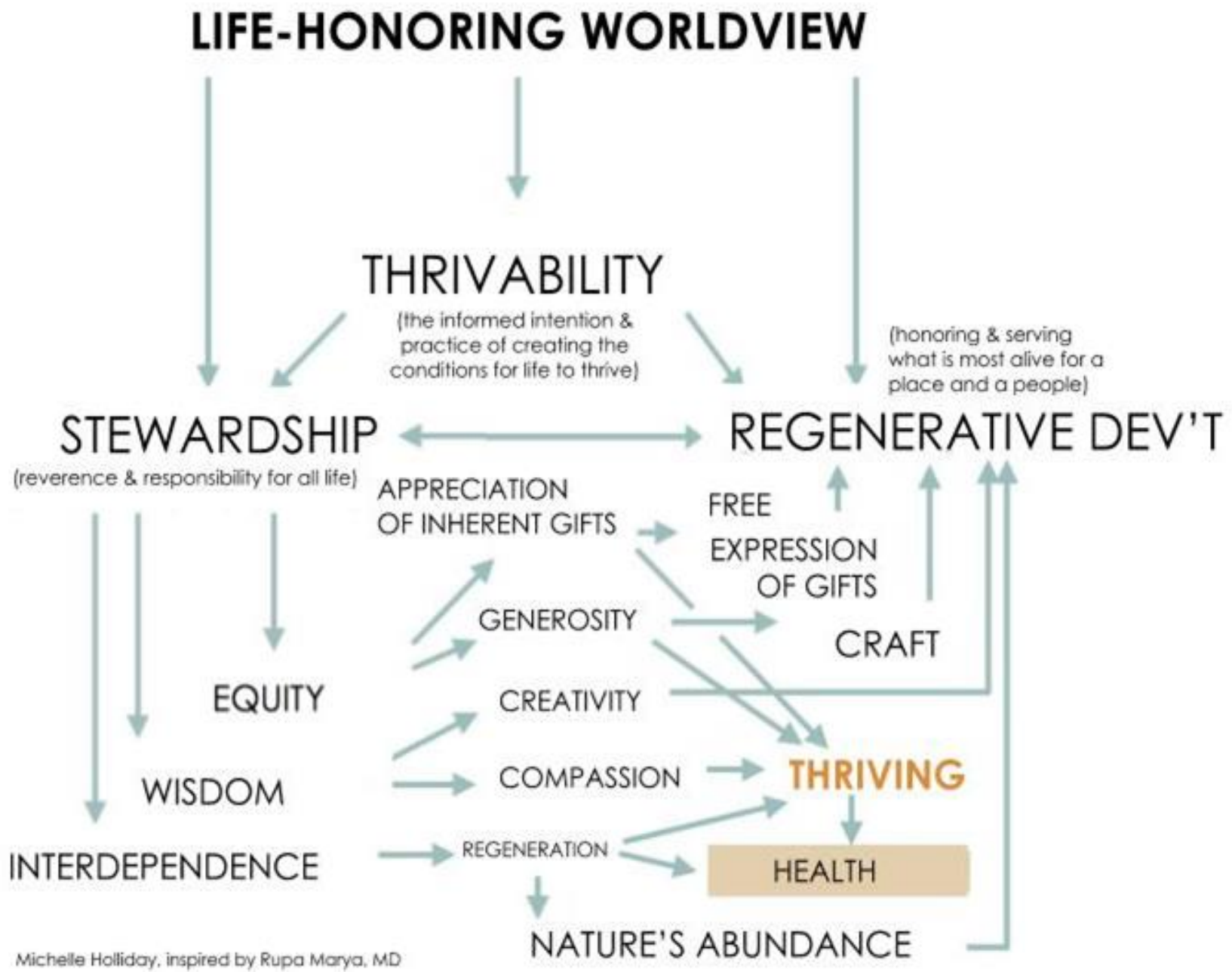
"Racial Segregation in the San Francisco Bay Area" Othering & Belonging Institute, UC Berkeley



The map on the right shows census tracts in the cities of San Francisco and Oakland categorized according to their Home Owner's Loan Corporation rating. The map on the right shows the rate of asthma-related emergency room visits per 10,000 residents for those same census tracts. (UC Berkeley image by Anthony Nardone)

IT ME





Source: Michelle Holiday
Age of Thrivability

Decriminalizing practices: disrupting punitive-based racial oppression of boys of color in elementary school classrooms

Vincent Basile

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ABSTRACT

In elementary schools, boys of color are punished more often and more severely, despite not engaging in infractions any more frequently than their White peers. Previous research has identified these disparities as a form of racial criminalization, and that many boys of color regularly resist this criminalization as a healthy response to oppression. This longitudinal, multi-site study examined a collective set of practices some educators employed in an elementary school STEM program to directly disrupt criminalization of boys of color. These highly effective *decriminalizing practices* often had immediate and consistently positive impacts on the boys and their learning experiences. Grouping decriminalizing practices into six categories, this research describes the characteristics and impacts of decriminalization with salient examples. The manuscript concludes with a discussion of where decriminalization may fit into the pedagogical landscape of teaching and school practices and procedures, including restorative justice, models of punishment, and the school-to-prison pipeline.

ARTICLE HISTORY

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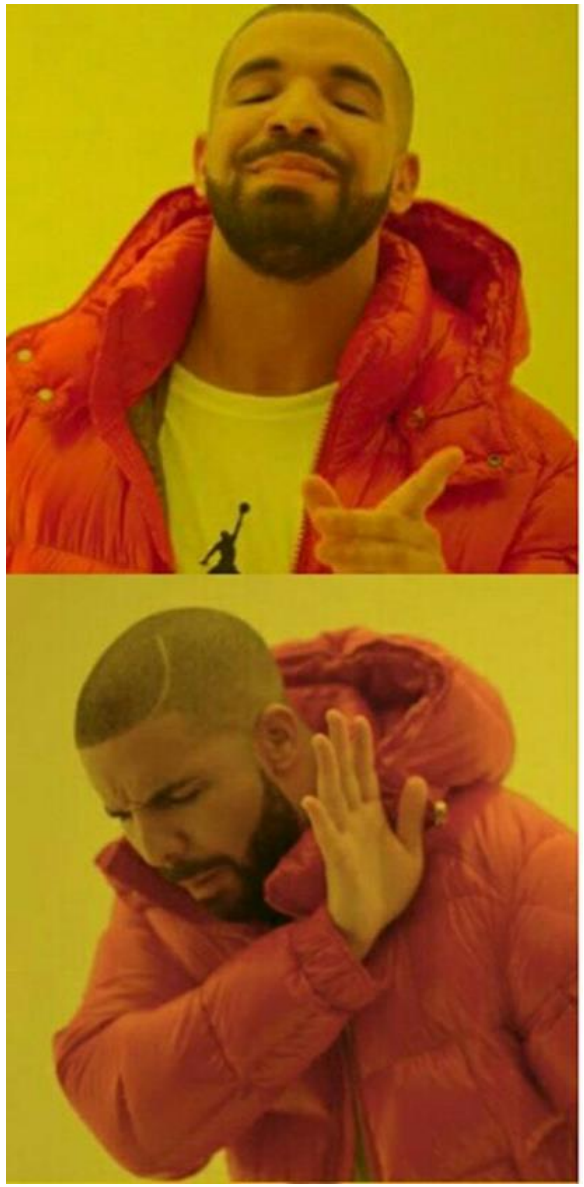
KEYWORDS

Criminalization; school-toprison pipeline; punishment; African American boys; Latino boys; discipline policies

Table 1. Summary of decriminalizing practices.

Category of decriminalization	Definition (s) with examples
Structural and procedural	Making changes to rules and the physical environment which reduce or remove the opportunities or impetus for criminalization to occur. For example, setting up a classroom small group activity such that as students enter, they may immediately begin interacting with items at their tables without having to wait or sit down. This removes the need to demand silence for instructions and thus avoids a situation wherein hyper- policing frequently occurs.
Honoring space	Providing and allowing boys of color the use of physical space to engage in acts of resistance which do not disrupt or endanger themselves or others nor destroy things of value in the classroom. For example, allowing a student to walk back and forth (seemingly without a purpose) in unused space in the classroom during a small group activity.
Assuming brilliance	Beginning an interaction with a boy of color assuming what he has already done or said, and what he is about to say and do are brilliant and intelligent. For example, a teacher coming to a science table and seeing a large rock broken into tiny pieces in front of a boy of color and assuming the boy just simulated erosion.
Highly respectful interactions	Interacting with boys of color using language and tone intended to convey an authentic ethic of care, and to purposefully humanize the boys as active participants, with agency, in those interactions. For example, a staff member taking time to thoughtfully explain the reasoning behind a classroom procedure or rule.
Positive reframing	Using language and actions to change negative occurrences or moments with expected punishments into positive ones. For example, celebrating the engineering intensity of a boy of color who just broke a carving tool from pressing too hard as a valuable and wanted trait
Repair	Purposefully engaging in any or all of the practices listed above *after recognizing that criminalization has taken place* – the criminalization could come from another adult, systemic practices, or from the same adult engaging in the Repair. For example, apologizing and naming the resource disparities which led an adult to aggressively interrogate a boy of color for using a sheet of construct paper from the closet to complete an engineering project.

Decriminalizing practices: disrupting punitive-based racial oppression of boys of color in elementary school classrooms
Vincent Basile, 2020.



What can you personally do to make a change, or pivot, from the left column to the right column? What can your organization do?

'NORM' of White Dominant Culture	PIVOT	SOMETHING DIFFERENT
Either/or thinking Believing people are racist or not racist, good or bad. Seeing incidents of inequity as isolated events.		**Systems and complexity thinking** Understanding context and intersectionality. Seeing patterns, holding contradictory thoughts & feelings simultaneously.
Paternalism No consultation or transparency in decision making. Taking over campaigns, mediating and facilitating others.		**Partnership** Decision making is clear, affected parties are consulted. Evaluations include staff at all levels. Leadership of Frontline communities is respected and nurtured.
Competition Taking unearned credit for wins. Coopting local organizing efforts, or the work of other staff. Treating core campaign issues as more important than issues that other people are working on.		**Collaboration** Taking time to build relationships based on trust. Focus is on 'building a bigger pie' instead of fighting over a slice. Mutual support and promotion of each other's campaigns and issues.
Power hoarding Ideas from less senior people are treated as a threat, information and decision making is confidential. Holding on to resources, scarcity mindset.		**Power sharing** Ideas at all levels are valued for the positional expertise they represent, ideas from others are requested and space is made for them to be heard. Budgets are made available for viewing, providing input on, and resources are shared equitably and appropriately.
Comfort with predominantly white leadership Defaulting to all or mostly white leadership using urgency and lack of available, qualified people of color as justifications for doing so.		**Leadership representative of the communities most affected by inequity** Take time to weave into the fabric of the organization a critical mass of equity-oriented people of color in leadership and on staff at large. Create inclusive culture. With graceful awareness, acknowledge that we're all unconsciously socialized to see physical

Source: https://www.cacgrants.org/assets/ce/Documents/2019/WhiteDominantCulture.pdf

The Philosophical Aspects of Cultural Difference

Ethnic Groups	Axiology	Epistemology
EUROPEAN EURO-AMERICAN	**HUMAN-OBJECT** The highest value lies in the Object or in the acquisition of the Object	**COGNITIVE** One knows through counting and measuring
AFRICAN AFRO-AMERICAN	**HUMAN-HUMAN** The highest value lies in the interpersonal relationship between humans	**AFFECTIVE** One knows through symbolic Imagery and rhythm
ASIAN ASIAN-AMERICAN	**HUMAN-GROUP** The highest value lies in the cohesiveness of the Group	**CONATIVE** One knows through striving towards the transcendence
INDIGENOUS OF THE AMERICAS	**HUMAN-MULTIVERSE** The highest value lies in the balance of relations between humans, other beings and spirits of past, present and future	**AFFECTIVE-ACTIVE** One knows through activity, symbolic imagery and rhythm

Adapted by Charles Thomas
from original work done by Edwin J. Nichols, Ph.D.

REFLECTION

Some questions* to use in analyzing your discomfort and process of reflection:

- Why does this unsettle me?
- What does it mean for me if this is true?
- How can my unease help reveal the unexamined?
- Is it possible there are dynamics I don't see?
- How does this lens change my understanding?

For example

- How does this lens change my understanding of race dynamics in this community and beyond?
- How can my unease help reveal the unexamined assumptions I have been making about what is normalized and why?
- Is it possible that because I am White (male, etc.) there are some racial and gender dynamics that I don't see?

*Adapted from Reflecting on Practice– Lawrence Hall of Science