



The Office of Lieutenant Governor Mark Robinson
Indoctrination in North Carolina Public Education

Report

August 24, 2021



To whom it may concern,

Throughout serving as volunteers on the Lieutenant Governor’s Task Force, the Office of the Lieutenant Governor collected over 500 submissions. These submissions were a detailed report of concerns from parents, students, teachers, and administrators.

As a task force, we reviewed individual submissions with the staff of the Lieutenant Governor and gave our thoughts on what we saw within those submissions. From that, the office began to compile a report. This report provides insight into the vast number of issues facing public education.


The purpose of this report is to provide a clear picture of the current state of public education within North Carolina. The report has compiled information from the; F.A.C.T.S. submission portal, follow-up emails with those who submitted complaints to gain additional evidence, documents from public schools and county boards of education, and articles and relevant social media from those involved in public education in North Carolina.

This report is not a recommendation of any specific action or actions but instead was created to be used as a resource so that public policy leaders can make an informed decision.

Sincerely,



Melissa Oakley



Dr. Olivia Oxendine



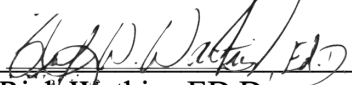
Melissa Merrell




Lindalyn Kakadelis



Sen. Kevin Corbin



Rick Watkins ED.D.



Rep. David Willis



Judy Henion



Dr. Terry Stoops



Jennifer Rosa



Jennifer Adcock



Baker Mitchell

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Abstract



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Introduction

What is F.A.C.T.S.?

- *Fairness and Accountability in the Classroom for Teachers and Students* (F.A.C.T.S.) was created in response to reports received by the Office of the Lieutenant Governor regarding alleged cases of indoctrination in North Carolina public schools. The F.A.C.T.S. Task Force aims to provide support to parents, teachers, and, most importantly, students in North Carolina by creating an infrastructure by which individuals can report perceived instances of indoctrination that they see or experience within the state education system. It was the goal of the Office that, by doing so, it might obtain a better understanding of the scope and breadth of this problem and whether or not these were isolated cases or were a part of a larger and more widespread issue.
- The F.A.C.T.S. Task Force is a group of volunteer education professionals who have relevant experience in different roles involved in education. These professional educators include teachers, administrators, university professors, education policy experts, and elected members of the North Carolina House and North Carolina Senate. The list of the Task Force Members and their respective professional roles related to education are below.

Melissa Oakley - Member, Onslow County Board of Education	Olivia Oxendine - Associate Professor, UNC Pembroke, North Carolina State Board of Education member
Melissa Merrell - Chairperson, Union County Board of Education	Lindalyn Kakadelis - Executive Director, North Carolina Coalition for Charter Schools
Kevin Corbin - Senator, District 50, member of Senate Education Committee	Rick Watkins Ed.D. - Richmond County Commissioner, Assistant Professor, Wingate University, Thayer School of Education Educational Consultant
David Willis - Representative, District 68, House New Member Leader, member of House Education Committee	Judy Henion - President, Classroom Teachers Association of North Carolina, retired CMS teacher
Dr. Terry Stoops - Director of the Center for Effective Education, John Locke Foundation	Jennifer Rosa - Teacher, Wake County Public Schools
Jennifer Adcock - 16 Year Educator, Brunswick County Schools	Baker Mitchell – Founder, Roger Bacon Academy



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The purpose of this report

The purpose of this report is to provide a clear picture of the current state of North Carolina public education as it relates to indoctrination of students according to partisan political ideologies. This report seeks to compile information from multiple sources:

- Submissions that were received through the F.A.C.T.S. Submission portal housed on the website of the Office of the Lieutenant Governor;
- Follow up emails from those that submitted complaints who provided additional information including documents, screenshots, pictures, email threads, Power Points, and other materials relevant to their submissions;
- Documents released by public schools and by county boards of education;
- Articles and relevant social media from those involved in public education in North Carolina.

The report seeks to provide education stakeholders with data and information upon which appropriate policy initiatives or enactments can be based. This report, in and of itself, is not intended to be a recommendation of any specific action or actions, but instead should serve as a resource for public policy leaders in making informed decisions regarding education in North Carolina.

Methodology

This report was prepared by the Office of Lieutenant Governor Robinson using the sources and data previously referenced. In preparing this report, the Office compiled information from the F.A.C.T.S. Task Force consisting primarily of the submissions which the Task Force viewed as well as supporting materials that were provided in conjunction with the submissions. Once a submission was received, a series of steps were taken to process the submission:

1. The submission was reviewed and evaluated to determine whether it was something that needed to be examined further.
2. If the submission was deemed relevant to the efforts of the Task Force, the submitter was contacted (if the individual provided contact information) and asked to further explain the submission and to provide any relevant materials that may help bring context to the submission or support any assertions by the submitter of indoctrination or attempted indoctrination.
3. Supporting documents and materials were compiled and any follow-up communication was sent to the submitter if necessary to explain any of the supplemental materials provided.
4. Selected pertinent submissions were reviewed by and with the volunteer education professionals comprising the Task Force for their analysis and commentary with regard to whether the information or occurrences contained within the submissions, if true, were in addition to submissions that were appropriate for inclusion in curricula or presentation in a classroom. In addition to submissions that were received and processed by the Task Force, other sources of information were added to this report because they are relevant to answering the question of whether attempted indoctrination, coercive teaching methods, or inappropriate lesson content are problems that exist within the North Carolina public education system.

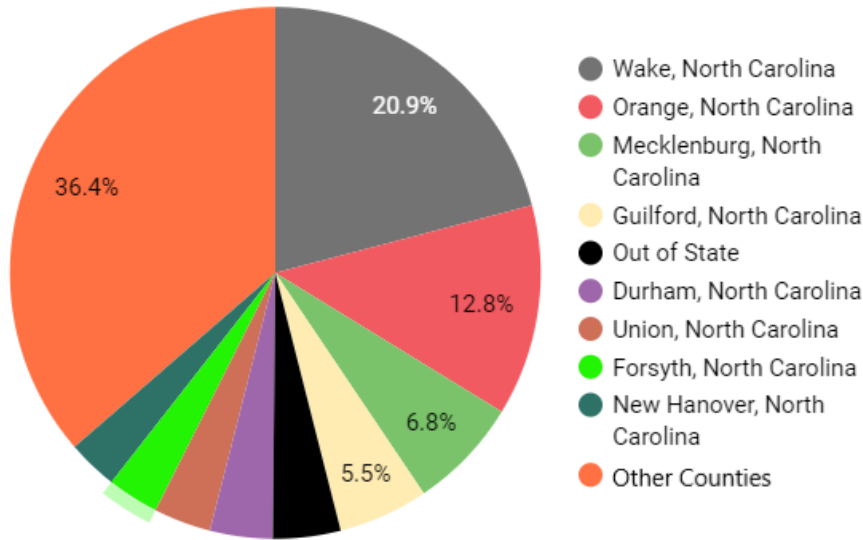


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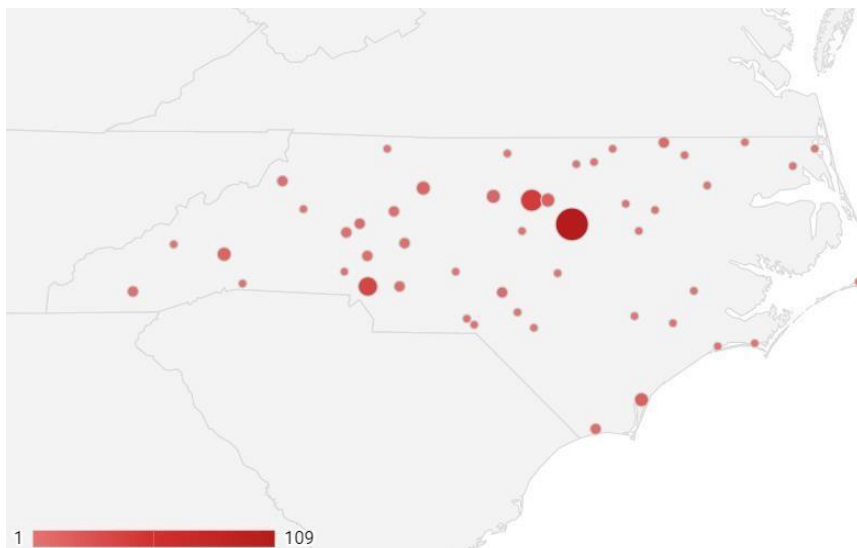
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Statistics of Submissions

Breakdown of submissions by county:



Submissions by geographic location:



The geographic breakdown of this F.A.C.T.S. investigation depicts reports of indoctrination in every region of North Carolina. As shown above, there is no specific statistical pattern of indoctrination across the state between metropolitan and rural areas. Although there seems to be a concentration in more of the urban areas.



Findings

The F.A.C.T.S. Task Force received and processed over 500 submissions from every region of North Carolina. The Office of the Lieutenant Governor has identified six overarching themes:

- 1. Fear of Retaliation
2. The Sexualization of Kids
3. Critical Race Theory (CRT)
4. White Shaming
5. Biased News Media and/or Lesson Plans
6. Shaming of Certain Political Beliefs

This report describes each of these themes and provides examples from the submissions that were received. Excerpts from submissions are given as well as a reference to the submission number from which they originate. These numbers can be found at the end of the excerpt and are in bold font.

- 1. Fear of Retaliation: Teachers, parents, and students across the state are afraid to report indoctrination, or speak up in their communities, out of fear they will lose their jobs or face mistreatment when pushing back against indoctrination, bias, or a lack of freedom of inquiry and freedom of speech in the classroom.

Examples

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I am 5 year away from 20 years for retirement and that seems like forever right now. I will continue to do the best for my students because that is why I became a teacher but something needs to change. I have too many years in to stop but I want so much to be done. As a parent and a grandmother I don't want my family attending public school now and that is really saying something because my mother was a teacher, and my sister is a teacher in public school. I don't trust the values being taught all because of the political views. It was fine in our county to talk about Biden but not for anyone else. I never talk politics anyway but it was very evident who was allowed to speak and who were silenced.

I pray you can do something to fix what is going on so I can continue to believe in what I do. Please keep my letter private because I don't want to lose my job so I can still get my retirement but I couldn't just sit back and act like what is happening is okay. 435

Dear Lt. Governor Robinson,

I am a NC public school teacher. I am politically conservative and I want to thank you for addressing the issue of leftist indoctrination in the public schools. While there are many dedicated teachers who are committed to providing high-quality, bias-free education to children, the leftist political activism in our school system is real. Many of us are too afraid to lose our careers and reputations by speaking up against it. 279



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Public education has become a liberal minded dumping ground vs an educational institution that will prepare students with the necessary skills to attend college or enter the workforce. Anyone who speaks up is afraid they will be "canceled" or "terminated" because they have a different opinion. This is not the work environment we should be exposed to or the environment our students should be presented with when they enter the classroom. **197**

As a parent this makes me upset, as an educator this is infuriating. ... I would also like my name NOT to be shared, as I have 9 years left in education. I also would love to find a way to support your efforts or work with you. I love your mission, and I'm an advocate for educating our students with facts, without bias, or subjective intent. **125**

Our teacher of the year at school has a BLM decoration on her door at school with a big fist. Today, the same teacher posted on social media a picture of herself in a t shirt that says "Blue lives murder." However, I am not allowed to wear any political apparel supporting Republicans. Please contact me if you have any questions. I have pictures and records of everything. Please do not post my identity. I'd lose my job. **281**

She didn't want her parents to call the school for fear of being targeted. I am also a teacher in the Rockingham County School system and feel as if I speak up it may cause trouble for me as well. So, I do not want my name shared. **94**

I am a School Counselor at a middle school so please keep this as confidential as possible. I am very concerned about the security of my job. ... I have taken no steps to resolve this problem. Mostly because I am very concerned that I would get fired for my personal beliefs if they were known. On the other hand, I know something has to be done, because I'm not sure my beliefs, morals, and conscience can continue to be compromised. **327**

I definitely have some fear in disclosing this information, and would appreciate your discretion. However, I believe it is wrong for schools to pressure teachers in this way, and schools should NEVER work against or deceive parents about what goes on in the classroom. **279**

I am a retired teacher and contacted a teacher I know in Johnston County with this email on 3/18/21 after getting her approval. I spoke to her today and she agrees that critical race theory is racism however, she feels threatened as do others teachers if they speak out on any format. They are being silenced. She is afraid to EVEN send out this email or any communications with teachers or parents. This is a huge problem in our society. **213**



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I dont want anyone knowing that i reached out to you and said anything about it as I dont want my child to have any issues in school. So please keep my name anonymous from the school if you choose to do anything with it. I waited this long because I didnt think it would do any good at all to say anything to anyone. **345**

[My son] learned quickly it was safest not to Participate in class discussions rather than risk getting risk being demeaned by the teacher (as he saw his other classmates suffer). I am so pleased to hear about this investigation. Parents and students have held their tongue for too long.
5

My son is being put through a learning unit in his activism with videos on how to become an activist with discussion and topics of climate change, gun control, racial discrimination, and gender equality. My son was even asked in a survey about what activist issues are important to him, and felt pressured to respond with the answer of racial discrimination. This is current ongoing curriculum in his ELA Class and he is afraid to speak out for fear of being penalized by his school and or teacher. **318**

Sadly I do not feel like I can go to the principal because I don't want to make life more difficult for my son because that is exactly what will happen. I would also like to say that there are many amazing teachers at Irving Park Elementary who have made our overall experience fantastic until this point. We have always been big proponents of public education but we are now pulling our kids out of the system to avoid indoctrination. It is happening. **349**

My daughter chose to stay on Mute the majority of the year. Those that agree with [the teacher's] point of view got positive attention. Those that did not, such as our daughter, who had the courage to join the conversation that day, were told in chat to "Back down", "Calm yourself", "Some are going to try to make it hard on the majority of us who want equality for all". I want my child to learn other's opinion. Most of all, I want her to form her own views. Even if they differ from mine or someone else's. She did not feel comfortable to join in most conversations before or after. I want her to talk in class, to be engaged if she chooses. To stand up for her beliefs. It's difficult enough to be ganged up on. but when the teacher engages in such behavior, it seems it's meant to silence those opinions that differ. That said, and as cowardly and hypocritical as it seems, I've yet to say anything to [the teacher] or the head of Virtual Academy. Simply because there is a possibility our daughter will suffer backlash, Since she was taught by [the teacher] in 6th grade, had her last year for 7th, and will be attending in person, the same school that [the teacher] currently teaches in. **484**



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My daughters quickly learned to just write papers (assignments) from the teacher's point of view to get an A, and that's exactly what they got. They wrote countless papers supporting the BLM movement, although they didn't support it as they are not racists nor were raised to be. But with so much focus on racism, they just played the game. While they should have been learning math, science, history etc, they were learning how to play the game to get a good grade. **195**

I am being targeted and pressured to leave the school through bad evaluation marks ("not demonstrated") without any evidence. This is because I have expressed conservative values at work. Receiving a ND mark will make you ineligible for promotion in the county. ... We were also scolded publicly, (as a staff, not by name) if we were not interested in the "racial equity" training last month. **60**

I would be more specific, but I want to make the Principle of our school aware before I do. I do have some 'backlash' concern for my child who is only a Junior in High School in Wake County. My child's freshman history class was told that if "you were white and Christian, you should be ashamed".

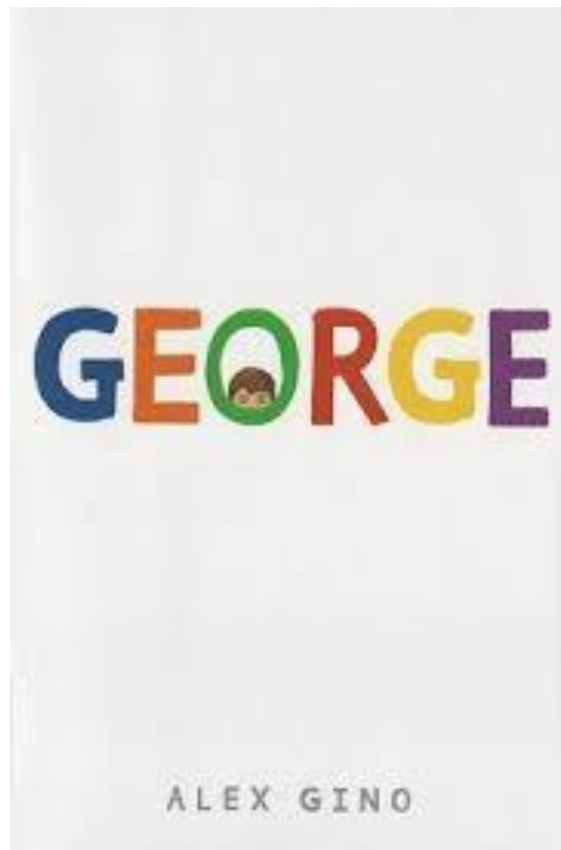
My child's junior history class was told that "it is possible that some Republicans could be good people".

Not only are the teachers indoctrinated and teaching the same indoctrination, but the curriculum in all the classes is all about race and gender. Every single book/passage reading in AP English class is about white supremacy/privilege. My child has figured out that he/she needs to answer any opinion questions the way the teachers want the questions answered, and not give an actual/honest opinion on a topic. An actual opinion that doesn't conform to the 'woke' culture would be criticized rather than thoughtfully discussed. **196**



2. **The Sexualization of Kids:** There have been numerous reports of the sexualization of kids across the state. This may involve coercing students into affirming ideas about sex and gender that their parents do not wish for them to be taught about. In some instances school administration instructed educators to lie to parents about their children and to keep issues regarding their child's sexual identity and preference hidden from the parent.

Examples



***George* by Alex Gino**

Is a children's book used in North Carolina classrooms illustrates a biological boy **in the fourth grade** who wants to be a girl. The book talks about cutting off male genitalia and hormone therapy. The submitter who shared this information said the book was included in their child's elementary school. **This book is recommended for third- to seventh-grade students.** An excerpt from the book is below:

“So, like, do you want to”—he made a gesture with two fingers like a pair of scissors—“go all the way?” George squeezed her legs together. “Maybe someday,” she said. **162**



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I am a School Counselor at a middle school so please keep this as confidential as possible. I am very concerned about the security of my job. Today in a Student Services meetings we were given a document title Orange County Schools Gender Support Plan. This plan is 5 pages long and as a School Counselor if a student wishes to transition their gender I have to fill out this plan. Moreover, I am not required to notify their parents. This plan details what bathroom they are to use, which teachers can know, identifies their preferred name and pronoun. I am also responsible for changing their preferred name and pronoun in Power School. It was stressed that I do not have to talk to the parents about these changes or plans. It's encouraged but we should call the Director of Student Services for more guidance before we contact parents. This all follows a Gender Support Protocol passed by our School Board in December that I was not aware of. While the Gender Support Plan has not been approved by the school board lawyer yet we were advised to begin using it and to begin changing names in Power School as soon as possible.

As a Christian, this practice puts me in direct conflict with my religion. As a parent, it terrifies me that a child can pursue transitioning with such liberty without the loving guidance of their parents. If my child were to pursue such a thing and exclude me from the process and the school encouraged it in this way I would feel like my parental rights had been violated. ... I have taken no steps to resolve this problem. Mostly because I am very concerned that I would get fired for my personal beliefs if they were known. On the other hand, I know something has to be done, because I'm not sure my beliefs, morals, and conscience can continue to be compromised. **327**

I want to share communication I received from the school guidance office in 2017 regarding a transgender student. I was instructed to refer to the student (born female) by an androgynous name and pronouns. However, I was told very strictly to use the child's given name and female pronouns with the parents.

You can see in the communication below, the pseudo-legal rationale provided for this mandate. I agreed to use the child's preferred name and pronouns (I believe this is only polite). However I objected to misrepresenting to the parents what I was doing in class. I was pressured to acquiesce; when I did not, the issue ultimately went up to the building administration and then to the county legal department.

In the end I was instructed to not communicate directly with the parents. I was to deliver any message for the parents to the guidance office in writing, and they relayed it to parents. At one point in the semester there was a conference involving this child's parents, counselor, and all teachers; I was not allowed to attend but gave my feedback to the counselors in writing. I definitely have some fear in disclosing this information, and would appreciate your discretion. However, I believe it is wrong for schools to pressure teachers in this way, and schools should NEVER work against or deceive parents about what goes on in the classroom. **279**



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There is a teaching tolerance magazine in my elementary school distributed to teachers who are creating lessons from this magazine. The most recent issue headlines included White Supremacy in education on the front cover and on the back cover, the headline read, QUEER AMERICA...there would be no American History if it were not for the LGBTQ.

I discussed this with my principal who said that it was not part of our curriculum. However, on the heels of this discussion, she continued to elaborate that there was now a 10 year old girl who prefers to be a boy now, and we are supposed to call her a he, him and a new first name, AND we are NOT allowed to tell her grandparents who she lives with.

I am a school nurse and appalled. I discussed that it is normal development for girls to like girls and boys to like boys up until their hormones kicked into place for adolescent and to reinforce this decision by a 10 year old is alarming and extremely disturbing that we are not to inform her guardians of this choice. **286**

In 2012, my youngest daughter was in 5th grade at a charter school in Durham. One of her male teachers told the classroom about students having two daddy's and two mommy's and how that was okay. This was around the same time NC was voting on allowing gay marriage to be legal. The teacher made it known he was voting for Obama. Political opinions of teachers and administration should not be allowed in the classroom at all, much less when children are 10 years old! **195**



3. **Critical Race Theory (CRT):** A website, *Learning for Justice Club*, provides NC teachers with over 6,000 CRT resources which find their way into the school system but are not state-supported or state-approved resources. In American society, proponents of Critical Race Theory tend to assert that American society, including the government and institutions, exist to advantage white people and disadvantage people of color. Proponents often view society as two distinct groups: The oppressed and the oppressors.

Examples

As a high school teacher, a parent of grown children and a grandmother of two, I am extremely concerned about the direction education is going. I can no longer be a caring teacher of all children, no matter the color of the skin. I have to listen to training that tells me I am a racist when I am not. ... We now have a black History course which is great but in a meeting had to listen to the teacher tell us his class was the only class the students felt safe in. That was an insult to all of us because we are all loving teachers. We don't do this for the money. I think of each child as our future. ... I know this has been a tough year for all of us but I have never been a racist and am insulted when I am treated like I am. It is the narrative present in this country right now and I get that. I love you and your message. I like that you are concerned about what is going on in schools because I am too. I have watched it change over the years. I am concerned about the future leaders of our country because they think this is who we are as humans. ... I want to be a teacher and worry about how best to educate a child. Life for a child is confusing enough. We as teachers now have to watch everything we say and everything we do worried that someone will perceive us wrong. I had no idea that saying "Y'all" is racist. I am on the Care and Equity team for SIT team and just found that out. I am born and raised in N.C. and that was born in my vocabulary. I am not the same teacher now. I don't talk to them like I use to because I am fearful. All it takes is one child to take something wrong or make something up. Our word means nothing. Respect went out the window and the students know it. ... I just want to teach my class, love all my students equally even the one that drive me crazy. It has made me fearful to speak and I think of my every word. ... I am 5 year away from 20 years for retirement and that seems like forever right now. ... I will continue to do the best for my students because that is why I became a teacher but something needs to change. I have too many years in to stop but I want so much to be done. As a parent and a grandmother I don't want my family attending public school now and that is really saying something because my mother was a teacher, and my sister is a teacher in public school. I don't trust the values being taught all because of the political views. It was fine in our county to talk about Biden but not for anyone else. I never talk politics anyway but it was very evident who was allowed to speak and who were silenced. I pray you can do something to fix what is going on so I can continue to believe in what I do. Please keep my letter private because I don't want to lose my job so I can still get my retirement but I couldn't just sit back and act like what is happening is okay. **435**



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I am writing to report that CMS has all high school students participating in "social justice" lessons on Thursdays in the advisory period (homeroom). The lessons are prepared by CMS staff and have included lessons on white privilege, racism, BLM, LGBTQ+, and many more that fit the liberal agenda. When a staff person has complained that they are uncomfortable teaching these topics we are told that they will help us prepare and be more comfortable, but we must deliver the lessons (even though we teach math for example). Staff at my school specifically have had to attend several PD's on white privilege and racism. On top of that, all of the lessons for homeroom for Black History Month and women's history month have all included people who are Democrats and NO conservatives. Why could we not celebrate the first Lieutenant-Governor who was an African American? **282**

My name is ... and I am in my 14th year of teaching high school ... classes. [F]aculty and staff are required to attend professional development related to "equity" and "microaggression" as it relates to race, gender and other areas. They define microaggression as "The everyday slights, indignities, put downs and insults that people of color, women, LGBT populations or those who are marginalized experiences in their day-to-day interactions with people." As a staff, we are being told we are unintentionally racist based on the color of our skin (white because we have racial bias we are "unaware" of). We are given examples of microaggressions such as a statement "I believe everyone can succeed in today's society if they work hard and the most qualified people should get the job" translates to "white people believe people of color are lazy and don't work hard." ... These presentations are making their way into the classroom as faculty and staff are promoting their own political beliefs and opinions onto their students. **197**

In December 2019 and the months leading up to that time, I became aware of a situation involving the teacher in my son's 7th Grade Social Studies class at Mount Holly Middle School. After speaking with my son after he became visibly upset, I learned that his teacher was promoting anti-religious, anti-law enforcement, sexual orientation and anti-American assignments and commentary in the classroom. After reviewing assignment boards and actual assignments which revealed what my son said to be true, I contacted the teacher and met with her to determine if my son could be transferred to another class. After this meeting, a meeting was scheduled with the school's principal and again I asked for my son to be removed from this class. Again my request was denied and with no success in dealing with the school's principal, I contacted several school board members and the superintendent's office. I also notified the school that my son would not be back in this particular class and for a week in December of 2019, I picked him up everyday at 11:30 a.m. After which a meeting was finally set up with the Director of Secondary Education in the principal's office at Mount Holly Middle School....



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During this meeting I presented the facts that I had gathered concerning the teacher and the assignments along with disturbing social media posts she had posted concerning race and law enforcement, which was a violation of the school board's social media policy, and was told those issues with the teacher were a personnel issue and would be dealt with internally. When I asked about the assignments she was issuing as part of her class I was told that it was part of a state mandated

"Social Injustice" curriculum and so I asked for a copy of that curriculum. I was told it could be found on the State Education Department website but no link existed. ... As a parent and law enforcement officer of over 25 years, it appalls and sickens me that a public school classroom of 7th grade students would be subject to such nonsense as they are a captive audience and the sole purpose for these assignments and activity was indoctrination of young minds. Plain and simple. As a child of a law enforcement officer, it placed my son in a detrimental position and the really sad part is that it took me raising hell to get him moved from that toxic environment! **424**

My son's 6th grade English class was working on vocabulary today. All of the words my child was learning were critical race theory "buzz" words such as: bias, discrimination, equity, inequity, racist, etc. The examples for which he had to select the corresponding word were focused entirely on painting white people as the bad people who perpetuate these things. ... This is not the first incident; it seems to me every time I listen in to his English class they are covering some topic of social justice ideology and very little learning grammar and composition. I have reached out to [the teacher] before with my concerns and the only response I received from her was that she's sorry if any of the material made me uncomfortable but it's the approved curriculum. **305**

This is the mission statement of Hairston Middle School in Greensboro. It's visible on their homepage.

Mission

At Hairston Middle School our mission is to unify families and members of the community to destroy ALL barriers and systems of oppression by utilizing anti-racist teaching along with cultural responsiveness so that student voice is amplified through international mindedness as we prepare social justice agents of change. **283**

My high school senior is being subjected to indoctrination according to a political agenda or ideology, specifically today in her sociology class. This link is a power point presentation they were taught today on "Inequality of race and ethnicity"

https://docs.google.com/presentation/d/1a7mNhZdLgmrUSglGxQSzEugnp0ZM1Q_... There was also a slide teaching about "Color blind racism", basically why it is actually white privilege and racism. I have a photo of that slide but don't see how to attach it. **235**



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On Monday, 01 February, the counselor for Tucker Creek Middle School in Havelock, NC sent an email to all school staff containing links to Black Lives Matter, Inc curriculum as part of “celebrate BLM week”. In the email, the counselor ... explicitly encourages staff/teachers to utilize and implement the BLM, Inc curriculum resources in their classrooms.

I personally called ... the school, called [a] Craven County Commissioner, and [the] Tucker Creek Principle.... All three uniformly stated it was an innocent mistake, an email forwarded without full investigation, and the counselor had over stepped her bounds; that it the extent of action taken. Multiple teachers within the school submitted complaints about the counselors actions and grievances with the material. **166**

The straw that broke the camel's back for us was when a white male teacher made his class of 20 students (including my daughter) play the 'privilege game'. I'm sure you're familiar with how it works. All students line up horizontally and then the teacher calls out certain things and you take a step forward or backwards accordingly. For example, if you have ever been discriminated against because of your skin color, take a step back. If your parents are divorced, take a step back. By the end of the exercise, a white male was in front and a black female was in the back with everyone else in between. **195**



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4. **White Shaming:** Students who are members of racial minorities or other “identity groups” across the state have been given authority by teachers to shame white students for being ‘racist oppressors.’ This ‘white shaming’ instills in children the notion that all white people are racist, and that all racial minorities are oppressed. The F.A.C.T.S. Task Force contends that utilizing the classroom as a place to employ race as a metric for determining the moral character of others is discriminatory, and such an activity is not the role or responsibility of the public school system or appropriate for the classroom environment. This ‘white shaming’ promotes that an individual should face animosity based solely on actions committed by past members of their race group, which is illegitimate.

Examples

Below is a slide from a presentation in a high school in Mecklenburg county that displays ‘color-blind racism’ which promotes ‘white shaming’ 235

Color-Blind Racism

- Privilege is often invisible to the privileged, and it can blind them to challenges faced by members of non-privileged groups.
- **Color-blind racism** is a set of beliefs (usually held by whites) that we live in a society where racial prejudice and discrimination no longer exists.
 - Implies that race should be invisible and inconsequential
- **Race consciousness:** an ideology that acknowledges race as a power social construct that shapes our individual and social experiences.
 - We must recognize the historical record of racism and the social conditions that perpetuate contemporary inequalities.

I DON'T SEE RACE.
— by a black woman

TRANSLATION:
I'm going to use my piece of privilege to refute and deny the sufferings of those who do not have white privilege while at the same time erasing their personal and cultural history.



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My child's freshman history class was told that if "you were white and Christian, you should be ashamed". **196**

I am a 7th and 8th grade Language Arts and Social Studies teacher in Caldwell County, NC. ... Another program we use supporting the left's narrative is Wit & Wisdom. In my curriculum so far there was a poem by Tupac, a poem with the line "Southern whites humiliate Southern blacks", and many other such things. Do we need to teach about slavery and segregation? Absolutely. But do we need to make white students feel guilty or shameful about being white? **117**

An Oberlin Middle School 8th Grade ELA teacher was ranting today about Dr. Seuss not being a "lover of the chocolate [skin color], the current teaching of history being a "whitewashing" of the truth, and the treatment of slaves was far worse than that of the Jews during the Holocaust, Making that point by telling a story about an old chair that was found by the re-upholsterer to be stuffed with hair from slaves(and maybe even their bones!) removed by shaving or possibly by killing, She went on to point out that the family was rich and white and wished to proceed with the chair restoration. This was witnessed by a class of 8th grade students and their Student Teacher. Ms. Thomas has flown her Black Lives Matter flag and worn her BLM-printed clothing throughout the semester and is ongoing. **74**

The media center in Community School of Davidson high school has a BLM flag hanging, "project 1619" advertised on the board and political/controversial stickers decorating the teachers' podium. My son in 8th grade said that he is made to feel guilty for being white while discussing civil liberties and BLM in class I can provide pictures if there is a way to attach. **467**

My child says the overall take away from the class was that "right wing, white males are bad". ... This was not the only class my child has heard this point of view in. As such we have pulled my high school junior and as well as my other children and are now homeschooling and are enrolled in private schools. **267**



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My 8th grade daughter's dance teacher ... at Holly Grove Middle school has been incorporating lessons on racism into every genre of dance that she has been teaching since the beginning of the semester. If it were a couple of assignments it would be perfectly fine, but she is spending so much time reaching about racism in dance that she is not able to teach the fundamentals. A recent example of this is an assignment from May 19. She had her students view a YouTube video titled "Blackface: A cultural history of a racist art form"

(<https://www.youtube.com/watch?v=pqID-eZm1ck&t=18s>) and asked the students to explain how "blackface" is disrespectful and other reflective questions. The video depicts Gene Kelly, Fred Astaire and Judy Garland performing with blackface. These are deceased dance legends who are being depicted in a terrible light. One professor in the video says that "blackface" represents white people who are afraid of black groups and mobs rising up and taking power. He also says at the end of the video that essentially most of us are racist. That statement is an unhealthy and dangerous way to educate our students. **451**

... [The teacher] used his Climb Time to have the students discuss why our paper currency only had while male slave owners on it. My son came and got me so I could hear the conversation. [The teacher] repeatedly commented with a derogatory tone about how while male slave owners should not be representing our country. I contacted the schools principal at this point because I had actually heard what I believe is indoctrination of an extreme left opinion. The principal agreed [the teacher] had crossed a line and was going to talk with him. I am unsure if that conversation ever happened. **107**

~ Students said she was very nice but they felt ganged up on as she spoke of racial things and the black students would get empowered while the white felt intimidated.

~ Students said that if they do not conform to her teachings they would not pass and were afraid of the kids in class that agreed with her.

~ Students were asked to play a game where they were put in different rows in the room and asked to try and make a basket. Saying that some have it easier than others and it's not fair to have those in the back have to do the same as the front... Used examples of black vs white and male vs female. Concluding that black's and females have it harder and are less likely to succeed. **92**



5. **Biased News Media and/or Lesson Plans:** Students across the state are being assigned to conduct independent research from biased news outlets and are graded on their evaluation of this media. Many instructors mandate which news outlets students must view, and, in some instances, teachers require the utilization of a single, partisan news outlet. By making educators and students use a sole media outlet, educators and students can indirectly compel others to agree, and/or exclude contrary beliefs or opinions from the discussion. Additionally, some educators are implementing lessons that have a clear ideological bias and in some cases are requiring students to affirm these ideologies regardless of what they believe.

G z c o r n g s

I am a 7th and 8th grade Language Arts and Social Studies teacher in Caldwell County, NC. Many of the programs we use (which do have some good components to them) have an underlying leftist agenda. Almost daily I see something that is indoctrinating our students. For example, in Flocabulary, almost every "Week in Rap" promotes either the Democratic Party, BLM, or LGBTQ. Newsela definitely takes a leftist approach to the "news" as they just put out an article on the Grammy Awards telling some of the artists' agendas, like fighting against police brutality and basically pushing the "woke" culture. ... I am scared for our students and how they are being brainwashed, day by day, bit by bit. My goal as a teacher is not to push them toward one side or the other, but to teach them to find the facts and think for themselves! 117

Based on the issues with Dr. Seuss books (I believe 3), it has come to our attention that as a county we have been told we cannot celebrate Dr. Seuss week as a theme for Read Across America. As an educator in a public K-2 school, it is one of the best weeks out of the year. Students dress up as characters from their favorite Dr. Seuss book or movie, they get to wear their Wacky socks for Wacky Wednesday, learn all about opposites and rhymes, as well as read and hear many stories written by Dr. Seuss. It is said that because of a few parents complaining, schools are not allowed to have Dr. Seuss week anymore, media coordinators can choose to take the books off the shelves in the library, and if parents call and complain about the recent Dr. Seuss week we had we are to apologize for hurting their feelings and offending them. As a parent this makes me upset, as an educator this is infuriating. ... I would also like my name NOT to be shared, as I have 9 years left in education. I also would love to find a way to support your efforts or work with you. I love your mission, and I'm an advocate for educating our students with facts, without bias, or subjective intent. 125

~ Students said she was very nice but they felt ganged up on as she spoke of racial things and the black students would get empowered while the white felt intimidated.

~ Students said that if they do not conform to her teachings they would not pass and were afraid of the kids in class that agreed with her.

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I am a 7th and 8th grade Language Arts and Social Studies teacher in Caldwell County, NC. Many of the programs we use (which do have some good components to them) have an underlying leftist agenda. Almost daily I see something that is indoctrinating our students. For example, in Flocabulary, almost every "Week in Rap" promotes either the Democratic Party, BLM, or LGBTQ. Newsela definitely takes a leftist approach to the "news" as they just put out an article on the Grammy Awards telling some of the artists' agendas, like fighting against police brutality and basically pushing the "woke" culture. ... I am scared for our students and how they are being brainwashed, day by day, bit by bit. My goal as a teacher is not to push them toward one side or the other, but to teach them to find the facts and think for themselves! **117**

My son is a 5th grade student at Chantilly Montessori Elementary, a magnet in the Charlotte-Mecklenburg School District. His teacher refers to the students as "my comrades" and "my little activists." I've heard her discuss the current political climate often. For example, in discussing the January 6 Capitol incident, she told the students, "Trump promoted violence." She's openly supportive of BLM (wearing stickers on her shoes) and the LGBTQ community. She discusses the LGBTQ struggle with the class and has suggested that the students can make a difference in the world by helping with this. These are ongoing / daily issues. I'd like to know what the Charlotte-Mecklenburg School District policy is on discussing the current political climate and a teacher's personal beliefs. **97**

My son is being put through a learning unit in his activism with videos on how to become an activist with discussion and topics of climate change, gun control, racial discrimination, and gender equality. My son was even asked in a survey about what activist issues are important to him, and felt pressured to respond with the answer of racial discrimination. This is current ongoing curriculum in his ELA Class and he is afraid to speak out for fear of being penalized by his school and or teacher. **318**

I would also like it known that all 3 of my children have/had to watch CNN news daily/weekly. CNN is a very biased and not trustworthy. MANY times I have had to correct things (half truths or outright lies) they had watched and believed. Why CNN only in all these Wake County schools? Is it only Wake County? At the same time, my kids do not know how to sign their name in cursive and have trouble in even the simplest multiplication/division problems. I absolutely know all student abilities vary, but when they are in high school and do not how to have a legitimate, authentic signature but can tell me what was shown on CNN, I feel there is a problem. **8**

Last semester my daughter who is a senior at South Brunswick High School was asked several times in her English 4 class to report on CNN articles about different political topics such as mask wearing, vaccinations, covid 19, antifa, and anti Trump articles. It was a never ending.....



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battle. Her teacher at the time continued to correct her stance on the articles which were against our beliefs which led the teacher to accusing her of being a conservative. It was the most difficult time watching her struggle to stand her ground. She learned nothing in English! Her last high school english class and she wasn't taught anything. No resume writing, grammar, punctuation or college papers . I contacted her teacher several times. The response was she is old enough to handle it. Maybe but I am her mother and I will always fight for her. My daughter was not the only one in class being singled out. **25**

I do not believe it is right for a progressive left leaning teacher to be so openly vocal about his personal beliefs. Students are instructed that their teachers are the authority and speakers of truth. Mr. Harris continues to be out of line in sharing his personal opinions and beliefs with students. Teachers should be politically and religiously ambiguous. ... It is my job to guide and share beliefs about life with my son as his parent. I do not want, nor do I need public school teachers telling or insinuating personal opinions to my 7th grader. It is not right. **107**

There are several teachers at east chapel hill high school who lecture daily a curriculum that pushes a very “progressive” liberal agenda. It is blatant and brazen indoctrination of students in the classroom and leaves no room for children who have other views. My son was upset about not standing up for the pledge of allegiance because he thought he would be singled out by his teacher. He learned quickly it was safest not to Participate in class discussions rather than risk getting risk being demeaned by the teacher (as he saw his other classmates suffer). I am so pleased to hear about this investigation. Parents and students have held their tongue for too long. **5**

My husband and I went in and spoke to the Principal, Curriculum Facilitator, Guidance Counselor and Teacher (other parents did the same on their own) The teacher acknowledged her wrongs, after we provided copies of the work and curriculum. The Curriculum Facilitator said she would help the teacher to use more round information for sources. This teacher in our opinion was brain washed into thinking her politics were right. She was not teaching out of book because they did not have them or they were not current... We explained that her job was to teach curriculum and not her politics. It is our job as parents to help educate our daughter on the politics that best fits our family values. Her job is to teach fairly about ALL the Parties. Let the student then come to their own conclusions. She admitted she was teaching how she had been taught in college. **92**

My son let me know that his teacher ... from Irving Park Elementary decided to push the BLM movement in class today, comparing it to the civil war. This same teacher also gave an assignment to do a mini-biography during Black History Month and decided to only include current liberal figures to report on. There was no option for Martin Luther King Jr or Mark Robinson (THE 1ST BLACK LIEUTENANT GOVERNOR IN NC!!! How is that not a worthy name to include considering he is from GREENSBORO???) Only options for Barak Obama, Kamala Harris, and several liberal athletes. **349**



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I am a School Counselor at a middle school so please keep this as confidential as possible. I am very concerned about the security of my job. ... In addition to the extensive Black Lives Matter In Schools materials that our teachers are being encouraged to present, they will now receive a list of weekly resources that I am responsible for sending out that should help guide discussions on gender and police brutality. We were told we needed to find more of these documents and send them out to teachers as students are currently upset about black and latinx men being killed and it would help us prepare for the fall out of the Chauvin trial. ... I have taken no steps to resolve this problem. Mostly because I am very concerned that I would get fired for my personal beliefs if they were known. On the other hand, I know something has to be done, because I'm not sure my beliefs, morals, and conscience can continue to be compromised. **327**

My son is taking "Introduction to sociology". This class is for HS students only and given to students across Buncombe county who sign up for the college credit offering. Entire class is social justice warrior (SJW) training. First assignment was a reading from Marx and to explain how the theories apply to today's society. Last quiz included a question requiring him to identify all of his white privilege. I will get a copy of the quiz and send to you. Students are required every week to publicly post their thoughts on the SJW issues onto the class message board and other students are required to read them and comment on them. **57**

My son is a 7th grade student at Valley Springs Middle School in Arden/Asheville, NC. ...[M]y son's science teacher (all year) and social studies teacher (one quarter) continually pushes an extreme left agenda.

Incidents I am aware of...

1. Inauguration Day writing assignment...students were to ponder the events of the day with a female of color being inaugurated to VP. They were to write a few sentences about their thoughts and what this means to society. My son asked for help from to help formulate what he believed and he decided to say he didn't think it should matter what are gender or race is but what someone's qualifications were. He included the famous quote from Dr. Martin Luther King about being judged by the content of his character. [The teacher] commented back essentially saying my son was wrong for thinking what he thought. **107**

Then came high school... good grief... Black Lives Matter, white privilege, and gun control were shoved down the throats of every student! My daughters quickly learned to just write papers (assignments) from the teacher's point of view to get an A, and that's exactly what they got. They wrote countless papers supporting the BLM movement, although they didn't support it as they are not racists nor were raised to be. But with so much focus on racism, they just played the game. While they should have been learning math, science, history etc, they were learning how to play the game to get a good grade. **195**



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I feel that , although nervous about speaking out, nothing will change if we all keep quiet. ... My teen's high school English teacher assigned students to pick one out of 7 NY Times videos and answer questions. 6 out of the 7 was about racism (being implicit, white privilege, etc) and the other was bias against women. I felt it totally inappropriate but my daughter was afraid for me to say anything because of whatever backlash may occur. I simply told her not to take part in that assignment. I nor my child should be afraid to speak up due to fear of what my child may have to face. Here is the link she was supposed to choose from.

<https://www.nytimes.com/video/who-me-biased> **8**

I was also surprised several years ago when my son came home telling me that we needed to vote for Bernie Sanders because he would be the best president according to his AG teacher at the school. He is well aware of who several of his teachers voted for and that should not have a place in elementary school. I really did not see the need to have conversations about politics with my son at his young age because they have so few years to be carefree kids but unfortunately I had to talk to my son earlier than I had hoped. Sadly I do not feel like I can go to the principal because I don't want to make life more difficult for my son because that is exactly what will happen. I would also like to say that there are many amazing teachers at Irving Park Elementary who have made our overall experience fantastic until this point. We have always been big proponents of public education but we are now pulling our kids out of the system to avoid indoctrination. It is happening. **349**

After the riots in dc [the 9th grade English teacher] agreed with students that they were caused by white [privilege]. Since then she spent two weeks discussing climate change...in a English class. She uses every day almost to discuss race and/or gender. One subject was Identity jigsaw, which covered white [privilege], gender, class [privilege]...all of these were from a liberal online source named "facing history and ourselves"... influence watch lists it as a liberal source that casts the US as one of racial injustice. She spends more of her time expressing her liberal opinions than doing actual English work. The principal blew me off stating wanting to provide and "inclusive environment"...school board member sent me to the asst superintendent who just quoted a NC ELA statute that supposedly makes it ok for her to do that.

I don't send my kids to school to have these views beat into their heads everyday. **123**

I would be more specific, but I want to make the Principle of our school aware before I do. I do have some 'backlash' concern for my child who is only a Junior in High School in Wake County. My child's freshman history class was told that if "you were white and Christian, you should be ashamed".

My child's junior history class was told that "it is possible that some Republicans could be good people".

Not only are the teachers indoctrinated and teaching the same indoctrination, but the curriculum in all the classes is all about race and gender. Every single book/passage reading in AP English class is about white supremacy/privilege. My child has figured out that he/she needs...



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to answer any opinion questions the way the teachers want the questions answered, and not give an actual/honest opinion on a topic. An actual opinion that doesn't conform to the 'woke' culture would be criticized rather than thoughtfully discussed. **196**

Our teacher of the year at school has a BLM decoration on her door at school with a big fist. Today, the same teacher posted on social media a picture of herself in a t shirt that says "Blue lives murder." However, I am not allowed to wear any political apparel supporting Republicans. Please contact me if you have any questions. I have pictures and records of everything. Please do not post my identity. I'd lose my job. **281**

Not only are the teachers indoctrinated and teaching the same indoctrination, but the curriculum in all the classes is all about race and gender. Every single book/passage reading in AP English class is about white supremacy/privilege. My child has figured out that he/she needs to answer any opinion questions the way the teachers want the questions answered, and not give an actual/honest opinion on a topic. An actual opinion that doesn't conform to the 'woke' culture would be criticized rather than thoughtfully discussed. **196**

Thank you for your action in the serious matter of indoctrination. It is beyond ridiculous and the education our children are receiving today is not education at all!

I have two daughters who are now in college. Everyone knows the classes taken on a college campus are liberal leaning... but the classes they had and assignments they received in middle school and high school had our heads spinning and having to take action with teachers and administration numerous times. We were shocked at the subject matter discussed in the classrooms! **195**

In my son's 1st grade class at Scyamore Creek Elementary, students were required to write sentences of praise for Kamala Harris in several activities over the course of February. The teacher gave them a list of sentences to choose from, including "Kamala Harris is awesome, smart, cool, or brave (choose one or more)", "Kamala Harris fought for equal rights", "Isn't it amazing that Kamala Harris is the first black female vice president?" and others. The students had to copy these sentences into their journals and recite them to the rest of the class.

They also did an activity comparing and contrasting Kamala Harris and Ruby Bridges, calling Kamala Harris a great civil rights leader and an important author.

I found it very inappropriate to force students to praise a sitting politician, and to present the teacher's own opinions as facts. **67**

My niece was given an assignment to read the book titled "The Hate U Give" by Angie Thomas at Rockingham County High School. She is in 11th grade. I did research on the book and found it highly inappropriate. It is full of vulgar language such as f***and n***** throughout. It is very biased and is anti cop. She didn't want her parents to call the school for fear of being targeted. I am also a teacher in the Rockingham County School system and feel as if I speak up it may cause trouble for me as well. So, I do not want my name shared. **94**



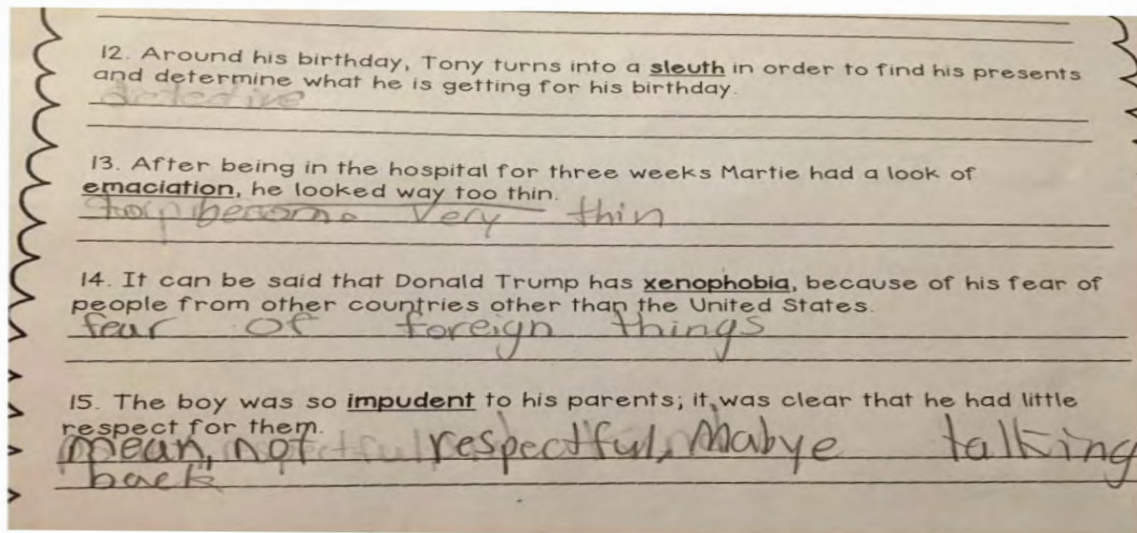
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6. **Shaming of Certain Political Beliefs:** Teachers, parents, and students across the state have reported how the political agenda in many schools is one-sided. Teachers are allowed, and even encouraged, to display BLM decorations on their doors and to promote “Blue Lives Murder,” while apparel that is pro-police is not allowed. Additionally, students are being encouraged to kneel during the National Anthem by having to write essays on the topic.

Examples

My child came home with a paper on vocabulary words to learn and one of the words was xenophobic. The teacher had definitions on one side and sentences on the other and the sentence that described xenophobia was President Trump is xenophobia. Another example was a definition of republican was that republicans don't care for people's issues and Democrats are people who care for people. Now to make this clear I told my child that both parties care about people and those definitions were wrong. I think we need to stop this problem like you said and go back to basics. 37





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Teacher made quiz question asked what type of voters vote republican and the answer was rich white men. **313**

My child's junior history class was told that "it is possible that some Republicans could be good people". **196**

My child says the overall take away from the class was that "right wing, white males are bad". ... This was not the only class my child has heard this point of view in. As such we have pulled my high school junior and as well as my other children and are now homeschooling and are enrolled in private schools. **267**

Last semester my daughter who is a senior at South Brunswick High School was asked several times in her English 4 class to report on CNN articles about different political topics such as mask wearing, vaccinations, covid 19, antifa, and anti Trump articles. It was a never ending battle. Her teacher at the time continued to correct her stance on the articles which were against our beliefs which led the teacher to accusing her of being a conservative. It was the most difficult time watching her struggle to stand her ground. **25**

Teachers told students about how they participated in BLM marches and that students should get involved. **195**

Dear Lt. Governor Robinson,

I am a NC public school teacher. I am politically conservative and I want to thank you for addressing the issue of leftist indoctrination in the public schools. While there are many dedicated teachers who are committed to providing high-quality, bias-free education to children, the leftist political activism in our school system is real. Many of us are too afraid to lose our careers and reputations by speaking up against it. **279**

My high school junior was enrolled in American History II honors via the virtual academy in the fall. This class occurred during the last presidential election and as such allowed the teacher opportunity to express his personal views and only his views which were all far left wing. For example, each student was asked whether they supported BLM or not. They had to respond and it was made very clear by previous comments by the teacher that to not support BLM was to be on the wrong side. He also made numerous anti Trump comments as well as disparaged past presidents like Reagan and Bush as well. The teacher was also pro socialism and pushed socialist ideology. For example he told the students that "the only reason your parents don't like socialism is because all they think of are the bad parts of communism". This teacher also made his pro abortion views widely known. **267**



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My son is a 5th grade student at Chantilly Montessori Elementary, a magnet in the Charlotte-Mecklenburg School District. His teacher refers to the students as "my comrades" and "my little activists." I've heard her discuss the current political climate often. For example, in discussing the January 6 Capitol incident, she told the students, "Trump promoted violence." She's openly supportive of BLM (wearing stickers on her shoes) and the LGBTQ community. She discusses the LGBTQ struggle with the class and has suggested that the students can make a difference in the world by helping with this. These are ongoing / daily issues. I'd like to know what the Charlotte-Mecklenburg School District policy is on discussing the current political climate and a teacher's personal beliefs. **97**

In 2012, my youngest daughter was in 5th grade at a charter school in Durham. One of her male teachers told the classroom about students having two daddy's and two mommy's and how that was okay. This was around the same time NC was voting on allowing gay marriage to be legal. The teacher made it known he was voting for Obama. Political opinions of teachers and administration should not be allowed in the classroom at all, much less when children are 10 years old! **195**

Glossary

This glossary consists of key terms for understanding the purposeful indoctrination in North Carolina public schools. Metropolitan counties like Wake and Durham counties have used numerous terms to “educate” students across the state. Below is a glossary consisting of the terminology that is either currently in use or has been suggested for use in Durham Public Schools. These definitions come from two separate documents: BLM in Schools that was used by DPS (Durham Public Schools) and a report from the Durham County Equity Task Force which has policy implications for DPS.

Anti-racist: An anti-racist is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression or ideas that racial groups are equals and do not need developing and supporting policies that reduce racial inequity. (Source: Ibram X Kendi, How to be an Antiracist, Random House, 2019)

Critical Race Theory: CRT according to UNC-Ej cr grlJ knlJ kxqt { "F gr ctvo gpv<öUej qrcrn{ " hco gy qtnlj cvf guetkduj] qy 'tceg."ercuu."i gpf gt."cpf "ugz wcrk{ "qti cpl g'Co gtlecp"hg.ö"Uqwtg< ABC11)

Environmental justice: Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income, with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. This goal will be achieved when everyone enjoys the same degree of protection from environmental and health hazards, and equal access to the decision-making process to have a healthy environment in which to live, learn, and work. (Source: The US Environmental Protection Agency)

Freedom of Information Act: The basic function of the Freedom of Information Act is to ensure informed citizens, vital to the functioning of a democratic society. (Source: FOIA.gov - Freedom of Information Act)

Gentrification: Gentrification is a general term for the arrival of wealthier, mostly white, people in an existing urban, mostly BIPOC, district that has experienced years of divestment, a related increase in rents and property values, and changes in the district's character and culture, often leading to the displacement of poor communities by wealthier outsiders. There is intentionality to create neighborhoods that are low-property value and there is intentionality in the revitalization of these neighborhoods so that white "wealthy" people move in. (Source: RETF, PBS)

Intersectionality: 1- Gzr qukpi "lpggou_o wnk rg'kf gpvkgu'ecp"j gr 'erctkh{ "vj g'y c{ u'kp'y j lej "c" person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

2- Per Kimberlé Williams Crenshaw, "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia ô seeing that the overlapping vulnerabilities created by these systems create specific kinds of challenges. (Note: lived experiences that intersect are also sources of celebration. Thus, "overlapping vulnerabilities" can be tghtco gf "cpf "qvj gty kug"gzr gtlgpegf "cu'ur cegu'qh'tkwo r j 0"ôkvtugevqpcrk{ "324.ö"vj gp.'ku'v'uc{ that these distinct problems create challenges for movements that are only organized around these r tqdngo u'cu'ugr etcv'g"cpf "kpf kxf wcrUq.'y j gp'tcekn'lwukleg"fggupø'j cxg"c"etkks wg"qh'r cvtketej {"cpf homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in qwt"eqo o wpkkgu'ctgpø'dgkpi "ugt xgf "d{ "uqekn'lwukleg"htco gu'dgecwug'vj g{ "f qpø'cf f tguu'vj g r ctvewrt'y c{ u'vj cv'vj g{ øg"gzr gtlgpekpj "f kuetko kpcvqpø"Uources: Intergroup Resources and Kimberlé Williams Crenshaw)

Jury Commission: The Jury Commission is responsible for the compilation of jury lists and the selection of jurors for the courts. (Source: Durham County Website)

LGBTQIA+: Acronym for Lesbian, Gay, Bisexual, Transgender, Queer, Intersex and Asexual communities (Source: <https://lgbtqia.ucdavis.edu/educated/glossary>)

Marginalized: To relegate to an unimportant or powerless position within a society or group (Source: Webster Dictionary)

MOU: Memoranda of understanding (MOUs) that explicitly articulates the role of law enforcement and school resource officers in schools. (Source: US Department of Education and US Department of Justice)

Opportunity gap: ôQr r qt wpkv{ "i cr ö'f gucrises how the conditions and obstacles that students face throughout their educational careers is due to an inequitable system that is not providing the

qr r qt w p k g u ' h q t ' c m ' n k f u ' v ' j t k x g ' c p f ' u w e e g g f 0 V j k u ' v g t o ' k u ' w u g f ' k p ' r n e g ' q h ' o c e j k e x g o g p v i c r o o ' (Source: WBUR, Teach for America)

Public History: Previously called Applied History, Public History is the discipline of putting history to work, or allowing history to be accessible for public consumption, specifically and especially outside of academia. (Nqqugn{ 'kpur k gf 'd{ 'j g'P cvkqpcnEqwpekn'qp'Rwdike'J kuvt {øi' definition of the term)

Public/private partnerships: involve collaboration between a government agency and a private-sector company that can be used to finance, build, and operate projects, such as public transportation networks, parks, and convention centers.

Qualitative data: Non-numerical data that includes a wide range of types of data collection and recording, e.g., survey; interview; focus group; oral history; life history; ethnography; observation, etc. Qualitative data sources include oral (e.g., speaking; American Sign Language); and other forms of communication (e.g., art; music; writing). (Source: RETF)

Race: While race is not a biological factor, it carries cultural significance to those who identify accordingly. Experiences of what we call race in America differ widely. Race as a term and its significance differ markedly across cultures. The term "race" in this report refers to a U.S. construction of the term, its history, and its use, understanding that it changes over time. (RETF)

Racism: Racism = race prejudice + social and institutional power. Racism = a system of advantage based on race. Racism = a system of oppression based on race. Racism = a white supremacy system. Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices. Also note: The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor. (Source: Dismantling Racism Works web workbook)

Racial Equity: The RETF defines racial equity as working in community with the goal to create a ekv{ 'k'p'y j lej 'qwt'tgukf gpw)'g zr g t k p e g u ' c p f ' q w e q o g u ' y k j ' F w t j c o ø ' r q i k l e c n ' g e q p q o k e . ' u q e k n ' and cultural institutions are no longer predicted by race. Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities (i.e. white supremacy) not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce

differential outcomes by race or fail to eliminate them. (Source: Center for Assessment and Policy Development)

Racial inequity: Racial inequity is when two or more racial groups are not standing on approximately equal footing, and specifically for our purposes we are interested in the inequities between white people and BIPOC. Such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to healthcare, etc. (Source: Ibram X Kendi, How to be an Antiracist, Random House, 2019)

Racial wealth gap: The wealth gap measures the difference between the median wealth of blacks versus the median wealth of whites. (Source: The Racial Wealth Gap: Asset Types Held by Race)

Racist: One who is supporting a racist policy through their actions or interaction or expressing a racist idea. (Source: Ibram X Kendi, How to be an Antiracist, Random House, 2019)

Receipts: The ability to prove or validate an actual event took place. Holding someone accountable with a demand for evidence. (Source: <https://www.eonline.com/news/789906/theoral-history-of-memes-where-did-quot-show-me-the-receipts-quot-come-from>)

Restorative Justice: Restorative Justice is a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed. (Source: The Movement for Black Lives)

Structural Racism: The normalization and legitimization of an array of dynamics ó historical, cultural, institutional, and interpersonal ó that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused, and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism ó all other forms of racism emerge from structural racism. a. For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and racism, lower rates of health care coverage, access and quality of care and systematic refusal by the nation to fix these

things. (Source: Structural Racism for the Race and Public Policy Conference, Keith Lawrence, Aspen Institute on Community Change and Terry Keleher, Applied Research Center. Flipping the Script: White Privilege and Community Building. Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.)

Under-served community: Community with inadequate access to necessary services (Source: RETF)

Whiteness: 1. Whiteness: those often-unstated beliefs, behaviors, norms, principles, policies, and structures that embody all our systems and are designed to serve the needs and goals of white people by oppressing people of color. 2. The term white, referring to people, was created by Virginia slave owners and colonial rules in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers *guvcdrukj gf 'y j kgpguu'cu'c'rgi cñ'eqpegr v'chngt 'Dceqpø'Tgdgnkqn* in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class based on skin color and continental origin. The creation of *÷y j kgpguuø'o gcpvñ kxng* privileges to some, while denying them to others with the justification of biological and social inferiority. Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness formed within it (Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone). Whiteness is dynamic, relational, and operating always and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people. (Source: Race: The Power of an Illusion, PBS; White Fragility, Robin DiAngelo, RETF)

White nationalism: White nationalist groups support white supremacist or white separatist ideologies, often focusing on believing that white people are superior to nonwhite people. Groups like the Ku Klux Klan, neo-Confederate, neo-Nazi, racist skinhead, and Christian Identity could be described as white nationalist. (Source: Southern Poverty Law Center)

White privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

Structural White Privilege: A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes

powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels. The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal, and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them. · Interpersonal

White Privilege: Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

White Privilege (Cultural): A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.

White Privilege (Institutional): Policies, practices, and behaviors of institutions -- such as schools, banks, non-profits, or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color. While racism provides systemic advantages to white people, it does not provide all white people with full, unlimited access to this advantage. Statistically we know that many white people lack access to health care, quality education, home ownership, legal support, and wealth building opportunities. The reasons for this disparity in white outcomes in systems that were designed to advantage white people are complex and beyond the scope of this report. (Sources: White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies. Peggy McIntosh. 1988. Transforming White Privilege: A 21st Century Leadership Capacity, CAPD, MP Associates, World Trust Educational Services, 2012, Working to Extend Anti-Racist Education (we are)).

White supremacy: The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." *Drawing from*

critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level. (Source: Dismantling Racism Works web workbook) ·

White Supremacy Culture: White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms ó a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways that are more familiar and come more naturally to those from a white, western tradition ó of thinking, behaving, deciding, and knowing, while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so... 1. White supremacy culture is an artificial, historically constructed culture which expresses, justifies, and binds together the United States white supremacy system. It is the glue that binds together white-controlled institutions into systems and white controlled systems into the global white supremacy system. (Sources: "Paying Attention to White Culture and Privilege: A Missing Link to Advancing Racial Equity," by Gita Gulati-Partee and Maggie Potapchuk, The Foundation Review, Vol. 6: Issue 1 (2014). Sharon Martinas and the Challenging White Supremacy Workshop)

Local Education Administrations (L.E.A.) Statistics: Counties, Results, and Population Attendance

The *Local Education Administrations (L.E.A.)* section of this report focuses on county statistics and specific indoctrination techniques. The following statistics are displayed using maps and population attendance to various school board meetings in counties across the state of North Carolina.

Introduction

What is going on in Local Education Administrations statewide.?

i The F.A.C.T.S. Task Force aims to identify specific Local Education Administrations and their responses to indoctrination in the classroom. Many *Local Education Administration's* (LEAs) in North Carolina vary in their responses to CRT in the classroom, ranging from adopting and practicing partisan subjects to the outright explicit rejection of political indoctrination. Subsequent information displays the specific counties that have taken steps against CRT within the school system. This list is not comprehensive, and the absence of an LEA should not be interpreted to mean that the LEA has taken no action or position on CRT or indoctrination-related issues, but only that information regarding that LEA may not have been available. It should be noted that there appears to exist a systemic lack of publicly-available information regarding curricula, and some LEAs declined to provide information to the Task Force or, in some cases, to respond to inquiries at all. However, available documented evidence from various LEAs throughout the state and from the North Carolina Department of Public Instruction (DPI) provides sufficient evidence to support a concern that sanctioned impropriety and partisan politics taught as objective facts occurs statewide at every level of instruction, and that it is concerning and alarming to parents, students, and teachers.

How is the Office of Lieutenant Governor Mark Robinson responding?

i The Office of Lieutenant Governor Mark Robinson established the F.A.C.T.S. Task Force to monitor the state of educational affairs within North Carolina's classrooms and to provide a mechanism for concerned citizens to voice their disagreement without fear of retaliation against their children or themselves. The principal goal of the Task Force is to bring awareness to the issue of indoctrination taking place across the state both at the local and state level. The Office of Lieutenant Governor Mark Robinson reached out to *Local Education Administrations* across North Carolina but was successful in hearing back from approximately 20 counties. The following documents are a recorded report of counties who have taken a position either for or against indoctrination.

Statewide Actions on Indoctrination

Specifics Actions on Indoctrination Taken by County

Brunswick County Public Schools Stance (Anti-Indoctrination):

Policy Code: 7720 Employee Political Activities

The Board of Education recognizes the right of employees to participate in political affairs and otherwise exercise the rights of citizenship in a manner afforded other citizens including registering voting discussing political issues, campaigning for candidates or issues, actively participating in a political party running for or serving in public office (provided there is no law prohibiting an employee from seeking a certain political office), and participating on a committee or board which seeks to serve the welfare of the community. The Board shall not infringe upon such activities due to employment in the school district provided the activities comply with the terms of this policy.

These political activities shall not:

1. Take place during school time;
2. Involve school monies, equipment or materials; or
3. Make use of an official school position to encourage or to coerce students or other employees of the district to support in any way a political party candidate or issue.

As specified in policy 2220, Official School Spokesperson, the chairman of the Board of designee and the superintendent or the designee are the official spokesperson for the school system. Employees, when exercising their rights as citizens, should take steps to ensure that their

personal political opinions are not erroneously attributed to the school board or the school system. In addition, employees may not campaign on school premises except as provided in policy 5210, Distribution of Non-School Material.

This policy should not be construed as prohibiting the impartial study and discussion of political or other controversial issues. In the classroom setting, including the dissemination of factual information about serious problems the school system or the community may be facing because of political actions, where such teaching or information reasonably relates to the standards of the course. Both sides of the political issue shall be presented, supported by primary or balanced secondary sources, so that students are provided an opportunity to be well-informed and to be able to make their own decisions regarding political or other controversial issues. Further, this policy shall ensure that social theories of any kind (i.e. Holocaust Denial Theory, 9/11 Theory, Critical Race Theory) are not presented to students unless approved by the Brunswick County Board of Education. It is the responsibility of the Board to ensure that curricular standards are taught using well documented factual resources and not opinion or conjecture.

Legal References: GS 115C-47(18)

Cross References: Distribution of Non-School Material (policy 5210), Official School Spokesperson (policy 2220)

Adopted: June 29, 1994

Revised: February 3, 2009, July 24, 2018, June 8, 2021

Brunswick County Schools

Johnston County Public Schools Stance (Anti-Indoctrination):

As of July 13, 2021 Johnston County has passed resolutions to prevent political indoctrinations in schools. They have changed their Code of Ethics and Standards of Conduct to prevent against teachers sharing social theories in schools.

Updated Policy Code: 5100 Code of Ethics and Standards of Conduct as of July 13, 2021

Policy Code: 5100 Code of Ethics and Standards of Conduct

All school system employees hold positions of public trust; they are responsible for the education of students and also serve as examples and role models to students. Each employee is responsible for both the integrity and the consequences of his or her own actions. The highest standards of honesty, integrity, and fairness must be exhibited by each employee when engaging in any activity concerning the school system, particularly in relationships with vendors, suppliers, students, parents, the public, and other employees. Employee conduct should be such as to protect both the person's integrity and/or reputation and that of the school system. An unwavering commitment to honorable behavior by each and every employee is expected. Integrity can accommodate the inadvertent error and the honest difference of opinion; it cannot accommodate deceit or subordination of principle.

Employees shall perform their jobs in a competent and ethical manner without violating either the public trust or applicable law, policies, and regulations. ~~It is not practical or possible to enumerate all of the situations that might fall under the guidelines of this policy.~~ **Instructional staff and other school system employees will not utilize methods or materials that would create division or promote animosity among students, staff and the community. Staff shall not teach social theories, outside of NC Standards, of any kind to students unless approved by the North Carolina State Board of Education and legislated by the North Carolina General Assembly.** In addition to other policies, regulations, and approved practices that have been established covering specific areas of activity (such as purchasing), the absence of a law, policy, or regulation covering a particular situation does not relieve an employee from the responsibility to exercise the highest ethical standards at all times.

Employees shall notify the Head of Human Resources or his/her designee immediately if they are charged with or convicted of a criminal offense (including entering a plea of guilty or no contest) except for minor traffic violations.

Failure to comply with this policy will result in disciplinary action up to and including dismissal.

Legal References: [G.S. 14-234](#), [-234.1](#), [-47\(18\)](#), [-308](#)

Adopted: November 9, 1999, Amended: August 14, 2018

JOHNSTON COUNTY PUBLIC SCHOOLS

Policy Code 5100 Board Exhibit

rights and the American system of government have evolved over time.	CL.H.1.2 Compare competing narratives of the historical development of the United States and North Carolina in terms of how each depicts race, women, tribes, identity, ability, and religious groups.
	CL.H.1.3 Interpret historical and current perspectives on the evolution of individual rights in America over time, including women, tribal, racial, religious, identity, and ability.
	CL.H.1.4 Explain the impact of social movements and reform efforts on governmental change, both current and in the past.
	CL.H.1.5 Explain how the experiences and achievements of minorities and marginalized peoples have contributed to the protection of individual rights and "equality and justice for all" over time.
	CL.H.1.6 Exemplify ways individuals have demonstrated resistance and resilience to inequities, injustice, and discrimination within the American system of government over time.

Specifics Actions on Indoctrination Taken by County

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2. Involve school monies, equipment or materials; or
3. Make use of an official school position to encourage or to coerce students or other employees of the district to support in any way a political party candidate or issue.

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Legal References: GS 115C-47(18)

Cross References: Distribution of Non-School Material (policy 5210), Official School Spokesperson (policy 2220)

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Policy Code: 5100 Code of Ethics and Standards of Conduct

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Employees shall perform their jobs in a competent and ethical manner without violating either the public trust or applicable law, policies, and regulations. ~~It is not practical or possible to enumerate all of the situations that might fall under the guidelines of this policy.~~ **Instructional staff and other school system employees will not utilize methods or materials that would create division or promote animosity among students, staff and the community. Staff shall not teach social theories, outside of NC Standards, of any kind to students unless approved by the North Carolina State Board of Education and legislated by the North Carolina General Assembly.** In addition to other policies, regulations, and approved practices that have been established covering specific areas of activity (such as purchasing), the absence of a law, policy, or regulation covering a particular situation does not relieve an employee from the responsibility to exercise the highest ethical standards at all times.

Employees shall notify the Head of Human Resources or his/her designee immediately if they are charged with or convicted of a criminal offense (including entering a plea of guilty or no contest) except for minor traffic violations.

Failure to comply with this policy will result in disciplinary action up to and including dismissal.

Legal References: [G.S. 14-234](#), [-234.1](#), [-47\(18\)](#), [-308](#)

Adopted: November 9, 1999, Amended: August 14, 2018

JOHNSTON COUNTY PUBLIC SCHOOLS

Policy Code 5100 Board Exhibit



Date: July 13, 2021
Board Exhibit Number: IX.A.2

INFORMATION SHEET

**Board Meeting Agenda Item
Johnston County Board of Education**

Agenda Item: Policy Code: 5100 Code of Ethics and Standards of Conduct

Staff Liaison Present: David Pearce

Phone#:

Background Information: Policy Code 5100 was last amended on August 14, 2018. This policy outlines the codes of ethics and standards of conduct for all Johnston County Public Schools employees. The second paragraph has been amended to add: *Instructional staff and other school system employees will not utilize methods or materials that would create division or promote animosity among students, staff and the community. Staff shall not teach social theories, outside of NC Standards, of any kind to students unless approved by the North Carolina State Board of Education and legislated by the North Carolina General Assembly.*

Recommendation: The Johnston County Board of Education approve the amendment to Policy 5100 Code of Ethics and Standards of Conduct.

Fiscal Implications: (Funding Source, Budget Code ex. Capital Outlay)

Purpose:

Information /Discussion **Action** **Consent**

Reviewed by: **Finance NA** **Attorney Ken Soo**

Union County Public Schools Stance (Anti-Indoctrination):

EMPLOYEE CODE OF ETHICS AND STANDARDS OF CONDUCT 3-2(a)

Page 1 of 5

The Board believes employees are role models in the community and their personal and professional conduct is under constant scrutiny. Employee demeanor expresses both the person's integrity and/or reputation as well as that of the school system. Employees shall perform their jobs in a professional, competent, lawful and ethical manner. Expected standards include, but are not limited to:

- Agreeing that the welfare of children is the first concern of the school system.
- Complying with all school board policies and administrative guidelines, State Board of Education and Department of Public Instruction policies, rules, procedures and regulations, and federal, state and local statutes, regulations and ordinances governing public school employees.
- Understanding that appointments to positions and promotions are required to be based solely on merit. The use of pressure on school officials for appointment or promotion is unethical.
- Maintaining just, courteous, and professional relationships with students, parents, staff members and others.
- Reporting situations of which the employee is aware involving inappropriate conduct of staff with students, parents, staff members and others and complying with all district investigations.
- Utilizing efficiency in techniques and keeping abreast of the latest developments in their fields of work.
- Transacting of all official business with the properly designated authorities of the school system.
- Restraining from school usage of connections and privileges as a public forum or in connection with school instruction or other school activities to promote partisan politics, sectarian religious views, or propaganda of any kind.
- Using constructive criticism made directly to the particular school employee with the administrative authority to improve the situation, and then to the Superintendent, if necessary.
- Properly using and protecting of all school property, equipment, staff time and materials.
- Maintaining strict professional confidentiality in all school related matters.

EMPLOYEE CODE OF ETHICS AND STANDARDS OF CONDUCT 3-2(a)

Page 2 of 5

- Demonstrating conduct which exemplifies high ethical and moral standards, and which sets a good example for others.
- Soliciting or accepting any gifts, favor, reward, service or promise of reward, including a promise of future employment, in exchange for recommending, influencing or attempting to influence the award of a contract is expressly prohibited.

The absence of law, policy or regulation covering a particular situation does not relieve an employee from the responsibility to exercise the highest ethical standards at all times. Employees should avoid conduct, actions, and appearances unbecoming to an education professional, or which bring disrepute on the schools.

The Board believes that the appearance and the conduct of its employees are important. All personnel will dress in good taste, appropriately attired for the work to be done. A well-groomed professional is a positive influence on everyone.

PERSONNEL-POLITICAL ACTIVITIES

The Board recognizes the right of employees to participate in political affairs. Employment or volunteer service with the district does not preclude an individual from participating in political activities, such as registering, voting, being active members of a political party, campaigning for candidates, seeking, campaigning for, and serving in public office, attending political events, and contributing funds to partisan groups or candidates. When engaged in such activities, it should be clear that the employee is acting as an individual and in no manner represents the views of the district. These political activities must not: (1) take place during work hours or on any Board property; (2) involve district funds or materials; or (3) make use of an official school position to encourage or to coerce students, employees, or others to support or oppose a political party, candidate or issue.

A teacher, upon request to the Superintendent and Board, may be granted a leave of absence without pay for the purpose of serving in any elective office, other than the Board of Education. Employees shall not involve students in partisan political activities on school time, campaign on school time, or use school equipment or supplies while participating in partisan political affairs. The position of any personnel will not be in jeopardy due to his/her political activity as long as he/she adheres to the terms of this policy.

This policy should not be construed as prohibiting the impartial study and discussion of political or other controversial issues in the classroom setting. However, employees must be mindful of their responsibility to deliver the curriculum of the school system and may not present their personal political views to students in the classroom or when otherwise engaged in the instruction of students. Teachers will always present political and civic issues without personal bias and with reasonable effort to present all sides of issues.

UCPS employees shall not promote the following concepts:

- One race or sex is inherently superior to another race or sex.
- An individual, solely by virtue of his or her race or sex, is inherently racist, sexist, or oppressive, whether consciously or unconsciously.
- An individual should be discriminated against or receive adverse treatment solely or partly because of his or her race or sex.
- An individual's moral character is necessarily determined by his or her race or sex.
- An individual, solely by virtue of his or her race or sex, bears responsibility for actions committed in the past by other members of the same race or sex.
- Any individual, solely by virtue of his or her race or sex, should feel discomfort, guilt, anguish, or any other form of psychological distress.
- That the belief that the United States is a meritocracy is an inherently racist or sexist belief, or that the United States was created by members of a particular race or sex for the purpose of oppressing members of another race or sex.

For the purposes of this policy, "promote" shall mean any of the following:

1. Compelling students, teachers, administrators, or other school employees to affirm or profess belief in the concepts described in subsection of this policy
2. Including concepts described in the section above in curricula, reading lists, seminars, workshops, trainings, or other educational or professional settings in a manner that could reasonably give rise to the appearance of official sponsorship, approval, or endorsement.
3. Contracting with, hiring, or otherwise engaging speakers, consultants, diversity trainers, and other persons for the purpose of advocating concepts described in the above section.

PARTICIPATION IN COMMUNITY ACTIVITIES

The Board encourages participation in community activities by school personnel to fulfill civic responsibilities, to increase general public awareness of the school system and to promote a progressive community spirit. The Board shall limit or discourage participation in community activities only if such participation could cause interference with the activities of the school system or substantial interference with the employee's ability to function effectively.

Staff members are reminded that they may be viewed by the community as representatives of the school system. However, staff members will not claim to be official school system representatives unless they have been so designated by the Superintendent or the Board.

PROFESSIONAL ORGANIZATIONS

The Board encourages membership in professional organizations for improved knowledge of subject(s) and teaching techniques, growth in professional and ethical understanding, and improvement of the teaching profession. However, membership in professional organizations is matter of personal choice and shall not adversely affect employment status.

TUTORING FOR PAY

Principals and teachers will make every reasonable effort to assist students experiencing difficulties at school before recommending that parents engage a tutor.

Should individual tutoring be recommended, the Superintendent is directed to establish and disseminate to all personnel such rules as will protect both the school system and the teachers from charges of conflict of interest. Except for tutoring through a UCPS approved program, no employee may receive financial compensation for tutoring a student for whom the employee has instructional, administrative, or supervisory responsibility. When a teacher tutors a student for whom he/she does not have teaching, administrative, or supervisory responsibility, a fee may be charged for the tutoring sessions. Tutoring sessions for which a fee is charged should take place off campus and after regular teacher work hours. Permission for tutoring sessions to be held on a school campus for which a fee is charged is at the discretion of the principal.

LEGAL REF: U.S. Const., Amendment I; 5 USC § 1501 et seq.; N.C.G.S. §§ 115C-36, -46.1, -47(18), -274, -276, -278, -288, -307, -325, -527 and § 163-99, and 16 NCAC 6C.0602, 16 NCAC 6C. 0306; Boring v. Buncombe County Bd. of Educ., 136 F.3d 364 (4th Cir. 1998); Lee v. York County Sch. Div., 484 F.3d 687 (4th Cir. 2007)

CROSS REF.: 2-8 Annual Independent Audit 3-1 Staff Responsibilities 3-3 Recruitment and Selection of Personnel 3-6 Staff-Student Relations 3-7 Prohibition against Racism, Unlawful Discrimination, Harassment, and Bullying (Employees) 3-8 Job Descriptions 3-9 Personnel File 3-10 Grievance Procedure for Employees 3-12 Use of Employee Mailboxes and Bulletin Boards

3-20 Growth and Improvement Plans for Licensed Employees 3-21 Reduction in Force 3-31 Criminal Arrests and Convictions UNION COUNTY BOARD OF EDUCATION APPROVED: 3/23/93 REVISED: 8/4/98 REVISED: 6/20/06 REVISED: 3/18/08 REVISED: 5/11/10 REVISED: 3/1/11 REVISED: 1/5/16 REVIEWED BY GENERAL COUNSEL: 4/15/20 REVISED: 6/1/21

Alamance County Public Schools Stance (Neutral-Indoctrination):

A page from Southern Alamance High School yearbook that has drawn some backlash from parents.



Picture from the Alamance County where dozens showed up to speak for or against CRT



Wake County Public Schools Stance (Pro-Indoctrination):

Image: found in CTR-based teacher training, naming the slogan for a past president as “overt white supremacy,” grouped alongside other items such as “police murdering,” “Euro-centric curriculum,” and the “denial of white privilege,” among many objectively vile and offensive items. In February 2020, Wake County Public Schools held an equity-themed seminar for teachers with one course titled “Whiteness, and Microaggression.”



Durham County Public Schools Stance (Pro-Indoctrination):

Durham Public Schools Board of Education Resolution

RESOLUTION RECOGNIZING BLACK LIVES MATTER AT SCHOOL WEEK OF ACTION 2020

WHEREAS, a national movement of teachers, parents, administrators, and scholars have come together to proclaim an annual week of action, affirmation, and solidarity, to be called “Black Lives Matter at School Week of Action;” and

WHEREAS, the annual Black Lives Matter at School Week of Action will take place during the month of February to coincide with, and augment, Black History Month; the 2020 week of action is February 3rd-7th; and

WHEREAS, schools should be places for the practice of equity, for the building of understanding, and for the active engagement of all in creating pathways to freedom and justice for all people; and

WHEREAS, the Black Lives Matter at School Week of Action is intended to highlight, uplift and affirm the rich history and contributions of the Black community; to cultivate in Black students a sense of pride, self-worth, and self-love; and to develop a widespread acknowledgement and appreciation for the contributions of black people to our community; and

WHEREAS, Black Lives Matter at School Week of Action is further intended to encourage ongoing critical reflection and courageous conversations concerning systemic racism, racial injustice, racial and ethnic bias; and to affirm the right of Black students to be treated with respect and dignity within schools and communities because when black people are liberated, we are all liberated; and

WHEREAS, the Black Lives Matter at School Week of Action may offer a variety of educational opportunities, such as workshops, panel discussions, cultural events, instructional activities, and expressions of unity; and

WHEREAS, the National Education Association endorsed the Black Lives Matter at School Week of Action at the 2018 Representative Assembly; and

WHEREAS, the North Carolina Association of Educators (NCAE) endorsed the Black Lives Matter at School Week of Action, present and future at the 2018 Representative Assembly.

WHEREAS, the Durham Association of Educators believes that we have a special responsibility to understand, and intentionally work to undermine, racism and other forms of injustice in our curricula, our

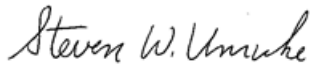
classroom cultures, and our relationships with our students, our parents, and each other because our collective future depends on it.

THEREFORE, BE IT RESOLVED that the Durham Public Schools Board of Education welcomes the participation of educators, staff, and students in community-based activities and events related to the Black Lives Matter at School Week of Action; and

NOW THEREFORE, BE IT FURTHER RESOLVED that the Durham Public Schools Board of Education encourages Principals to submit names of educators across grade levels and content areas from their building to be the Black Lives Matter Week of Action 2020 building leads to use resources that are inclusive of all of our diverse learners in order to enrich instruction on an ongoing basis throughout the entire academic year so that we can continue to build bridges and mirrors for our students, staff and community to be what to each other what we all deserve. As W.E.B. Du Bois stated, “The teachers of Black youth must believe in them. They must have faith in them and their community. They must trust them and encourage them and defend them.” Right now, that means affirming that we are committed to the emotional and physical safety of Black students by endorsing and facilitating the Black Lives Matter Week of Action 2020 in Durham Public Schools.



Mike Lee, Chairman of the Board



Steven Unruhe, Vice Chair



Natalie Beyer



Xavier Cason



Minnie Forte-Brown



Matt Sears



Bettina Umstead

Adopted and Approved 6.27.19

Report of the Durham Racial Equity Task Force: An Urgent and Loving Call to Action

Executive Summary

In a city born during Reconstruction and reared under Jim Crow, shocking inequities between white people and people of color are still evident in 21st century Durham. If we reject the notion that these disparities are normal, due to differences in capability or culture, it is imperative that we take significant strides to undo the negative legacies that haunt our local and national history. We need to be not merely anti-racist in thought, but actively and continuously anti-racist indeed.

At the request of Mayor Pro Tempore Jillian Johnson, the city of Durham formed its first racial equity task force in October 2018, and appointed 17 volunteer members from across the city of Durham.

The Durham Racial Equity Task Force (RETF) has spent the last 21 months developing trust, openness, and honest internal relationships that the work of racial equity demands and deserves. We began our first conversations about how each of us understood racial equity and came to a consensus on how we would use the term and apply this to our work as a group. From these conversations grew the development of six subcommittees to address specific areas of programming within the

city of Durham: Wealth & Economy, Criminal Legal System, Health and Environmental Justice, Housing, Education, and Public History.

We recognize the intimate interconnections of these areas and assume that we need to act simultaneously on multiple fronts. We have been able to dig deeply and feel confident in making specific policy recommendations on some issues. In other equally important areas, we have identified crucial issues that need to be addressed even as we are not yet ready to make specific proposals. We see our efforts as seeding further, ongoing work.

We entered into this work with some lived experiences and expertise in this arena. However, we were educated by the many others who helped deepen and expand our views. We have come to lean on the expertise of our community.

Our work concludes with a detailed report, which is to be presented to the Durham City Council on July 22, 2020. This report seeks to address, develop, and implement policies and actions to ensure a more equitable Durham community.

Contents

- **The Data, the Stories, the Receipts: Centering Racial Equity in Durham**
 - A narrative of Durham
 - Defining and addressing racial equity
 - The formation and scope of RETF
 - The importance of language usage
 - Task Force members
 - Tell It Like It Is: The Water We Swim in and Naming Whiteness
 - Contextual overview of our racial reality
 - Let the Record Show: Stories, Data, Transparency, and Accountability · RETF data requests: You can't fix what you don't measure.
- **Limitations of the report**
 - This Is How We Do It – Making the Vision a Reality: Our Recommendations · Introduction, recommendations, limitations, and summaries:
 - Wealth & Economy
 - Criminal Legal System
 - Health and Environmental Justice
 - Housing

- Education
- Public History
- What's In the Toolkit: Building Blocks for Racial Equity
 - Racial equity checklist and impact tool
- Not A Conclusion, but a Beginning: Reimagining, Realigning, and Sustaining an Equitable Infrastructure
 - Sustainability and the advancement of racial equity work
- Acknowledgments
- Appendices—including a glossary

Conclusion

Racial equity work in the city of Durham must be permanent, appropriately funded, and institutionally supported by the city, county, and all community stakeholders. RETF is concerned about issues of accountability and long-term sustainability in carrying out this work. Dealing with racial inequity is not the mission of one city council or one mayor. The work is ongoing and long term. Anti-racism practices and racial equity benefit all residents of Durham. We as a community should be intentional about equity in every aspect of our lived experience to dismantle systemic racism.

The Durham Racial Equity Task Force has dedicated itself to the work, putting in countless hours as we tried to both understand the scope and depth of racial inequity in our city and figure out how to overcome it. But this is the work of the whole community and not just elected officials. Our document is intended not to be read-only, but as a spur to action.

We call on you, as individuals, neighborhoods, institutions, and communities, to become active participants in the struggle to end racism. With the development and sustained implementation of racially equitable policies, we look to becoming the city we know we can be; where all residents are truly free. Finally, we thank the people from across Durham; the community members who attended meetings and provided input; local resources who shared their years of expertise and helped us in our thinking and in our own growth.

Report of the Durham Racial Equity Task Force: An Urgent and Loving Call to Action

The Data, the Stories, the Receipts: Centering Racial Equity in Durham

In a city born during Reconstruction and reared under Jim Crow, shocking inequities between white people and people of color are still evident in 21st-

century Durham. If we reject the notion that these disparities are normal, due to differences in capability or culture, it is imperative that we take significant strides to undo the negative legacies that haunt our local and national history. We need to be not merely [anti-racist](#) in thought, but actively and continuously anti-racist in deed.

Narrative is the story we tell that imbues our culture and the values we uphold. The narrative in Durham has been one that is celebratory of innovation and entrepreneurship, of racial harmony after the civil war, and as of late, a politically progressive boom town and a safe hub for burgeoning technology companies.

This narrative has gaping holes. It does little to explain the dynamics that [race](#) and power played in the creation of the narrative, and thus cannot make sense of the ongoing [racial inequities](#) we see in our midst.

In every area that can be quantified in Durham, there are vast racial disparities. White children disproportionately outperform Black and [Latin\(a\)\(o\)\(x\)](#) children in our school system but these children (and their parents) are consistently blamed for performing poorly. Black people are incarcerated at an alarmingly higher rate than whites. Historically, Black neighborhoods in Durham have systematically been ignored and neglected. Even the life expectancy in Durham is lower for Black people than for white people.

We need a narrative shift to accurately understand why disparities persist. There are important messages that have been internalized that need to be rewritten. A new story about our city's history, one that is inclusive and takes an unflinching look at all of our history, needs to be told to get at deeper truths so that new policies can be implemented for the betterment of all people in our city.

If we want to have a tale of one city, a Durham for all of us, then it is high time to seriously address problems of [racial inequity](#). Inequity negatively affects people of color most profoundly, but it undermines [community](#) life for everyone. [As numerous studies show](#), unequal societies are not only unjust, but they are also less safe, healthy, and happy, while more fearful. At the national level, too many of our political leaders see [white nationalism](#) as both an electoral strategy and an activator of a volatile base. The dangers of [racist](#) polarization are alarmingly clear. We must show that there is a better way. We need a power shift even more than we need a culture shift.

At the request of Mayor Pro Tempore Jillian Johnson, the city of Durham formed its first [racial equity](#) task force in October 2018, and appointed 17 volunteer members from across the city of Durham to constitute the Durham City Racial Equity Task Force (RETF). We have spent the last 21 months trying to rise to the challenge assigned us. Our task force is made up of residents of Durham. We are parents, grandparents, and caregivers. We are teachers and activists and business owners. Like many of you, we are invested in our city's future as a safe and

nurturing place to live, work, and play for all. The RETF members are: Emily Coward, David Dixon, Kaaren Haldeman (vice-chair), Tia Hall, Vanessa Hines, Cory Hogans, Jovonia Lewis, Jessica Luginbuhl, Howard Machtinger, Dan McKinney, Katie Mgongolwa, Jamal Moss, Ana Núñez, Elaine O'Neal (chair), Cecilia Polanco, Camryn Smith, and James Tabron.

As a volunteer task force, RETF understands we cannot undo such a deeply ingrained system of racial inequity in one fell swoop. But we insist on the urgency of beginning the work of systemic change on inter-related issues such as the [criminal legal system](#), education, housing, health and environment, wealth and economy, as well as [public history](#). To illustrate the intersection of inequities and policy considerations that underscore city, county, and school governing policies, we cite the following examples that flow from the work of our subcommittees:

- If a student's family is evicted and has to change schools, academic achievement will inevitably suffer.
- If a family is priced out of its home due to [gentrification](#) in a neighborhood, their main source of wealth will likely vanish.
- If a young person is incarcerated before given a chance to prove guilt or innocence, because they cannot make bail, they may lose a semester or more of school or even their job.
- If an SRO ([School Resource Officer](#)) has the authority to mandate a student to the criminal legal system for typical developmental childhood behaviors, research has shown that contact within the justice system leads to greater likelihood of negative life consequences, perpetuating the [school-to-prison](#) pipeline.
- If a student doesn't graduate high school or get a chance at post-secondary education, economic prospects have likely been diminished.

These examples may be obvious, but policy makers do not usually take these intimate interconnections into real consideration.

RETF's policy proposals assume therefore that we need to act simultaneously on multiple fronts. We have been able to dig deeply and feel confident in making specific policy recommendations on some issues. In other equally important areas, we have identified crucial issues that need to be addressed even as we are not yet ready to make specific proposals. We see our efforts as seeding further, ongoing work.

RETF is concerned about issues of accountability and long-term sustainability. Dealing with racial inequity is not the work of one city council or one mayor; the work is ongoing. We are gratified by the creation of the [Department of Equity and Inclusion](#) and its Racial Equity Division, as well as the hiring of

Durham's first Racial Equity Officer. Along with this, we see the need to develop consistent [community engagement](#) with the people of Durham, particularly those [marginalized](#) politically and economically. Real progress can only be made through the work of a vocal and empowered community. We made sincere efforts to reach out to the community or, more accurately, the communities, in Durham for feedback. As a volunteer group with the mission of developing policy initiatives and with limited capacity, we recognize the shortcomings of our efforts. [In February, 2020, when we presented preliminary recommendations](#) to parts of the Durham community, we consistently encountered distrust of city and county efforts to deal with issues of racial equity. Creating consistent community engagement is a difficult but necessary task if we are to have real democracy. In general, RETF believes that those closest to the pain should be closest to the power. We are calling on the city to develop more creative and sustainable strategies and structures for community engagement and empowerment.

RETF also recognizes the limited power of the city over many of these issues. State and federal government not only have more power and capacity, but also place limitations on city capacity to remedy long-term institutional inequities. We therefore both advocate policies that the city can practically undertake and others which we urge the city to advocate vigorously for at both the state and federal levels.

RETF began our work in November of 2018 with a mandate that was extended until July 2020. We are a volunteer group of people who were, for the most part, strangers. We met both as a unified group and separated into subcommittees to focus on specific areas: Wealth and Economy, Criminal Legal, Health and [Environmental Justice](#), Housing, Education, and Public History. Our work was largely developed before the COVID-19 pandemic, which has further exposed the depth of inequality in our city and nation, while adding to the urgency of anti-racist work. We have attempted to incorporate this experience into our recommendations, but we realize that our understanding remains incomplete as the pandemic and its consequences develop in real time. The pandemic does underscore how serious our problems are and the necessity to up our efforts in changing the realities of racial inequities. More on our process as a group can be seen in the Appendix: "How We Did It."

In the midst of the pandemic, tens of thousands of Americans have taken to the streets in powerful protests of the [structural racism](#) which permeates our society. RETF is gratified by and support the demonstrations by an energized public which is passionately and effectively calling for a new anti-racist direction in our society and culture. We offer this report in solidarity with this movement.

A Note about Language: Since race is a social construction, not a biological reality, its definition changes over time; as do the words that are used to identify races. Even how people self-identify is contextual and contested. What should people be called whose lineage can be traced to Mexico, Central and South America, and the Caribbean? Latinx has attained a certain popularity as it is gender neutral, but others prefer Latino/a, Hispanic, or Brown. There is, as yet no agreed upon consensus. Reflecting the recognition that there is no "one-size-fits-all" terminology to describe the complex human experiences of racial or ethnic identity, after much discussion, we found ourselves unable to settle on one set of terms for use throughout the report. Therefore, we use a variety of words to describe human groups and identities. In this case we generally use Latin(a)(o)(x), but sometimes use other terms. RETF invites a fuller discussion of this question.

RETF also adopted the convention of capitalizing Black but not white. We also sometimes use BIPOC (Black, Indigenous, People of Color) as an umbrella term when we are referring to people of color as a whole. RETF recognizes that navigating language is akin to crossing a minefield and is open to challenge on these and other linguistic choices, but we strongly believe that disagreement over language should not keep us from dealing with the lived reality of racial inequity.

We begin the rest of our report with what we call **“The Water We Swim In & Naming Whiteness”** to set the context for our work. **“Let The Record Show”** pulls together data collection needs from our subcommittees and calls for gathering relevant data from a variety of sources, especially in communities that have been historically marginalized. Before we get to our recommendations, we admit to the inevitable **limitations** of our group work. **“This is How We Do It”** is the heart of the report in which we list and explain our subcommittee recommendations, starting with Wealth and Economy. We define a rubric for developing city policies, including our recommendations, using a racial equity lens in **“What’s in the Toolkit”**. Finally we conclude with **“Re-imagining, Re-aligning, and Sustaining an Equitable Infrastructure,”** focusing on sustainability and emphasizing that our work is a starting point rather than as the final word. Also included are a Glossary of terms we have used, a list of people with whom we’ve met, and appendices.

Tell it like it is: The Water We Swim In & Naming Whiteness

Durham, we must come to terms with who we are. This may not be a comfortable process, but it can be a liberating one, especially for white people. If we are to authentically engage in anti racist work, we must name **‘whiteness’** in every system.

Where are the robes? In 1925, the Ku Klux Klan marched down Pennsylvania Avenue in Washington, DC. Approximately 40,000 klansmen marched. According to newspaper accounts:

“...at that time the Klan boasted a national dues-paying membership of nearly 5 million men and 500,000 women...”

“You had many members of the KKK who were politicians — senators, congressmen, statehouse representatives,” ... “and that only encouraged the members to appear publicly without their hoods.”

When one views pictures of [various lynchings](#), crowds of white people stood around and laughed as they collected body parts of persons that had been burned and/or lynched. [Carrying out and witnessing these atrocities demonstrates a troubling loss of humanity](#). It is especially disturbing to know that children were thereby initiated into [white supremacy](#). Some of their children and grandchildren are still living, possibly even here in Durham, NC. The individuals in those photographs have never been made publicly known. They disappeared, along with their robes, into Americana, but the mindset of not seeing the humanity of people of color continues to shape policies, our culture and our lives.

This is why we must name that our criminal legal system is working as it was designed: to protect white people by controlling people of color. We must name that our housing system is working as it was designed: to create and maintain private white land by controlling the access people of color have to such land. We must name that our economic system is working as it was designed: to build and sustain wealth for a select group of white people by ensuring that people of color and poor whites lack access to build and sustain wealth. We must name that our healthcare and biomedical systems are working as they were designed: to privilege the health of white bodies at the expense of the bodies of people of color. We must name that our education system is working as it was designed: to indoctrinate all students with the internalized belief that the white race is superior.

We have defined ‘whiteness’ as those often unstated beliefs, behaviors, norms, principles, policies, and structures that embody all of our systems and are designed to serve the needs and goals of white people by oppressing people of color. We invite all readers, especially our white readers, to resist dismantling the above paragraph because it’s not comprehensive enough, it doesn’t reflect your lived experiences, or because you can think of other reasons why these systems exist. If the above paragraph engenders discomfort in you, so be it. Sit with that. If you can think of other reasons why these systems exist, so be it. Those reasons and the ones stated above can both be true. If we are to dismantle [racism](#), we must begin to look at how our systems are designed to advantage white people rather than merely focusing on how our systems have failed people of color.

The deep divisions that are seen today are not very different from those in 1925. Most of the statistics for BIPOC, in any arena, lead to the realization that real change has not occurred. Black Americans are still enslaved, now in what is called prison, and slaves are now called inmates, felons, or defendants. In other words, the terms have changed, but the outcomes and inequities have not.

In disproportionately higher rates, Black people:

- still live in substandard housing
- still have less wealth
- are still being killed by the police.

In the COVID reality, [Black people are dying at alarmingly higher rates](#) and [Latin\(a\)\(o\)\(x\)s are dying at even higher rates in Durham, NC.](#)

It is time to recognize the stagnation of the poisoned water we all swim in and deal with the reality of the bloodshed that taints the sea.

[Many white people committed crimes against Black people](#), and they have never been held accountable. That hidden history lies within families of white Americans. If we are to clean the water, those people who wore (or wear) the robes need to be made visible. Only white America can begin the process of cleaning the water. It starts with the "Invisible Empire" being exposed again. Just like in 1925, it is time now to show faces. We must begin to clean the water by acknowledging that the water can only be cleansed if the toxic ingredients can be identified.

To name this is to engender white discomfort. White discomfort is powerful; it can lead white people to disrupt anti-racist work or to become participants in this work. We are calling on white Durhamites to embrace this discomfort and actively learn from seasoned white anti-racists how to live racially-just lives and how to do this work without causing more harm.

If we are to move forward with an ethical sense of accountability, we cannot and must not address race-based problems and harms with race-neutral solutions. Race-neutral solutions perpetuate and exacerbate the privileging of white America to the detriment of BIPOC. By not recognizing the roles white people play and the privileges white people receive from these racialized patterns and policies, white society remains complacent with blaming BIPOC for their disparate outcomes in all the arenas mentioned above. The waters will remain toxic and poisonous until there is a filtration process that boldly, honestly, and committedly eliminates racism in all of its malevolence and dishonesty.

Our history is powerful, and we will not fully understand how to address racial inequities unless we have a more authentic understanding of our historical narratives that have shaped who we are, how we think about our place in this city, and how we interpret our systemic outcomes.

That water is what we swim in today.

Let the Record Show: Stories, Data, Transparency, and Accountability

You can't fix what you don't measure.

We need a baseline of data that informs us about exactly where we stand. Some of the relevant data already exists, but is not pulled together comprehensively, or made readily available to all Durham residents by the City and County of Durham. Priority should be data collection geared to a greater understanding of the intersections of race, disability, and gender experiences and offered in graphic and other alternative forms of data presentation and dissemination.

Baseline data will also allow us to evaluate efforts to address racial inequity. Here are the kinds of data needed; these data requests are repeated and enhanced in each set of recommendations, but it may be useful to present them in one place:

- **Wealth/Economy:**

- o Racial wealth gap data
- o Businesses ownership by race, ethnicity, and gender in each community
- o Current city contracts for development
- o The racial distribution of positions in the city workforce
- o Availability of credit in Black and Latin(o)(x) communities
- o Barriers to business ownership and wealth generation for Black and Latin(a)/(o)/(x) residents

- **Criminal Legal System:**

- o Racial composition of those incarcerated in the Durham County Detention Center and their average stays.
- o Breakdown by race, gender, and ethnicity of who is arrested and for what crimes, including: misdemeanors, drug charges, traffic stops, and use of force incidents
- o Accounts of over-policing by directly impacted people
 - o A separate database, documenting police officer misconduct managed by an independent entity. Ideally, disciplinary and personnel records of law

enforcement would also be available via [Freedom of Information Act](#) requests from the public

- o Jury pools: the collection and inclusion of race and ethnicity data sent to Durham County from the Department of Motor Vehicles. Durham County will then be able to continually monitor whether our jury pools are racially and ethnically representative;
- o Data that reflects the use of peremptory strikes

during jury selection · **Health & Environmental Justice:**

- o Prioritize building trust and rapport with communities through the processes of qualitative work
 - o Collect [qualitative](#) and [quantitative data](#) to understand and address health, wellness and environmental justice issues impacted by racial inequity. o Hire community members as consultants and other study support to help in the design, data collection, analysis, presentation, and distribution of qualitative data.
- o Include hiring of local storytellers and community members in data collection and other aspects of qualitative study.
- o Prioritize these experiences in Black and Latin(o)(x) communities at individual and community levels:
 - o Experiences of police brutality
 - o Gun violence prevention, and community and individual safety
 - o Access to safe spaces
- o Experiences in health care, including access to services, including mental wellness services
 - o Experiences with COVID-19
- o Community solutions to the above, and other issues that emerge from community conversations
- o Map data that includes physical locations of health centers in relation to the neighborhood in order to investigate access.
- o Map areas deemed [food deserts](#) or areas deemed [food swamps](#) (oversaturation of fast food) which define an ‘apartheid’ food system.
- o Prioritize studies of air quality and use existing reports to address environmental hazards.,
- o Improve and monitor data to ensure air, water, and soil quality in low-income communities are improved and equitable. Specifically address McDougald Terrace carbon monoxide poisoning.

· **Housing:**

- o Track the race, ethnicity, and gender of those facing [eviction](#).
- o Make data easily accessible around housing and development such as who is buying homes.
- o Track and publicize developers. We recommend tracking and publicizing this for the purpose of public awareness.
 - o Historically trace the effect on housing prices and rents.
- o City track residents of the Durham Housing Authority who are relocated for renovations or redevelopment: Where are they housed? How many return to their community after renovations? Where do those who do not return end up?

· **Education:**

- Number of students who are considered “[transient](#)” due to the housing crisis.
- Percent of high school graduates and attendees to post-secondary education.
- Data disaggregated by race, gender, and school of who is in the AIG, honors, AP and IB courses
- Evaluation of language access in schools
- Progress in closing achievement gaps, also known as [opportunity gaps](#)
- Number of students referred to the criminal legal system over the past 10 years; number of discipline referrals overall.
- More data overall on School Resource Officers (SROs) and the school-to-prison pipeline:
 - o How are SROs’ performance evaluated?
 - o Which schools have the greatest number of incidents involving SROs? o What are the nature of the incidents that triggered referrals?
 - o What is the specific division of responsibilities of teachers, principals, and SROs? o Does each school have a detailed graduated response framework? o Which teachers have patterns of referrals for discipline?
 - o Which students are involved?
 - o What happens to students who face disciplinary consequences? (outcomes)
 - o What training opportunities are available to teachers for classroom management, and what impact does that have?
 - o Which schools have:
 - more referrals for discipline
 - **size**
 - **demographics**
 - **resources**

greatest number of incidents involving SROs?

· **Public History:**

- o Take stock of how story-gathering and storytelling has been [Institutionalized](#) o Survey existing monuments and other historic markers
- o In the spirit of continuing the research done by the Sesquicentennial Honors Commission and the [City-County Committee on Confederate Monuments](#), gather more qualitative data on what Durham residents want to see in terms of new monuments/storytelling and provide insight regarding how to address existing ones
- o Survey places where Durham's history is stored and shared
 - **Are these permanent establishments?**
 - **Are they accessible to everyone?**
 - **What is the inside/outside ratio? (i.e. Does one have to enter a building to learn about Durham history?)**

· **Other Accessible Community Resources:**

- o Comprehensive and accessible list of resources available to help with housing, business, employment, legal, health and mental health, and environmental concerns.

Limitations of Our Work

Along with each set of the following recommendations, we have listed important issues that we did not address. This does not mean that they are unimportant or unsolvable, only that we did not feel qualified to properly address them.

More broadly, the limitations of our work stem from the depth of the issues we have tried to engage. Racial inequity is deeply embedded in our history, culture, and institutions. Many dedicated people have devoted their careers and their lives to try to understand any one of the issues we have tried to tackle in a mere 21 months. We also recognize that we have had the privilege to be able to devote time and energy to this work. This is a privilege rarely granted to those most directly impacted by racial inequities. If the city truly desires the participation of community representatives, it should provide a stipend as well as parking or various transportation vouchers (bus, bike, scooter etc.).

We have tried hard to hear the perspective of those most directly impacted, and we understand that their voices need to be centered in the work of achieving racial equity. However, we did not delve into [the experiences](#) of [indigenous people](#) or Asian Americans. We also have not sufficiently explored the intersections between racial and other identities: gender, class,

and disability, to name a few. Finally, we are creatures of our historical moment and thus limited in our perspective in a period where the issue of racial justice is very much in play. There is much for all of us to learn as we try to rise to the occasion.

What follows is a list of recommendations for initiatives, programs and policies we envision for future Durham. This list is not exhaustive and only captures a small glimpse of the changes we as a community hope to see. While we sometimes list community organizations to use as resources, these are only suggestions and ask that people learn about these organizations and determine how they fit within their personal lives. They are not endorsements, but specific examples of work going on in Durham.

RETF's goal is to ensure that no one is left behind as Durham grows and all voices are heard, respected, and held accountable in our equitable community.

Our Recommendations

This Is How We Do It: Making the Vision a Reality Wealth & Economy

INTRODUCTION

Deep commitment to racial equity requires significant and long-term reallocation of resources. Centuries of [white supremacy](#), systemic racism, and segregationist policies have resulted in an enormous and still-growing [racial wealth gap](#) that contributes to the perpetuation of racialized outcomes in education, housing, health, employment, and other quality of life indicators. This reality is not unique to Durham, but here it is exacerbated by rapid economic development and gentrification that further marginalizes, displaces, and impoverishes Durham's communities of color.

The downtown development plan, including American Tobacco Campus, directly resulted in the re-segregation of downtown Durham and environs. While the City applied equality to the plan, it did not apply equity to ensure the growth and success of Black businesses. This is a re-traumatization of the experience of [Hayti](#) and a failing that the City needs to immediately address.

The racialized impact of the Covid-19 pandemic only heightens these systemic inequities. RETF calls upon major institutions in the City of Durham and Durham County, including city and county governments, banking institutions, philanthropic institutions, and Duke University, to invest and reallocate resources to communities of color in order to build an inclusive economy where we all thrive.

We envision a bold city and county racial equity development fund that is sustainable, accountable to community oversight, and ambitious enough to effectively address racial inequities in areas of housing, economy, criminal legal, healthcare, education, and public history. This bold plan must meet the challenge of the racial wealth gap. Other cities have gestured in this direction, including [Sacramento](#); while we do not endorse any of these plans, they do offer some precedent for what we are proposing.

RECOMMENDATIONS

The following are three of several interrelated recommendations the Wealth and Economy Committee believes could help address the racial wealth gap in Durham and beyond:

- **We recognize a need for the city to proactively address the city's growing racial wealth gap. To this end, we recommend that the city engage with local partners to create a Racial Equity Fund.** Communities of color will work in inclusive partnership with municipal leadership within all aspects of a project, including the development of fund priorities, decisions about fund distributions, and creating and maintaining community accountability mechanisms, to undertake projects aimed at closing the racial wealth gap.
- **This Racial Equity Fund must be sustainable and of such a scale as to enable the creation of wealth in communities of color over time in the broadest possible way.** The fund would serve as the centerpiece of a massive, interconnected, and ongoing racial equity effort that touches all aspects of Durham life, including education, housing, health, environment, and criminal legal.
- **We would like to see our city leadership take an active role in helping push forward national policies aimed at ending the racial wealth gap, including a national [reparations](#) program, [guaranteed basic income](#), and raising the [minimum wage](#).** We note with interest the [Asheville plan](#) to develop a local reparations program, and encourage city and county leaders to engage the broader Durham community around the need for such reckonings [locally](#).
- **We envision city and county leaders establishing a municipal jobs guarantee to end working poverty in Durham, much in line with the proposed [Federal Jobs Guarantee Development Act](#).** Along with the jobs guarantee, the city/county must invest in apprenticeship programs aimed at creating pipelines for leadership and entrepreneurship in communities of color.

LIMITATIONS

- We recognize that there may be challenges to the implementation of these recommendations. Many of the questions stem from the source of revenue for such recommendations. We believe that our elected officials should treat these projects as a high priority in city and county planning and budgeting, and address challenges to implementation in consultation with local communities of color and local experts on addressing the racial wealth gap.
- Questions also arise around understanding the vocabulary and concepts of systemic racism surrounding the need to focus on education, conversation, and reconciliation. · Still, further questions flow from specifying exactly what accountability structures would need to be in place for a racial equity fund to be managed, implemented, and evaluated. · We also did not fully investigate, but want to draw attention to, the situation of city workers—mostly Black and people of color—who have been ‘essential’ workers in the wake of COVID-19 and did not receive promised wage raises in this year’s city budget. We urge a thorough review of their wages and work climate.
- There exists a plethora of unearthed ideas that are worth consideration and vetting to reduce the likelihood of our local economy to predict outcomes solely based on race. Some ideas include the creation of “resiliency funds”, which are alternative forms of credit/loan opportunities through a municipal banking service. Another idea is the development of programming neighborhood grants to help refurbish homes in traditionally [underserved communities](#), and the investment of supporting the development of community ownership models.

SUMMARY

RETF believes this work calls for a bold economic plan that will meet the challenge of the long standing racial inequities starkly notable in the racial wealth gap. If you believe in the necessity of genuine anti-racist action, then we urge you to **Put Your Money Where Your Mouth Is**.

The first step towards progress would be institutionalizing a city/county racial equity commission. The current Durham Racial Equity Task Force could evolve into such a commission to support accountability measures for the implementation of the Racial Equity Fund and related projects. This commission could be aided by a stipend-supported think tank of local government experts, area specific researchers, and education specialists to report on Racial Equity Fund deployment.

Criminal Legal System

INTRODUCTION

The uprisings of 2020 calls for a fundamental reassessment and transformation of our criminal legal system and other issues of racial inequity. While the conversation regarding our criminal legal system has been brewing in Durham for years, we believe more substantive action is needed now. We are offering a minimal set of recommendations, whose institution would mark a beginning. But beyond recommendations, we need our community to come together for an in depth discussion of how to stop the ongoing criminalization of Black and Latin(a)(o)(x) people as we ensure safety for all.

RECOMMENDATIONS

- **We recommend that the City and County, along with community partners, work to implement policies that result in the [decriminalization](#) of substance use/abuse, mental illness; and poverty in Durham.**

We believe steps towards decriminalization can take place by the following actions:

- o The elimination of barriers to housing in order to allow [justice involved](#) persons with criminal convictions to apply for and retain housing including, but not limited to, public housing.
 - o The elimination of traffic stops based solely on equipment infractions by the Durham Police Department and Durham Sheriff's Office.
 - o Access to [court diversion programs](#) that do not require a financial commitment from those seeking to use the programs.
 - o Investing in more mental health and substance abuse treatment providers in our court system, city, and county.
 - o Investing in mental health services, improving living conditions, and access to medications at the Durham County Jail.
 - o Decriminalization cannabis possession for personal use.
- **We envision a Durham where jury pools are representative of our community.** We can accomplish this by:
 - o The collection and inclusion of race and ethnicity data sent to Durham County from the Department of Motor Vehicles. Durham County will then be able to continually monitor whether our jury pools are racially and ethnically representative.
 - o Expand the [source lists](#) where prospective jurors are pulled. North Carolina General Statute § 9-2 allows the [jury commission](#) to use other lists

besides drivers and voters. Some examples of other lists we can use are: Non-driver identifications, newly naturalized citizens, unemployment insurance recipients, tax filers, and persons receiving public assistance.

- o Update source lists more frequently. Upon a written request from the Senior Resident Superior Court Judge, a new master list may be prepared every year, instead of every two years. More frequent jury list updates should increase the diversity of the jury pool.

- o Follow up with non-responders and undeliverables by re-mailing summonses. o Ensure summonses are mailed to the correct address by using the National Change of Address database. The jury commission can also eliminate duplicate names appearing on multiple source lists by working to identify which source list is updated most frequently and selecting that address.

- **We want our City and County to engage with and support programs that are an alternative to incarceration.**

- o Innovative programs like [Common Justice](#) offer an alternative to the punishment/incarceration model, while taking seriously the harm done to victims of violence and their communities. By offering real support to those harmed and involving them in a [restorative justice process](#), Common Justice has developed an effective program of real accountability for those committing harm, successfully reducing antisocial behavior, while avoiding incarceration.

- o Fully fund programs like the suggested [Community Safety and Wellness Task Force](#), which should be community-led, in an effort to reduce dependency on policing and incarceration overall.

- **We recommend that our law enforcement agencies engage in or partner with institutions to collect accessible data on race, gender and ethnicity.** This data should include: traffic stops, arrests, and use of force incidents.

- o This data should be available to the public.

- o We also recommend a separate database, documenting police officer misconduct managed by an independent entity. Ideally, disciplinary and personnel records of law enforcement would also be available via Freedom of Information Act requests from the public.

- **We recommend a new community-based review board with subpoena power to examine misconduct among officers and enforce accountability.** The Board should reflect Durham's demographics and we request at least one member of this board to be a Durham youth (age 14–24). We acknowledge that there are existing review boards with limited function and power.

- **We recommend that Durham Police Department and Durham Sheriff's Office continue supporting victims of crimes, including victims of human trafficking, regardless of their immigration status.** This includes crafting policies with directly impacted community members.

LIMITATIONS

As a subcommittee we have spent the last 21 months listening to community members and leaders, including elected officials. Acknowledging that the criminal legal system covers a great breadth of issues, we focused on matters where we saw high levels of racial disparity. Due to time constraints, there are multiple areas of our criminal legal system that have not been addressed in these recommendations. However, we hope a permanent Racial Equity Task Force can continue to explore areas that need attention and move this work forward.

The following are areas/issues that need our attention:

- Hear more voices from the Latin(o)(x) Community
- Gun related violence in Durham
- Over-policing of certain neighborhoods
- Re-Entry issues
- Raise the Age: Community engagement and education campaign
- Data driven prosecution resources
- Durham County Jail: Access and cost of goods & services
- Bond guidelines
- Impact of ICE on Durham families
- The changing roles of School Resource Officers in our schools
- Banning of no-knock warrants
- Looking at “demilitarizing” our law enforcement agencies & ending qualified immunity

SUMMARY

These recommendations are a springboard to a much larger conversation about the role of the criminal legal system in Durham. The current calls for Defunding the Police show how necessary and important this conversation is. We hope the work of this task force leads to the reassessment of budget priorities for making communities safe; we have invested too much in a criminalization model for public safety, instead of investing in housing, jobs, health care, education for Black and Brown communities, and fighting structural inequality. Budgets are moral

documents, reflecting priorities and values. We thank our Durham community for sharing their knowledge, feedback, stories, and ideas with us.

Health and Environmental Justice

INTRODUCTION

The Health and Environmental Justice subcommittee was formed to meaningfully address the impacts of experiences of institutional and structural racism on the health and well-being of Black, Latin(o)(a)(x), BIPOC people of Durham. There is overwhelming research and evidence for growing and persistent [health disparities](#) and inequities and the roles of social determinants of health and the impact of systemic racism on Black and Latin(a)(o)(x) people in the United States. The Durham Racial Equity Task Force (RETF) is not a research body, however we believe myriad recognized work already exists in order to act now. As our team reviewed the strategic plan for the City, we found no section devoted specifically to the health of our residents, rather the theme of a “healthy workforce” was present throughout the plan. This subcommittee’s aim is to focus on the health of Black and Latin(a)(o)(x) residents and offer recommendations to improve and elevate the health of these communities from a racial equity perspective. We recognize that health is more than healthcare and rather encompasses all social determinants.

For the purposes of this report, we define “health” holistically as an overall process of physical, mental, and emotional healing leading to well-being. We use a [trauma-informed](#) perspective to understand the impacts of centuries of racism and the institutions rooted in white supremacy, that continue to negatively impact BIPOC communities. For example, we recognize that Durham’s [confederate monuments](#) have traumatized and re-traumatized Black residents, while standing as reminders of white supremacist ideology. We lift up the [history of a thriving Black Hayti community devastated by Hwy 147](#) and the deep tremors still felt from that seismic tragedy in Black Durhamites’ lives. We recognize the “revolutionary act of breathing” for Black residents whose bodies have been impacted by centuries of violence and denial of their fullest lives.

We define “environmental justice” as an ongoing process of understanding and addressing the myriad experiences of racist environmental policies and practices that prevent Black and Latinx people from living, working, playing, creating, and experiencing their healthiest lives. While we were drafting these recommendations, the people of McDougald Terrace were suffering from toxic carbon monoxide gas, resulting in sicknesses, displacement, and death. This is more than just disruption of everyday life, but overtly traumatizing. The impact on these families is ongoing.

It is well known that BIPOC communities suffer disproportionately when compared with white people across several health experiences, and this is born out in the most recent data (2018) [in Durham](#). Among African and Black Americans this includes: low birth weight, maternal and infant mortality, gun injury and gun homicide, heart disease, diabetes, chronic pain, mental health, and experiences of higher overall morbidity and mortality. At this moment, the [rising number of COVID19 cases is disproportionate in Black and Latin\(o\)\(x\) communities](#) (61% Latin(a)(o)(x) in July 2020 while they are only 14% of the population).

As we are writing this report, our city and our country have erupted with protests calling for a radical reckoning with our racist past and the institutions that have not only supported it, but nurtured it. The task force strongly recommends that the City of Durham join with Durham County in [declaring racism a public health crisis](#) and provide financial and other resources to address racism as a communicable disease. When we say, “Black Lives Matter,” we articulate the fullness of Black lives, declaring a right to be healthy, productive, creative, and ultimately free.

RECOMMENDATIONS

- **We recommend the City of Durham adopt definitions of Health, Anti-racism and Environment that focus on well-being, our built and natural community spaces, and environmental justice.** We suggest that low-income and minoritized communities be the priority in racial equity initiatives. We recommend the intentional allocation of resources from a racial equity fund, in addition to other sources, to address health and environmental equities and racial healing/reconciliation.
 - o Declare racism a public health crisis. Funds should be allocated for projects, initiatives, and policies that focus on healing and reconciliation for Black and Latin(o)(x) neighborhoods. This can include, but not limited to, releasing an updated strategic plan that intentionally includes goals and objectives that focus on anti-racist strategies to eradicate structural and institutional racism in the City of Durham.
 - o Reinvigorate projects that put the control of power back into the hands of the community members for neighborhood restoration projects. Invest in more equitable ways of interaction that ensure community members can fully participate in discussions and urban design decision making. This can include, but not limited to, allocating equity funds to the Neighborhood Improvement Services department so they can work in conjunction with the Equity and Inclusion department to enhance community engagement.
 - o Ensure that the quality of water, air, and overall environment meets the highest standards in every zip code. Commit funds to ensure the underserved

neighborhoods heal from natural disasters, environmental concerns like fallen trees, and environmental pollutants such as lead paint and cement dust. Resources and funds should be prioritized to Black and Latin(a)(o)(x) families and other communities that have historically been excluded and marginalized.

- o Repair damaged City infrastructure such as street lights and potholes in underserved communities. Create a plan that shifts the responsibility of fixing infrastructure from community members to the City. Using community member input, focus on quality improvement measurements that guarantee that metrics such as street light function and road utility are equitably met in each zip code and district.
 - o Improve, expand, and beautify parks and open spaces in underserved areas. Prioritize the increase of green infrastructure in Black and underserved communities in Durham by reducing regulatory barriers.

· **We recommend the City of Durham understand community trauma in historical context.**

Historically, communities of color have been traumatized by the effects of poverty, increasing gun violence, and lack of employment. We recommend that the City of Durham address racist policies and practices that have consequences affecting one's social and emotional health for communities of color. We recommend that the City of Durham fund training in trauma-informed perspectives and use trauma-informed practices to address racial inequity. In order to support community-based intervention, we recommend that the City expand the community health worker model, and increase community member representation in the emergency response services.

- o Invest in community-based mental health interventions and mental wellness through yoga classes, mental health education in schools, meditation centers, establishing neighborhood therapeutic spas and places to experience deep relaxation. Invest in recreational spaces and activities to support social, emotional, and mental health. Invest in healing circles and healing zones within communities.
- o Restore hope and prepare an opportunity for healing for Durham residents when harm has occurred through public acknowledgment of policy and practices for those who have fallen prey to discriminatory practices and address the psychosocial harm.
 - o Train all City first responders annually in racial equity practices that bring to light individual and collective trauma-informed perspectives and trauma-informed practices for better customer service and outcomes. Value and validate each person's individual experience as unique and resultant from systemic inequities and pressures while supporting their need with assistance and next steps.
 - o Expand the community health workers model and train community members as outreach workers providing culturally relevant education, resources and information to communities with the greatest disparities.

- o Allocate funds to Neighborhood Improvement Services to employ community members and community churches to support and address social and mental wellness in the communities.
- o Prioritize funding and collaboration for health issues that disproportionately affect Black and Latin(o)(x) communities (e.g., Black maternal health and births, diabetes, and heart disease).
- o Include more voices from youth groups, **LGBTQIA+**, and **disabled** citizens in City discussions and decision making. Their input is important in operationalizing programs, initiatives, and policies that are inclusive of minoritized communities to prevent harm and trauma. This can include, but not limited to, allocating funds to the Equity and Inclusion department to provide space and resources for these populations to be heard.
- o Use the appropriate language for marginalized populations, such as the transgender and disability communities, to avoid harm and distrust. Use language that is inclusive and rooted in respect.

· **We recommend the City of Durham collect qualitative and quantitative data to understand and address health and environmental issues impacted by racial inequity to help improve the overall physical and mental wellness of our residents in Durham including:**

- o Prioritize studies and work that meaningfully combine qualitative and quantitative data in addressing health and wellness, and environmental justice in Durham
- o Prioritize building trust and rapport with communities through the processes of qualitative work.
- o Hire community members as consultants or other study support to help in the design, data collection, analysis, presentation, and distribution of qualitative data.
- o Support qualitative data collection that prioritizes deep community engagement, including in-depth interviews and life and oral histories, in the planning, design, collection, analyses, and presentation phases. Include hiring of local storytellers and community members in data collection and other aspects of qualitative study. Prioritize these experiences in Black and Latin(o)(x) communities at individual and community levels:
 - Experiences of police brutality
 - Gun violence prevention, and community and individual safety
 - Access to safe spaces
 - Experiences in health care, including access to services, including mental wellness services
 - Experiences with COVID19
 - Community solutions to the above, and other issues that emerge from community conversations
- o Map data that includes physical locations of health centers in relation to the neighborhood in order to investigate access.
- o Prioritize graphics and other alternative forms of data presentation and dissemination.

- o Prioritize a greater understanding of the intersections of race, disability, and gender experiences.

Explore these intersections and work to understand the fullness of these experiences as part of in-depth qualitative study.

Support community-based solutions to health and environmental issues identified by disability, transgender, and other minoritized identities and experiences in Black and Latin(o)(x) communities.

- o Prioritize studies of air quality and use existing reports to address environmental hazards in an effort to improve overall environmental health. Improve and monitor data to ensure air, water, and soil quality in low-income communities are improved and equitable.

Use both quantitative and qualitative methods to understand the experiences of residents of McDougald Terrace.

Support [community-rooted organizations](#) that directly organize neighbors to address environmental injustice and consult with neighboring municipalities and towns that share our local histories of racial injustice. (see historical struggle of [Rogers-Eubanks Rd. in Chapel Hill](#))

- **We recommend the City of Durham improve healthy food availability and access.** We recommend subsidizing safe and organic food in food deserts. We recommend that the city map food deserts, food swamps, and monitor food disparities and that the City engage with local Black and Latin(a)(o)(x) owned farms, restaurants, and other organizations to supply healthy food to these communities:

- o Ensure access without barriers and with support to health services, nutritional sufficiency, education resources on good health, and behavioral changes with community health support groups.
- o Recommend and promote affordable options in low-income areas such as cafeteria-style restaurants.
- o Prioritize contracts and supports for community grocery stores to be built in low income communities who ensure organic and live food.
 - o Prioritize contracts and services with Black and Latin(a)(o)(x) owned farms.
 - o Advocate for City role in providing nutritious meals for Durham Public Schools.
 - o Create urban gardens that allow families to have a neighborhood source of organic food.

- **We recommend that the City of Durham create a City/County Health Alliance and integrate health outcomes into City planning decisions:**

- o Fund projects and initiatives from the Equity and Inclusion Department that build a bridge between the City and the County public health departments. These projects would

ensure that the health needs of Black and Latin(o)(x) communities are being brought to attention and prioritized by the Durham County Department of Public Health and City Council.

- o Create a national health crisis response team driven by principles of racial equity that focuses on ensuring that all City/County community outreach is equitable and just for Black, BIPOC and Latin(o)(x) families. For example, particular attention should be paid to these communities during the SARS-CoV-2 or COVID-19 pandemic. The City and the county health department should work in conjunction with community organizations to implement programs to improve the health and wellbeing of these families during times of acute crisis and trauma.
- o Provide funds to support the Partnership for a Healthy Durham and its community outreach efforts. This can include but is not limited to financially supporting community workers who can serve as sources for community input and engagement.
- o Create a bridge between Durham's Equity and Inclusion Department and the Development Services Center, housed in the City/County planning department, to establish the protocols and infrastructure needed to implement racial equity assessments of proposed City/County and open space projects.

LIMITATIONS

· **The Inclusion of Youth Groups, LGBTQIA+, and Residents with Disabilities in Discussions**

- o We had a limited understanding of the [intersectional](#) lived experiences of BIPOC people, including but not limited to experiences of race, gender, sexuality, socioeconomic status, age, physical/mental abilities, citizenship status, and criminal record.

· **Scope of Community Engagement**

- o There was not an official process or existing infrastructure that was designed to help RETF interact with the wider Durham community. This, along with limited time and resources, made it difficult to interact with the full Durham community, including indigenous populations, whom we know have historically been harmed by the health, environmental, and public health systems.

· **COVID-19 Pandemic**

- o The SARS-CoV-2 virus put the task force in an unprecedented situation that complicated our mission and end product.

· **The City/County Relationship**

- o Our recommendations are limited due to the power dynamic between the city and county governments.

SUMMARY

Wellbeing is both a function of external opportunities impacted by structural inequities and confounding effects of one's ability to hope for a more equitable, fair society. Writers Nicholas Kristof and Sheryl WuDun and Paul Tough accurately point out how environmental stressors threaten brain development by creating high and consistent doses of cortisol in the body. The City of Durham must focus on the root causes of environmental stressors and their impact on the individual and community well-being in order to uproot the disparities that exist. It is imperative that individuals and communities are restored back to optimal health with a microscopic focus on environmental and health justice. As "Let the Record Show" states, the "overarching impact of all of this tracked inequity impacts the quality of life of Durham residents, to the detriment of people of color; hence, focusing on equity helps to improve Durham quality of life." Durham residents deserve to do more than live and survive. We all should be able to live in a healthy, anti-racist environment with available health and wellness resources to live in respect and dignity and be able to thrive.

Housing

INTRODUCTION

It should be obvious to all concerned that the lack of decent, safe, and [affordable housing](#) is a national and a local crisis of great proportion that has been building over time. We can trace this trend, beginning with the denial of 40 acres and a mule, to the survivors of American slavery and carried on through the period of Jim Crow via segregation. Racism in government housing policies, real estate, and mortgage industries have been magnified through [redlining](#)--which, while illegal since 1968, remains in practice. This has been compounded by [urban renewal](#), which in the [Hayti neighborhood of Durham](#), led to the displacement of 4000 families and 500 businesses. Most recently, the 2008 Great Recession and its consequent indiscriminate gentrification, along with the continuing decline in support of public housing have deepened the housing crisis particularly in BIPOC communities. The COVID-19 has only compounded this ongoing crisis.

Policies that have been pursued so far—[rezoning](#), [public/private partnerships](#), [housing vouchers](#), and so on—have not managed to turn this worsening crisis around. Federal and State governments are at best, missing in action. One notable recent example includes a [carbon monoxide crisis in 40% of apartments in McDougald Terrace—a Durham public housing community](#). We therefore think that the city needs to develop a wider and more ambitious lens on how to move forward, even as the feds and the state control most of the levers of power. One indication of the failure of imagination was the decision to place public housing residents of McDougald Terrace, plagued by carbon monoxide, into the few hotels that would take them when there was other better housing available.

There are models of housing around the world that are worth investigating: Vienna, Finland, Sweden, and Singapore, are beyond the task force's scope and capacity. Our real estate market has not shown the capacity or the will to provide ample or safe affordable housing. These recommendations fall far short of what is needed to make a dent in the crisis, but

they represent a first step in changing direction. Our first principle is to keep people in their homes, both renters and owners. This is both the right thing to do and also the economically sensible course in the medium and long run for our city. There is serious economic cost in dealing with the consequences of eviction and foreclosure. As the virus continues to bedevil us, this means an extended moratorium on evictions. It also means providing funds for rentals and mortgages that are coming due.

Our policy recommendations focus on minimizing harm as we begin the meaningful work of seriously tackling the problem. We understand the limitations on city power and financial capacity, so we also advocate that the city work in league with other anti-racist forces around the state and nation to actually do the work.

RECOMMENDATIONS

- We recommend the City partner with the Durham Housing Authority to ensure that public housing will be safe, livable, humane, well maintained, and sensitive to environmental impact.
- We recommend that the City and the Durham Housing Authority develop and implement new public housing and eviction policies that:

- o Provide mortgage and public rent relief

The vast majority of eviction filings are for nonpayment of rent, particularly in public housing. Increasing rent support for public housing tenants and publicizing this support would decrease the number of summary ejection cases filed and writs executed.

- o Create a universal right to counsel for those facing eviction by allocating more money to Legal Aid's Eviction Diversion Program.

Durham's City Council has approved \$500,000 in funding for the Eviction Diversion program in June 2020. This pays the salary for two paralegals, eight attorneys, and one community resource coordinator. This funding

will represent approximately 10% of those who receive an eviction filing in Durham at this level of funding. With \$200,000 and other matching funds, the Eviction Diversion Program represented about 5%. Ideally, and with more funding, it would move toward a universal right to counsel in eviction cases. [New York](#), [San Francisco](#), and other cities have adopted a more funding, it would move toward a universal right to counsel in eviction cases. [New York](#), [San Francisco](#), and other cities have adopted a universal right to counsel, which saves cities significant costs over time in health care and homeless services, more than paying for itself.

Develop a strategy that would allow the Durham Housing Authority to refrain from filing evictions after the 14-day notice period and instead implement a non-punitive measure.

Many evictions, including most public housing evictions for non-payment of rent, resolve themselves when the client is able to pay. Additional rental assistance, case management, and, where appropriate, financial counseling or mental health services, often resolve the underlying problem without the need for a lawsuit in court. In many cases, all that is needed is additional time for the tenant to come up with the money.

o **Ban the box** (questions about criminal system history) for potential renters in Durham.

o The City and County should track the race and gender of those facing eviction.

Many organizations in Durham have been working to better understand the racial and gender outcomes of those facing eviction in Durham. These organizations include: [DataWorks](#), DurhamCAN, Legal Aid, and the Human Relations Commission. Based on the work of these groups, it appears that the majority of those facing evictions are Black and Latin(a)(o)(x) and typically female—in other words, there appears to be a pattern of racial and gender discrimination, which is prohibited under the [Fair Housing Act](#).

While these groups have worked hard to gather this information, there is still much data that is not being tracked by any government agency. This lack of robust tracking means that racial and gender discrimination remains hidden from our elected officials and from the eyes of much of the public.

It is imperative that the City and County of Durham ensure that public and private renters within their jurisdiction, are not discriminating against their citizens. The City and County must develop a system to track the race and gender of those being evicted and should publish that data for transparency and accountability.

· **Recommendations on housing and wealth building:**

o We recommend that all housing strategies contain a larger wealth building strategy. (For more information about wealth building, please see the above Recommendations on Wealth and Economy.)

We envision a Durham where communities that are most often disconnected from the city's growing prosperity are supported in their initiatives to build self-sustaining wealth. Historically and currently, one of the primary ways to build wealth in this country is through homeownership. The Affordable Housing Bond allocates some money to home ownership for 400 first-time homeowners. This money will cover the costs of the down payment for first-time homeowners.

We recommend that the City expand on the foundation of the housing bond and create a long-term, strategic plan to increase the access of homeownership for community members who have historically only had access to rentals.

· **Recommendations on data collection and publication:**

- o We recommend that the City track and publicize developers who are buying up homes. We recommend tracking and publicizing this for the purpose of public awareness.
- o We recommend that the City track residents of the Durham Housing Authority who are relocated for renovations or redevelopment: Where are they housed? How many return to their community after renovations? Where do those who do not return end up?
- o In general, we recommend that the City make easily accessible data around housing and development.

LIMITATIONS

- **The real estate market is largely privatized and has so far proven unable to provide the needed affordable housing. We have not proposed an alternative to the current housing market, but we recognize the need for one. As noted above, there are international models.**
- **We did not address the need to keep developers accountable to develop according to the needs of the community.**
- **Each community has different housing needs and we were only able to reach out to a few communities. More needs to be done to address these needs.**

At this point, the city can only raise funds from sales taxes and property taxes. The city is at its maximum, according to state law, on sales tax (a regressive tax in any case) and the state does not allow for city income taxes. The need for revenue from property taxes functions as an incentive for gentrification.

· We were unable to address the barriers associated with

Section 8 vouchers. SUMMARY

We can only reiterate that there is a housing crisis in Durham; a crisis that cannot be dealt with by a quick fix or one bond issue. We call for innovative and serious action by the city, state, and federal governments in concert with communities most impacted.

EDUCATION

INTRODUCTION

Fundamentally, equity means giving each student exactly what they need, when they need it. True educational equity is about providing learning environments where ALL students feel a sense of belonging and purpose in school. All students should be able to see themselves represented in the curriculum and in the people around them, and they should be able to engage in meaningful work that is relevant to their communities, their aspirations, and humanity.

The racial disparities in our schools show clearly that Black, Latin(a)(o)(x), Indigenous, and other students of color don't get nearly enough quality teachers; rigorous coursework; or aligned and culturally relevant textbooks, assignments and materials, extracurricular options, counselors, social workers, and school nurses. These students are, however, bombarded with an abundance of armed guards, oppressive and restrictive dress codes, unfair behavior management policies, suspensions/expulsions, low expectations, and racism. These messages, both implicit and explicit, communicate to students of color that they don't belong and are not valued. Let us shift the onus of change away from students of color and place it firmly where it belongs: the systems and policies that deprive students and their families of access, opportunities, and dignity, while creating advantage for white students and their families. We recommend identifying and addressing racism and white supremacy within our schools and childcare centers. We must invest in creating culturally responsive/sustaining places of education.

We understand that schools need funding to achieve many of these outcomes, and urge the City and County, as well as state and federal leaders, to fully support and fund our public schools. These recommendations are based in belief that we must, as a community, work together for our schools and our children.

RECOMMENDATIONS:

- **We recommend supporting the whole child by providing more comprehensive, holistic services to prevent gaps in the social safety net for our community.** This includes increased early childhood intervention and support; and taking the steps to create healthy, healing schools and childcare centers reflective of the families they serve, which includes increasing, and appropriately compensating, the number of culturally responsive counselors/social workers/nurses to meet the state benchmark for number.

- o We view comprehensive services to support the whole child to include the following:

- o Universal, quality Pre-K to all families
- o Living wage salaries to Pre-K teachers (including assistants)
- o Pre-K in every elementary school
- o Before and aftercare available for all families
- o Transportation/buses available for all families

We ask the City to consider models for neighborhoods across Durham. Any model adopted needs to be tailored and restructured by the community in which it is placed. It is also necessary for these programs to be accountable to the community which they represent and accountable to equitable principles and practices.

Additionally, we believe prioritizing wellness in schools will create healthy and healing environments for students

- o Providing resources to address the health issues (e.g., dental, vision, and hearing issues) in addition to hosting screenings students can opt-in to for such issues.
- o Schools reflect the families they serve. This includes:
- o Addressing language justice/communication problems by centering those marginalized by language barriers
 - o Hiring and retaining staff of color, particularly more Latin(a)(o)(x) staff
 - o [Language access services](#) that are utilized consistently in every school communication
 - o System design with refugee students and families in mind
- o Salaries/bonus structure for administrators should be based on whole child wellness, not on scores and testing.
- o Prioritizing teacher wellness, as we believe healing is connected to bias reduction
- o Creating intra-school community wellness groups to address harm being done by teachers/admin/SROs.

- o All schools and educators should be [trauma-informed](#), and trauma informed training must be culturally relevant.

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such as Trauma-Informed Community Building and
Engagement model.

We want to lift up work that celebrates and affirms Black children in Durham and recommend that Durham Public Schools (DPS) consider adopting transformative accountability structures by using tools like the Climate Survey from [Village of Wisdom](#).

[Parents of African American Children](#) (PAAC) similarly has increased Black parent leadership and advocacy for accountability from the district.

- o We recommend DPS consider the work of the [California surgeon general](#), who recommends trauma screening for all students. We recommend DPS consider [Project 180](#) as a potential model for trauma-informed staff, with the understanding that any model used must be modified by people in the schools for which it will be applied, including students when applicable.
- o We envision a Durham that stops criminalizing our children/students. Policy, cultural, financial, and community changes must be made to interrupt the school-to-prison pipeline in Durham.

· We believe a critical step to disrupting the school-to-prison pipeline includes increasing actions to address discipline disparities in the classroom.

- o Reduce the school-to-prison pipeline by developing concrete new and ongoing strategies. Accountability for this means holding educators accountable for biases, which can be noted in aforementioned data collection.
- o Intensive training for new teachers to give them the skills needed to navigate their classroom.
- o Implement (in all schools) restorative practices within a framework of implicit bias training and situate within racial equity.
 - o Create accountability coalition including parents, students, etc., to ensure the [Restorative Practice Centers](#) (RPC) are restorative in practice as well as name.
 - o Ensure consistent, continued training on equity issues for all school stakeholders, including substitute teachers.
- o **We believe that extensive training is needed to make a cultural shift**, and practices like impactful mentoring programs may go a long way in helping increase retention of classroom teachers. We see the need for accountability, which should include measurable benchmarks that show change is occurring. For example, RPCs must help reduce [out of school suspensions](#) and [in-school suspension \(ISS\)](#). Transparency is

critical; we suggest considering possible models of accountability coalitions that include key stakeholders such as [California's Local Control and Accountability Plan](#) or [RPC in Pittsburgh](#). Interrupting racial disparities in discipline means addressing the system, and the city has a role to play here as this requires a larger push to help the general public understand how children are being treated at school and make this shift.

o **We believe that achieving equitable schools will require us to create a community-informed solution to policing in our schools.** We believe this solution will be based on best practices according to research and experts, the lived experiences of students (particularly BIPOC students), and community conversation that allows us to reach consensus. We recommend the following:

- o Fund counselors, social workers, nurses to meet nationally recommended ratios before providing funding for SROs. Emphasis on hiring Black/Latin(a)(o)(x) counselors/social workers, including Spanish-speaking ones.
- o Institutionalize the policy where SROs do not have a role in channeling people into the criminal legal system.
- o Invest in interventions that prevent student interactions with the school-to-prison pipeline. This might include hiring additional people for the Equity department, training on recognizing trauma, de-escalation training, and community healing practices.
- o Create a decision on the use of police in schools based on research/best practices, student voices, and community input.
- o Explore further ways to utilize [Community Schools](#) coordinators in schools to address “whole child” needs (i.e., [wraparound services](#)).
- o Create structure to include benchmarks to address data collection; reducing racial bias must be included as an outcome and exhibited by data. Track success.
- o Address concrete strengths and issues in the current Memorandum of Understanding (MOU) between [DPS and Durham County Sheriff's Department](#), including improving transparency while creating the Memorandum, operationalizing accountability (including beginning true data collection), prioritizing stakeholder (students, families, etc.) input, and initiating oversight. The MOU should be available online through both DPS, County Commission, School Board, and the Sheriff's office; it should be available in multiple languages, including Spanish.

Additionally, data collection is a critical component to address SRO issues and discipline disparities that contribute to unjust schools. This includes tracking interactions with SROs--with whom are they interacting and why; and what outcomes and interventions are possible. We offer for consideration the School Justice Partnership (SJP) toolkit and [Youth Justice Project recommendations](#). We need community input, especially from students, and we need to share best practices demonstrated by research and data, such as the [Brookings Institute](#)

- **We recommend identifying and addressing racism and white culture within our schools and childcare centers.** We must invest in creating culturally

responsive/sustaining places of education.

The lives and contributions of BIPOC are fundamental to any understanding of US or World History. We therefore recommend that the school district re-examine how it honors the lives of BIPOC in our education system in elementary, middle, and high school curricula-- not simply in token ways, but directly, in order to critically challenge how our nation's (and Durham's) history is framed.

We call for DPS to prioritize four key strategic areas:

- o **Equity/Anti-Racist Leadership**

- Continue to establish, support, and sustain equity leadership teams at each school and at the district levels.

- Initiate and sustain school, district, and regional dialogue on issues of race and achievement.

- Allocate resources based, in part, on critical factors of academic need, achievement data, mobility, and economic status.

- Conduct a "third-party, holistic review" of curriculum, hiring and student body administrations.

- **Examine school and district policies, practices and structures for racial bias, and where found, eliminate it.**

- Engage multiple cultural perspectives as an essential component of decision-making at the school and district levels.

- Hold regular implicit bias and racial equity training for district faculty and staff.

- **Create awareness and understanding among all staff of**

- institutionalized racism and other biases that serve as barriers to achievement for students of color.

- o **Cultural Competence**

- Facilitate in-class conversations about race, [white privilege](#), and how white people can be supportive of anti-racism

- Expand, strengthen, and align cultural competence performance standards to include administrators, certified, and non-certified staff.

- **Identify and affirm staff who are especially effective at working with and increasing the achievement of students of color, and provide opportunities for other staff to learn from them.**

- **Increase on a yearly basis, the number and percentage of skilled staff who reflect the racial makeup of the student population.**

- Expand curricula with articles, books, documentaries, and podcasts which are centered on anti-racism and racial justice and are authored by

BIPOC.

Establish district-wide expectations for cultural competence staff development, aligned with student achievement data.

Create processes and accountability measures for setting and reporting progress on individual and systemic goals for cultural competence staff development.

Establish, support, and sustain equity-focused research by teachers, administrators, and students at each school.

o Student-Centered Learning & Teaching

Establish literacy as a primary focus for eliminating the racial achievement gap, also known as the [opportunity gap](#).

Develop a plan for implementing culturally responsive, standards-based curriculum, instruction, and assessment practices.

Hold high expectations for every student and actively assist each one to reach high academic standards.

Develop and implement an academic support plan (K-12) that prepares under-achieving students for college eligibility and success.

Implement and support academic programs that accelerate students who have not shown proficiency on State standards testing into more rigorous curriculum and courses, including honors, advanced placement, and international baccalaureate opportunities.

Adopt and promote a learning culture where every student's achievement is the most important priority, and staff, students, and parents are co-responsible and accountable for that success.

o Family and Community Engagement

Invite speakers to address the student body on racial justice and [white privilege](#).

Engage families of color in dialogue and the creation of strategies to bridge the cultural gap between schools and parents/communities.

Adopt and promote a district-wide culture that engages families and communities of color as essential partners in district and school planning and decision-making processes.

Require classes to take field trips to places that can teach students about BIPOC experiences in Durham, North Carolina, and the United States at large.

Engage the business and government communities as partners in supporting and promoting the communities' interest in student achievement and equity goals.

- **We recommend training our youth for careers and economic sustainability.** This includes increased funding and support for the skills trade and Work-Based Learning programs, as well as alternative education programs that offer high school equivalency options for all in Durham, including those currently in the Durham County Jail.

- o Durham Public Schools has initiated two career training programs: (1) WayMakers, which is a skills trade program housed at Southern High School and (2) the Work-Based Learning 3-2-1 Program, which is a career awareness, exposure, and experience program initiated at all DPS high schools. While we believe these programs are important, they have the potential to reinforce racial stereotypes or to become barriers for some students.

Vocational-based programs have historically sometimes reinforced racial hierarchies and steered BIPOC into limited career options while setting up white students to complete a 4-year postsecondary degree. This is not a comment directed at these programs but a caution.

The Work-Based Learning Program adds additional workload to students. In a system where some students already struggle to complete their regular courses and school requirements, to add mandatory work-based learning requirements might become a new barrier which may keep them from completing school.

-To mitigate these racially inequitable outcomes, we recommend the following: o The County should increase its funding for these two initiatives so that they can thrive

- o Because these programs would be an essential component in any economic development plan, the City should also allocate funds to these programs.

- o Any increase in budget to the Work-Based Learning 3-2-1 Program or the WayMakers Program should be matched with a budget increase to create a district wide culturally responsive curriculum. The development and implementation of culturally responsive curriculums have been shown to increase the graduation rates of students of color. This would help mitigate the chances of tracking students into low-wage, manual labor jobs.

· **Disconnected Youth**

It is estimated that Durham currently has the capacity to serve 150–200 disconnected youth each year but it is estimated that 500 youth annually are pushed or pulled out of school and are unemployed. These numbers indicate that Durham is only able to serve a fraction of the youth who become disconnected each year and are unable to make a dent in the overall number of disconnected youth. Due to COVID, these estimates of disconnected youth and those served are in reality far too low.

- o We recommend that the City and the County invest in preventative measures to ensure students are not pushed or pulled out of school. To determine what these measures should be, the City and County should work closely with the communities, *centering student voices, experiences, and proposals for solutions*. o We recommend that the City and the County invest sufficient funds to those institutions identified by disconnected youth as impactful. These funds must ensure that these

institutions are fully staffed—as determined by the institution itself—so as to meet the needs of this ever-growing population of youth.

LIMITATIONS

The following is a list of important matters relating to our schools that the RETF did not sufficiently explore:

- Language access for non-Native English speakers
- Protection for non-documented students
- De-tracking and/or access to gifted, honors, and AP courses for students of color
- Increasing the number of teachers and administrators of color, especially Latin(a)(o)(x)
- Evaluating particular restorative justice programs
- Evaluation of after school programs, including ensuring adequate pay and benefits for workers in these programs
- Development of supports for all parents, offering support for children from newborn age until young adulthood
- Development of programs to specifically prepare students for computer and technical jobs
- Exploring the financial challenges of underfunded public schools as a result of funding received by charter schools.

SUMMARY

As a task force, we understand that DPS is the responsibility of the County and the School Board. It is our collective responsibility to deal with education in our mandate to develop policies to overcome racial inequities. We recognize and honor the anti-racist efforts of those inside and outside DPS, but racial gaps in educational success show insufficient signs of improvement. We want to build upon and expand current efforts because we believe that a more systematic approach supported by greater resources is necessary to make real progress.

We also believe that it is crucial to interrupt the school-to-prison pipeline, a system that is borne from a failure to help students and instead punishes and marginalizes them. We see a crucial role for students, parents, and community in figuring out how to make schools both safe and welcoming.

Schools and education must be actively and intentionally anti-racist as part of the struggle to create a just society with an engaged and empowered citizenry. This is an urgent and critical matter, and as COVID makes visible our nation's vast structural inequalities, we must not look away.

Public History

INTRODUCTION

The Public History Subcommittee was the last of the subcommittees to be created by the Durham Racial Equity Task Force (RETF). Originally, it was housed under the Education Subcommittee, as we saw public history as a way to “re-educate the public,” but as the issues within the Education Subcommittee took on more shape and form, it became clear that there needed to be a specific subcommittee entirely devoted to the work of public history. Public history is loosely defined as a practice of making history accessible and useful for the public. We see public history as an integral part to becoming a racially equitable city by way of widening the story being told, expanding who gets to tell their story, and where in our city those stories are told. Our role in this subcommittee was to think through the way that the stories we tell in our public spaces shape what we see as important in our city. We aim to make the invisible visible so that change can occur. Ultimately, we believe the following recommendations can help shape a better-informed Durham; one that speaks honestly about its history and considers our past when making decisions about our future.

- **We recommend that the City of Durham institutionalize story gathering and storytelling efforts regarding the variety of stories in Durham’s unique history, and house these stories in a permanent and accessible venue.** To that end, we recommend the following:
 - o The City creates a full-fledged, state of the art Museum of Durham History facility in addition to the current history hub, which can utilize both indoor and outdoor space for permanent exhibits. We are deeply grateful for the work that has been done to make the current Museum of Durham History Hub a reality, and envision a place with more space and more resources to continue to tell Durham’s story in a dynamic and multifaceted way.
 - The funding for a full-scale Museum of Durham History must come with a commitment from the museum to adopt a racial equity process/ protocol like a Racial Equity Checklist (See: What’s in The Toolkit? Building Blocks for Racial Equity)
 - o The City creates a mobile component to the current Museum of Durham History Hub to share stories around the city and in Durham schools.
 - o Permanent exhibits in the Durham County Libraries that tell the stories of the neighborhoods in which they are located.

· **In order to further institutionalize story gathering/telling, we recommend the following:**

- o The creation of a History and Story-gathering Commission, equipped with adequate financial resources, and composed of representatives from existing story gathering and storytelling groups such as North Carolina Central's History Department, Blackspace, Bull City 150, DurhamCares, Whistlestop tours, and others, to gather histories from Durham's communities.
- o An online repository for the gathered stories is created, that can be accessed from anywhere. We want to lift up the work that NCCU's history department has done with the collection of many oral histories from Black residents in Durham and recommend that a city funded partnership is formed under their lead, with the Durham County Library, the history departments of Duke University, Durham Tech and the Museum of Durham History to house such a repository.
- o We believe it is also necessary to provide adequate translation into the most spoken languages in the City as well as making it accessible via braille, and audio recording.
- o We invite the City to hire community members as consultants to investigate how to make this as accessible as possible.

We recommend the city formally acknowledge, and apologize for the city's historical compliance in redlining, discrimination in housing covenants, urban renewal projects and the neglecting of historically Black cemeteries.

- We recommend the city acknowledge the devastation that the creation of HWY 147 caused to Black neighborhoods and businesses through the unkept promises made to Black homeowners and businesses.
 - o Subsequently, we recommend the city make a commitment to the health and wellbeing of historically Black neighborhoods in ways highlighted throughout our report.

We recommend General Services continue to maintain Geer cemetery, and in order to help ensure Geer cemetery is properly maintained, we recommend the City conduct an archeological survey of Geer cemetery grounds in conjunction with the community members who have been responsible for its upkeep in recent years.

- o We recommend the creation of a Cemetery Advisory Board in conjunction with Friends of Geer Cemetery to help oversee Geer Cemetery, Beachwood and Maplewood.

- o We recommend a historical marker be placed at the sites of Hickstown Cemetery, Violet Park, Fitzgerald Cemetery and Geer Cemetery, denoting information about the cemetery, and the date the interred were moved to Beechwood cemetery.
- o We recommend the City formally apologize for neglecting Geer Cemetery for several decades, before and after many who were interred were moved to Beechwood cemetery.

We recommend the city fund public art projects, such as murals, sculptures, and spaces of remembering, that explicitly honor Durham’s history (with special attention to those who are currently [missing from our public spaces](#) as noted in the Report of the City County Committee on Confederate Monuments and Memorials and those shortlisted on the [Durham Sesquicentennial Honors Commission Report](#)), prioritizing the hiring of local BIPOC artists for their creation and implementation.

- We recommend these projects be accomplished in collaboration with the art and/or history departments of North Carolina Central, Duke University, Durham Tech and local high schools.
 - o These public art projects should acknowledge the artist/maker, offer information about the artist, subject, and history of the project.

LIMITATIONS

The task force acknowledges its limitations in addressing all histories that infuse our city and its people. Groups including but not limited to: Native American/Indigenous on whose land we presently reside, Hispanic, Latin(a)(o)(x), Jewish, Muslim, LGBTQIA+, and people with disabilities have not been fully represented in these recommendations. We recommend that next phases of the task force engage these groups and develop public history plans and policies that reflect these intersectional identities. We have been limited as a group to respond deeply in this moment as Black-led protests and the stories of Black Lives Matter are emerging nearly every day across our city and the country. We include these experiences in our recommendations for publicly telling the powerful stories of our moment.

Finally, there must be honest discussion, real reckoning and accountability from Durham institutions, such as Duke University and Duke Health, as to their involvement with Jim Crow and racial inequity in the workplace.

SUMMARY

Durham is a rich tapestry of stories, yet over time many of its stories have not been visible to everyone. In order to honor all that has transpired in Durham, we find it important that the

City provide both a container to ethically hold that history, and fund artists to tell that history in our public spaces. The Racial Equity Task Force acknowledges that part of our growth as a community is a need for truth telling. Such a reckoning requires apologies so that healing may take place. Public space and access to public space is very much an equity issue. Public art that tells our collective Durham story is yet another way to uplift and invite the community to engage in this process.

As the activist Janelle Treibitz reminds us, "It will be artists who paint the picture of a new normal that will allow us to wake up to a better version of ourselves and our communities, where justice and compassion are a reality, where we value each other and build a social safety net that holds us all, and where we live in regenerative relationships with each other and with the Earth." We are hopeful that the next iteration of the Racial Equity Task Force will take into account the movement we find ourselves in and recommend how art can be used to communicate the stories of the movement and the impacts of Covid-19 on our communities.

What's in the Toolkit: Building Blocks for Racial Equity

In order to fully integrate racial equity into city policy, we need a system of comprehensive racial equity assessments and a racial equity checklist and racial impact tool for city and county use. We need consistent means to make and assess policy with explicit attention to racial equity. This requires:

1. A racial equity checklist for policies that are designed to directly remedy racial inequities. We recommend that the City use this checklist as a rubric for our suggested remedies and for future policies.
2. A racial impact tool for overall city policy. We recognize that all city policy, whether directly designed to remedy racial inequities or not, have powerful racial impacts that need to follow the suggested protocol of our racial impact tool.

Racial Equity Checklist:

For each city policy designed to remedy racial inequity, at a minimum the following questions need to be addressed:

1. Who are the intended beneficiaries of the policy?
2. How is real community engagement promoted at all stages of project development? 3. What are the key expected outcomes? What are the markers of success? What will be the response if markers are not met? How are unintended consequences to be taken into account?
4. What are the structures and mechanisms of evaluation and accountability? These need to be ongoing and not just at the end.

5. How will the policy be sustained over time? How will continued funding be ensured?

Racial Impact Tool:

For all major city policies, the following need to be addressed:

1. The policy must have a clear statement of purpose.
2. There must be serious consideration of who is affected by the policy; who are the key stakeholders; who will benefit; who will bear the burden; and whose opportunity is advanced and whose is limited.
3. Ensure that affected communities are involved from the beginning and in an ongoing fashion. Recognition of diverse, community-rooted leadership and voices is necessary. This calls for understanding models of leadership that are not rooted in white supremacy. The richness of community voices needs to be honored and lifted up. Ask how does one connect to each community and how are disagreements in the community negotiated.
4. Consider the effects of a policy on health, environment, housing, property values, local businesses, language access, transportation, and [food access](#).
5. Every policy recommended must include possible alternatives, including a no action alternative.
6. Ensure city and county accountability to relevant communities throughout the process. RETF recommends that each city department should be required to use the racial impact tool in making decisions relevant to policies concerning promotions, decision making, and input from city personnel. A dedicated office is required to incorporate these tools internally and for initiatives directly affecting the community.

We want to emphasize that to attain a standard of racial equity, a process must be developed to vet proposals before they are introduced as finished products to the community. Initiatives including but not limited to the Beltline project; police policies; housing policies; and in-depth and diverse community engagement should be driven by principles of racial equity laid out in this report. **The community must be engaged in the review of current policies; the creation of new policies; and during the processes of implementation and evaluation.**

Finally, when issues of racist treatment are raised in governmental bodies; to the extent possible under the law, we need a standard and open process in which these issues are resolved. They should not be ‘taken care of’ behind closed doors. Transparency is paramount if we are to make real progress towards racial equity.

Not A Conclusion, But a Beginning

Re-imagining, Re-aligning, and Sustaining an Equitable Infrastructure

How can we re-imagine an equitable future in Durham that is sustained and permanent? Without intentional integration of racial equity in policy development and operations, racial inequities persist; Racial equity must be explicitly integrated into decision making. Structure must be established in order to institutionalize racial equity work.

Our recommendations are a beginning. If they fall short of the need and of the moment, we welcome new and better ideas. If the financial resources appear unavailable, then we urge the City to find the political will to find the necessary funds. Equity requires resources. The City must understand that the struggle to end racial inequity is difficult, protracted, and requires vision, courage, and persistence. We should not waste this moment of high public awareness and openness to anti-racist ideas. If the City is to build trust in the communities most affected by institutional racism, it must demonstrate accountability to these very communities.

It is our belief as a task force that to operationalize and institutionalize racial equity work in the city of Durham, we must create an infrastructure that supports it. In order to create sustainability, we need structures that will last beyond one political administration. This will require re-imagining the foundational pieces in order to build an equitable infrastructure. We look at ways to remove barriers and make Durham more equitable: from our criminal legal system, education system, housing system, economy, and to our health systems.

In practice, this looks like creating a permanent city and county commission for future work in racial equity, and addressing accountability for future work in racial equity. Additionally, this means providing Racial Equity Training for everyone (city and county employees), specific to people's workplace. It means the hiring of more school counselors and nurses, changing school discipline policies, reducing over-policing of our communities while ensuring safety, and supporting the social safety net. We see: a citizen advisory board as an accountability structure that would center community members' voices; revising and reviewing the ways that city contracts are given; and a more robust [re-entry program](#). An equitable Durham would integrate racial equity in the employment process, as well as promotion and retention. We want a racially inclusive affordable housing process that keeps people in their homes and addresses evictions, and looks at revising programs to be more equitable. We envision an economic plan bold enough to meaningfully tackle the racial wealth gap.

We, as a volunteer group of Durham citizens, have dedicated ourselves to the work over the last 21 months, putting in countless hours as we tried to both understand the scope and depth of racial inequity in our city and figure out how to overcome it. But this is the work of the whole community and not just elected officials. Our document is intended not to be read-only, but as a spur to action. We have listed a number of groups in Durham doing anti-racist work (See Community Organizations Appendix). We call on you, as individuals, neighborhoods, institutions, and communities, to support them, join them, and become active participants in the struggle to end racism.

Our goal is to be part of an authentic, sustained, transparent, and encompassing process to make real change that will impact the lives of all Durhamites for generations to come. The richness of Durham's history in the struggle for racial justice has been documented by homegrown oral historians, family storytellers, academics, authors, and even Hollywood movie producers. We stand now at a vital and pivotal moment in our history when we are compelled as a city and as neighbors to build a collective conscience together and create the just city that lies ahead; when we must lift every voice and sing. The present situation cannot stand; We can and must do better. The future of our nation, our state, and our city is at stake.

Acknowledgments

The Racial Equity Task Force would like to thank Mayor Pro Tem Jillian Johnson for proposing the creation of this group and Mayor Steve Schewel and the Durham City Council for creating space for us to begin this work. We are grateful to Mayme Webb-Bledsoe for her patience and expertise in guiding us through two retreats and helping us to focus our ideas in order to fulfill our mission. We would like to thank Jeremy Rowe for volunteering his time to build our website with such short notice.

We could not have completed our community engagement calendar without the excellent assistance of Neighborhood Improvement Services staff, including Constance Stancil, Lynwood Best, Laura Biediger, Pamela Pagan, Tannu Gupta, Alexis John, Carmen Ortiz, Cheryl McDonald, Faith Gardner, and James Davis. We would like to thank Kristen Dismukes, a Durham resident who volunteered hours of her expertise in writing this final report.

And finally, we thank the people from across Durham; the community members who attended meetings and provided input; local resources who shared their years of expertise--with special thanks to Dr. Henry McKoy, who spent hours with our team sharing his deep knowledge of racial inequity in our city. You have all helped us in our thinking and in our own growth throughout the last 21 months. This work is for you, and we hope you will continue to help our city create the way forward.

Glossary

A note on this glossary: We hope this glossary is a service to our readers, both for those steeped in racial equity and anti-racist language and terminology, and for those who are not. We believe language is powerful. When we talk about people and systems, we make choices about language that might be dehumanizing, stigmatizing--or not. This glossary (and report) strives to intentionally use words that respect the dignity of all people. Many of these definitions came from sources outside of our task force and we have provided links to those sources. For those terms sourced "RETF", those are definitions that we created with the help of our collective knowledge and experience when definitions from other sources were inefficient. This report (and the work done therein) presents a responsibility and an

opportunity to influence how the City of Durham—and the public—thinks and talks about the people and systems that we live with. (Source: [Urban Institute's Justice Policy Center](#))

Definitions:

Anti-racist: An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression or ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity. (Source: [Ibram X Kendi, How to be an Antiracist, Random House, 2019](#))

Ban the box: The campaign challenges the stereotypes of people with conviction histories by asking employers to choose their best candidates based on job skills and qualifications, *not* past convictions.

Ban the Box is a movement to end the discrimination faced by millions of people in the U.S. — people who are returning to their communities from prison or jail and trying to put their lives back together. It is a campaign to win full restoration of our human and civil rights. Ban the Box is a campaign to end structural discrimination — discrimination directed against everyone who has a past conviction, without consideration for individual circumstances. Ban the Box got its name from that box that appears on most employment forms, as well as applications for housing, college, public benefits, and the right to serve on a jury – the box that reads: “Have you ever been convicted of a felony?” While the wording may change slightly from application to application, the result is the same: it puts up a barrier for people who want to work, educate themselves, provide for their families, and lead healthy, productive lives.

(Sources: <https://bantheboxcampaign.org>, [All of Us or None](#))

BIPOC: Acronym for Black, Indigenous, People of Color (Source: [Webster Dictionary: Blog](#))

Criminal legal system/criminal “justice”system: This is the set of legal and social institutions that enforce the law. In the United States, there are separate federal, state, tribal, and military criminal justice systems, and each state has separate systems for adults and juveniles. The term “criminal justice system” has been described as inaccurate given the deep structural flaws in the system fueled by racialized policing, criminalization, prosecution, and mass incarceration leaving very little room for justice. The term criminal legal system provides a more accurate description for its current state.

(Source: [Law.Jrank.org](#))

Community: a unified body of individuals: such as:

a: the people with common interests living in a particular area

b: a group of people with a common characteristic or interest living together within a larger society

c: a body of persons or nations having a common history or common social, economic, d: a group linked by a common policy

e: State, Commonwealth

(Source: [Webster Dictionary](#))

Community Engagement: Community Engagement is...the process of working collaboratively with and through groups of people affiliated by geographic proximity, special interest, or similar situations to address issues affecting the well-being of those people. It is a powerful vehicle for bringing about environmental and behavioral changes that will improve the health of the community and its members. It often involves partnerships and coalitions that help mobilize resources and influence systems, change relationships among partners, and serve as catalysts for changing policies, programs, and practices (Source: [CDC](#)).

Community Rooted Organizations: Formal and informal groups that are owned, run, and operated by the people that live and work within their own communities. These organizations are not only run by the most impacted within the community context but they are directly accountable to their neighbors and members. They can operate as a non-profit, for-profit, faith community or other organized formal or informal community group. The main identifier is that the Board, staff, and mission and vision were created and owned by those living within the community they are focusing their work or have been directly impacted by the area or context in which they serve.

(Source: Smith, et. al. Camryn Smith & Danielle Spurlock & Aliyah Abdur-Rahman & Kay Jowers, Community-Rooted Organizations: Enhanced Accountability and Capacity Building for Community Development; 10 July 2020)

Court diversion programs: Diversion programs are an attempt to minimize unnecessary involvement in the criminal legal system, based on the recognition that the criminalization of systemic problems including poverty, mental illness, and substance abuse feeds mass incarceration and destroys lives. Diversion programs create alternative-system responses independent of the justice system and recognize that many offenses are best handled outside the criminal system with a public health approach, which in turn ameliorates the problem of overburdened courts and overcrowded jails.

(Sources: [The National Criminal Justice Reference Service](#); [Lead National Support Bureau](#))

Decriminalize: Typically, decriminalization means no arrest, prison time, or criminal record for offense. There are variations depending on offense, number of offenses, state, etc. (Source: [NORML](#))

Disabled: People with disabilities

(Source: <https://adata.org/factsheet/ADANN-writing>)

Environmental justice: Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income, with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. This goal will be achieved when everyone enjoys the same degree of protection from environmental and health hazards, and equal access to the decision-making process to have a healthy environment in which to live, learn, and work.

(Source: [The US Environmental Protection Agency](#))

Eviction: An eviction is a legal process in which a landlord removes a tenant from a rental property.

(Source: [The Balance](#))

Expulsion: Permanent exclusion of a student from registering, enrolling or attending any Durham Public School. This exclusion also includes riding in a school-owned or operated vehicle and prohibits the student from participating in school activities or entering any school property.

(Source: RETF)

Federal jobs guarantee: The premise is that everyone should be entitled to a good job, one that pays at least \$15 an hour and comes with benefits such as health care, family leave policies and child care.

The program would be administered at a local level, with federal funding, and jobs would be fitted to people, not the other way around. (Source: [What Is A Federal Jobs Guarantee?](#))

Food access: Food access includes accessibility to sources of healthy food (measured by distance to a store or by the number of stores in an area), individual resources that may affect accessibility (such as family income or vehicle availability), and neighborhood-level indicators of resources (such as the average income of the neighborhood and the availability of public transportation).

(Source: [USDA](#))

Food deserts: Food apartheid and food oppression might be more accurate to describe the factors such as racism, cost of living, people being time poor and cash poor, cultural differences in the appropriateness of available foods, the ability of people to grow their own foods, etc. as opposed to the definition offered by the USDA which is mostly about proximity to food providers. (Source: <https://foodispower.org/access-health/food-deserts/>)

Food swamps: Areas with a high-density of establishments selling high-calorie fast food and junk food, relative to healthier food options. An oversaturation of fast food. (Source: [NIH Food Swamps Predict Obesity Rates Better Than Food Deserts in the United States](#))

Freedom of Information Act: The basic function of the Freedom of Information Act is to ensure informed citizens, vital to the functioning of a democratic society.

(Source: [FOIA.gov - Freedom of Information Act](https://www.foia.gov))

Guaranteed basic income: Also known as universal basic income: a fixed income that every adult—regardless of wealth or employment status—automatically receives from the government. Payments are generally the same size and automatic. Depending on who designs a given system, they might replace all existing governmental assistance programs or complement them, as a wider safety net.

(Source: [The New Yorker](#))

Gentrification: Gentrification is a general term for the arrival of wealthier, mostly white, people in an existing urban, mostly BIPOC, district that has experienced years of divestment, a related increase in rents and property values, and changes in the district's character and culture, often leading to the displacement of poor communities by wealthier outsiders.

There is intentionality to create neighborhoods that are low-property value and there is intentionality in the revitalization of these neighborhoods so that white "wealthy" people move in.

(Source: RETF, [PBS](#))

Health disparities: Health disparities are preventable differences in the burden of disease, injury, violence, or opportunities to achieve optimal health that are experienced by socially disadvantaged populations, marginalized by race or ethnicity, gender, education or income, disability, geographic location (e.g., rural or urban), or sexual orientation. Health disparities are inequitable and are directly related to the historical and current unequal distribution of social, political, economic, and environmental resources. Health disparities result from multiple factors, including poverty, inadequate access to health care, educational inequities, and more. (Source: [CDC](#))

Housing vouchers: Housing choice vouchers allow very low-income families to choose and lease or purchase safe, decent, and affordable privately-owned rental housing. (Source: [About the Housing Choice Vouchers Program - HUD | HUD.gov / US Department of Housing and Urban Development](#))

Infrastructure:

1: the system of public works of a country, state, or region

also: the resources (such as personnel, buildings, or equipment) required for an activity 2:

the underlying foundation or basic framework (as of a system or organization) 3: the

permanent installations required for military purposes

(Source: [Webster Dictionary](#))

Intersectionality:

1- Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

2- Per Kimberlé Williams Crenshaw, "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. (Note: lived experiences that intersect are also sources of celebration. Thus, "overlapping vulnerabilities" can be reframed and otherwise experienced as spaces of triumph.) "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So, when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination." (Sources: [Intergroup Resources](#) and [Kimberlé Williams Crenshaw](#))

Institutionalized:

- 1a: created and controlled by an established organization
- b: established as a common and accepted part of a system or culture
- 2a: placed in the care of a specialized institution

(Source: [Webster Dictionary](#))

Invisible Empire: Another name for the Ku Klux Klan (Source: RETF)

ISS: In School Suspension: Disciplinary action where students remain within the school for the allotted time of punishment. Students are removed from their classroom learning environments and placed into a punitive environment where the primary purpose is not for learning. (Source: [Durham Public School Student Handbook](#))

Jury Commission: The Jury Commission is responsible for the compilation of jury lists and the selection of jurors for the courts.

(Source: Durham County Website)

Justice involved: People who have become involved with the criminal justice system. Alternative language includes inmate, incarcerated person, criminal, convict, offender, etc.

However, justice-involved is the preferred terminology in that it is less dehumanizing, more affirming, and considers the whole person, along with language like “people in prison,” “people on parole or probation,” “formerly-incarcerated people,” or “people with criminal records.” Justice-involved, as well as these terms, describes a condition rather than defining a person. (Source: [Urban Institute’s Justice Policy Center, All of Us or None](#))

Language access services: Services that agencies use to bridge the communication barrier with people who cannot speak, understand, read, or write fluently in the host-country language (in Durham’s case, English).

(Source: [Migration Policy Institute](#))

Latin(a)(o)(x): A label that has become popular in the United States within the last few years, however, there is still a lot of debate about the term and its use among Latin people. It was originally used to shed light on the experience of people from the LGBTQIA+ community who do not feel like their lived experience is reflected by the terms Latino/a either because they are gender non-conforming or gender fluid. Lately, the term is being used by those who do not identify as LGBTQIA+ but prefer a gender neutral label. Latinx is said to describe both the experience of a community that has historically been marginalized and it describes a generation of people who want more inclusive language. Although the term is now widely used to describe the Latin community on social media and by news outlets, there is some push back from people of Latin descent who do not believe the label is needed while others argue the term erases the experience of others.

(Source: RETF)

LGBTQIA+: Acronym for Lesbian, Gay, Bisexual, Transgender, Queer, Intersex and Asexual communities

(Source: <https://lgbtqia.ucdavis.edu/educated/glossary>)

Marginalized: To relegate to an unimportant or powerless position within a society or group (Source: [Webster Dictionary](#))

Minimum wage: The minimum amount of financial compensation that an employer is required to pay wage earners for the work performed during a given period. The purpose of minimum wage to protect workers against unfairly low pay. In North Carolina, as of 7/5/2020, the minimum wage is \$7.25, which is also the federal minimum wage. The minimum wage is tied to federal poverty thresholds, and is different from a living wage, which is the minimum one needs to get by. The Living Wage calculator stipulates that the living wage in Durham is \$16.25.

(Sources: [International Labour Organization](#), [City of Durham](#), [The New York Times](#))

MOU: Memoranda of understanding (MOUs) that explicitly articulates the role of law enforcement and school resource officers in schools. (Source: [US Department of Education](#) and [US Department of Justice](#))

Opportunity gap: “Opportunity gap” describes how the conditions and obstacles that students face throughout their educational careers is due to an inequitable system that is not providing the opportunities for all kids to thrive and succeed. This term is used in place of “achievement gap”. (Source: [WBUR](#), [Teach for America](#))

Out of school suspension: Disciplinary action where students must “serve their time” off of the school’s campus. Off campus can entail specialty schools or remaining at home. **From the DPS handbook** Exclusion from the school to which the student was assigned at the time of the disciplinary action and from participation in school activities or events for a period in excess of ten days but not to exceed the remainder of the school year, except that if the offense leading to the long-term suspension occurs in the final quarter of the school year, the exclusion may extend to the end of the first semester of the following school year.
(Source: DPS handbook)

Public History: Previously called Applied History, Public History is the discipline of putting history to work, or allowing history to be accessible for public consumption, specifically and especially outside of academia.
(Loosely inspired by the [National Council on Public History](#)’s definition of the term)

Public/private partnerships: involve collaboration between a government agency and a **private**-sector company that can be used to finance, build, and operate projects, such as **public** transportation networks, parks, and convention centers.

Qualitative data: Non-numerical data that includes a wide range of types of data collection and recording, e.g., survey; interview; focus group; oral history; life history; ethnography; observation, etc. Qualitative data sources include oral (e.g., speaking; American Sign Language); and other forms of communication (e.g., art; music; writing).
(Source: RETF)

Quantitative data: Numerical data that can include statistics and other representations of quantity.
(Source: RETF)

Race: While race is not a biological fact, it carries cultural significance to those who identify accordingly. Experiences of what we call race in America differ widely. Race as a term and its significance differ markedly across cultures. The term "race" in this report refers to a U.S. construction of the term, its history and its use, understanding that it changes over time. (RETF)

Racism: Racism = race prejudice + social and institutional power
Racism = a system of advantage based on race

Racism = a system of oppression based on race

Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

- Also note: The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor. (Source: [Dismantling Racism Works web workbook](#))

Racial Equity:

- The RETF defines racial equity as working in community with the goal to create a city in which our residents' experiences and outcomes with Durham's political, economic, social, and cultural institutions are no longer predicted by race.
- Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities (i.e. white supremacy) not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

(Source: [Center for Assessment and Policy Development](#))

Racial inequity: Racial inequity is when two or more racial groups are not standing on approximately equal footing, and specifically for our purposes we are interested in the inequities between white people and BIPOC. Such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to healthcare, etc.

(Source: [Ibram X Kendi, How to be an Antiracist, Random House, 2019](#))

Racial wealth gap: The wealth gap measures the difference between the median wealth of blacks versus the median wealth of whites.

(Source: [The Racial Wealth Gap: Asset Types Held by Race](#))

Racist: One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

(Source: [Ibram X Kendi, How to be an Antiracist, Random House, 2019](#))

Receipts: The ability to prove or validate an actual event took place. Holding someone accountable with a demand for evidence. (Source: <https://www.eonline.com/news/789906/the-oral-history-of-memes-where-did-quot-show-me-the-receipts-quot-come-from>)

Redlining: The practice of mortgage lenders of drawing red lines around portions of a map to indicate areas or neighborhoods in which they do not want to make loans. Redlining on a racial basis has been held by the courts to be an illegal practice.

(Source: https://www.federalreserve.gov/boarddocs/supmanual/cch/fair_lend_fhact.pdf)

Re-entry program: Programs designed for people leaving jail or prison, which includes supporting these individuals as they work to rebuild their lives and reintegrate into their communities. These supports include a coalition of resources from government, nonprofit, and business communities to address key reentry issues. The goal of successful reentry is to support individuals before they leave incarceration so they have the support and tools they need to continue to build successful lives and remain productive members of their communities. Comprehensive reentry efforts reduce recidivism rates, enhance public safety, and strengthen our local communities. In Durham, this program works in partnership with the Durham Police Department, Community Corrections, the Parole Commission, and the Religious Coalition for a Non-Violent Durham. Services include education, employment support, and case management. (Source: [NC Department of Public Safety, Durham County government](#))

Reparations:

· States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented—providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse.

Reparations publicly affirm that victims are rights-holders entitled to redress.

(Source: [International Center for Transitional Justice](#))

· A reparations program should accomplish three ends. One is *acknowledgement*. A second is *restitution*. And the third is *closure*. There is actually an acronym for those objectives - ARC.

o *Acknowledgement* involves the recognition on the part of the beneficiaries of the social injustice that's in question; an acknowledgement on the part of the beneficiaries of that social injustice that there has been a wrong committed and that there must be some form of repair to be provided to the folks who are the victims of that injustice. *Restitution* constitutes the actual program that's enacted to undertake that form of repair. *Closure* constitutes the acknowledgement on the part of the victimized community that they have received a satisfactory act of compensation from the victimizers, and that they have no reason to request anything that's specifically for their group in the future, unless there's a new wave of injustices. (Drs. Darity & Mullen in *From Here to Equality*)

Restorative Justice: Restorative Justice is a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed. (Source: [The Movement for Black Lives](#))

RPC: Restorative Practice Centers- Replacing ISS with restorative practices. Per the DPS student handbook: A student will receive and be provided with support to complete classwork, have the opportunity to reflect on his/her conduct, learn prosocial behavior and re enter the classroom upon completion of assignment to the Center.

(Source:) [2018-19 Student/Family](#), page 46.)

Principals should not refer to law enforcement any routine school disciplinary matters, such as tardies, loitering, noncompliance, the use of inappropriate language, dress code violations, minor classroom disruptions, and disrespectful behaviors.

Rezoning: the action or process of assigning land or property to a different category of restrictions on use and development.

(Source: Wikipedia)

School Resource Officer (SROs): School-based law enforcement officers that are part of a school-law enforcement partnership meant to ‘maintain safe, secure, and orderly learning environments’, according to the North Carolina Department of Public Instruction. NC DPI expects SROs to perform three roles: law enforcement officer, law-related counselor, and law related education teacher. In Durham, these officers are part of the Sheriff’s Department, not the Police Department.

(Source: [US Department of Education](#) + [US Department of Justice](#), NC DPI)

School-to-prison pipeline: National trend wherein children are funneled out of public schools and into the juvenile and criminal justice systems. A process where students’ behaviors are deemed criminal by school policy and the students are then put in contact with law enforcement.

(School Resource Officers) (Source: [School-to-Prison Pipeline](#))

Section 8: Section is a form of the housing choice vouchers.

(Source: [About the Housing Choice Vouchers Program - HUD | HUD.gov / US Department of Housing and Urban Development](#))

Source List: A list of the jury eligible population, geographically and demographically representative of the community, and accurate with respect to the source names and addresses of potential jurors.

(Source: Jurytoolbox.org)

Structural Racism:

1. The normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects

of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.

a. For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and

racism, lower rates of health care coverage, access and quality of care and systematic refusal by the nation to fix these things.

(Source: [Structural Racism for the Race and Public Policy Conference](#), Keith Lawrence, Aspen Institute on Community Change and Terry Keleher, Applied Research Center. *Flipping the Script: White Privilege and Community Building*. Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.)

Transient students: Any learners who change schools multiple times (often 6 or more times) in their K-12 careers. This includes children of migrant workers, children experiencing homelessness, children in foster care, children living in high poverty, and others. High mobility often requires special supports.

(Source: [National Institute for Urban School Improvement](#))

Trauma-informed: Having knowledge of impact and far reaching effects of trauma on individuals and communities

(Source: [SAMHSA](#) and [TIO](#))

Under-served community: Community with inadequate access to necessary services
(Source: RETF)

Urban renewal: The serial displacement of mostly Black neighborhoods to make way for highways, commercial construction, or new housing construction

(Source: <https://dsl.richmond.edu/panorama/renewal/#view=0/0/1&viz=cartogram>)

Whiteness:

1. Whiteness: those often unstated beliefs, behaviors, norms, principles, policies, and structures that embody all of our systems and are designed to serve the needs and goals of white people by oppressing people of color.
2. The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness as a legal concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. The creation of 'whiteness' meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.
3. Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals

may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness formed within it (Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone). Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.

(Source: [Race: The Power of an Illusion](#), PBS; [White Fragility](#), Robin DiAngelo, RETF)

White nationalism: White nationalist groups support white supremacist or white separatist ideologies, often focusing on believing that white people are superior to nonwhite people. Groups like the Ku Klux Klan, neo-Confederate, neo-Nazi, racist skinhead and Christian Identity could be described as white nationalist.

(Source: [Southern Poverty Law Center](#))

White privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

1. *Structural White Privilege:* A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.
- **The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.**
- *Interpersonal White Privilege:* Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

- *Cultural White Privilege*: A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.
- *Institutional White Privilege*: Policies, practices and behaviors of institutions -- such as schools, banks, non-profits or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

While racism provides systemic advantages to white people, it does not provide *all* white people with *full, unlimited* access to this advantage. Statistically we know that many white people lack access to health care, quality education, home ownership, legal support, and wealth building opportunities. The reasons for this disparity in white outcomes in systems that were designed to advantage white people are complex and beyond the scope of this report.

(Sources: *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies*. Peggy McIntosh. 1988.
Transforming White Privilege: A 21st Century Leadership Capacity, CAPD, MP Associates, World Trust Educational Services, 2012, Working to Extend Anti-Racist Education (we are)).

White supremacy: The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level. (Source: Dismantling Racism Works web workbook)

- **White Supremacy Culture:** White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have evolved from the United States' history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over

groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways, by actually defining what “normal” is – and likewise, what “professional,” “effective,” or even “good” is. In turn, white culture also defines what is not good, “at risk,” or “unsustainable.” White culture values some ways – ways that are more familiar and come more naturally to those from a white, western tradition – of thinking, behaving, deciding, and knowing, while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so...

1. White supremacy culture is an artificial, historically constructed culture which expresses, justifies and binds together the United States white supremacy system. It is the glue that binds together white-controlled institutions into systems and white controlled systems into the global white supremacy system.

(Sources: "Paying Attention to White Culture and Privilege: A Missing Link to Advancing Racial Equity," by Gita Gulati-Partee and Maggie Potapchuk, *The Foundation Review*, Vol. 6: Issue 1 (2014). Sharon Martinas and the Challenging White Supremacy Workshop)

Wrap-around services: Wrap-around services in schools are designed to give a child the support they need throughout the school day, whether the support is academic, social or behavioral. In most cases, what separates wrap-around from other support systems is its comprehensive approach

(Source: <https://evolvreatment.com/blog/wraparound-services-in-schools/#:~:text=Wraparound%20services%20in%20schools%20are,systems%20is%20its%20comprehensive%20approach.>)

Appendix

“How We Did It” --Notes on Process

At the request of Mayor Pro Tem Jillian Johnson, the City of Durham formed its first Racial Equity Task Force and appointed 17 members from across the city of Durham in October of 2018. All members completed racial equity training either prior to or soon after appointment. The Mayor Pro Tem serves as a liaison to the Durham City Council.

Our team has spent the last 21 months developing the trusting relationships that the work of racial equity demands and deserves. Creating safe spaces for dialogue about race, racism, white supremacy and racial equity is deep, thoughtful, and sensitive work rooted in empathy. This process takes time, commitment, and trusting relationships. Below is a story of our process as a task force and one that we hope will guide the next group of Durham residents in their own work, and the people who will come after them.

We began the first of our monthly, all-member meetings on November 7, 2018. Elaine O’Neal was appointed chair by Mayor Steve Schewel; Kaaren Haldeman was proposed vice-chair and voted-in by the larger task force. We assigned, on a volunteer basis, a number of co secretaries. Also, in that first meeting, the group--some of whom had never met--spent time learning about each other and began the process of understanding and building trust in one another. We began our first conversations about how each of us understood racial equity, and how we might come to a consensus on how we would use the term and the understanding as a group. This was and is not a simple task, and we continue to grapple with it as we put together our recommendations for the City. While we may continue to struggle with an agreed and full definition, we have spent our time together in conversation with one another; incorporating input from Durham and beyond; embracing the tensions we may experience; and ultimately developing and enhancing the richness of our understandings of what we mean by racial equity.

We collaboratively developed five initial areas in which to address racial inequity in Durham and established the original five subcommittees with the understanding that each intersected the others: Housing; Wealth and Economy; Health and Environment; Criminal Legal; and Education. The Public History subcommittee was formed in April, 2019 and the Health and Environment subcommittee was later renamed Health and Environmental Justice. Task force members signed up for the committee(s) of their choosing, and chairs were selected.

Other early elements of collaborative work included the creation of a listserv and cloud-based drive for sharing resources and minutes and that served as spaces for internal communications, and attending subcommittee meetings in addition to the scheduled monthly meetings for the full task force. Subcommittees also spent time visiting community spaces, inviting speakers, and attending other meetings that informed their work (see Appendix: Community Engagement).

In March of 2019, we sought guidance from leaders in other cities--Baltimore and Charlottesville--to understand how the work of racial equity had been operationalized at the municipal level in other cities that were our regional neighbors. It was after these discussions that we recognized that this task force, and what we were setting out to do, was unique in its organization, scope, and mission.

We continued to discuss the complex and overwhelming task ahead of us and decided as a group to ask for help in guiding our conversations in fulfilling our mission. We asked the City Council for funding so that we could employ a group facilitator to help us discern how we might move forward. We met with the facilitator twice, once for a day-long session in April 2019 and later for an evening session in September 2019.

Following our first retreat, we synthesized a great deal of our work up to that point, co-created a timeline of our activities (see Appendix: Community Engagement), and developed a preliminary report that we presented to City Council on May 23, 2019. Critical exercises in this and the following retreat, and interspersed in meetings during our tenure, included: recognizing the

toll that this work can take on those who are doing it; taking time to sit back and take stock of what we had accomplished; and being proud of our work, while knowing it will always feel incomplete. Co-creating the initial timeline of our activities was uplifting to our group who had worked so intensely together for several months.

Following that preliminary report, we began to recognize that we had too much work left to do to make the original deadline of the task force (October 2019). We requested and were granted a six-month extension from the City Council in August 2019 with a new deadline of April 30, 2020.

The work of the retreats helped shape the themes we felt were necessary to be addressed. That work is now incorporated into this report and linked to the recommendations we have put forward. In October 2019, the task force began focusing specifically on those recommendations about which we felt most strongly, significantly paring down our original lists. Subcommittees met and developed a draft of recommendations for the full task force to discuss and debate. We finalized those recommendations in December 2019.

It's important to note that from the beginning of our time together in November of 2018, there was a shared understanding of the central role community voices would play in our process, including shaping our thoughts around recommendations and holding us accountable as fellow Durham residents in service to our city. We met with community leaders and groups to deepen our understanding of the issues and learn about ongoing community initiatives. While subcommittees reached out as best we could, given our own capacity, we recognize that we fell short of our hopes but have accepted that we have done the best we were able to do with limited time and resources.

It was not a stated part of our mission from the City, but an agreed upon understanding by the task force that we would include a component of community engagement to hear feedback on our recommendations before finalizing our report. In December of 2019, we turned our attention to these presentations in our remaining time. The task force decided to build a [website](#) with the help of a community volunteer to house the recommendations and offer space for people across Durham to read what we had put together and offer their thoughts and suggestions. The City translated our recommendations into Spanish. We then began to formulate a plan with the help of the City's Neighborhood Improvement Services (NIS) in carrying out the necessary work of engaging the community to the best of our ability. Our chair and vice-chair met with the NIS team as well as the chairs of each of the city's active Partners Against Crime (PAC) organizations, including PACs 1, 2, 3 and 4, to help plan the next two months of community engagement. It was critical that we first consider the calendars of each of the organizations and ask whether we could be added to their existing agendas. The task force brainstormed all of the communities we wanted to reach, and NIS helped to create a manageable list that would touch those communities and community groups. We were able to schedule a total of nine meetings in February and March.

Racial Equity Task Force Outreach Table-February-March 2020 Date

Time Location

Tuesday Feb. 4, 2020

7:00 pm Human Relations Commission; NIS Main Conference Room

Saturday Feb. 8, 2020

Saturday Feb. 8, 2020

10:00 am

10:00 am

PAC 3; Lyon Park Recreation Center PAC 4; Campus Hill Recreation Center

Monday Feb. 10, 2020

Thursday Feb. 13, 2020

Tuesday Feb. 25, 2020

Thursday Feb. 27, 2020

Monday March 9, 2020

Saturday March 21, 2020

6:00 pm Joint Durham Youth Commission and Youth Network committee meeting; W.G. Pearson Center

7:00 pm Mayor's Hispanic Committee; NIS Main Conference Room 7:00 pm Inter-neighborhood Council; NIS Main Conference Room 6:00 pm Bilingual community meeting; NIS Main Conference Room 6:00 pm PAC 2; DPS Staff Development Center

9:30 am PAC 1; Holton Career and Resource Center

The team at NIS printed paper surveys as well as large sheets of poster-paper with our recommendations (in English and Spanish), supplied us with post-its and stickers, and sent one person to each of the meetings. Their support was critical to completing this work. Task force members signed up to attend at least one meeting. We began collecting feedback from each of the meetings and the website, and continued our monthly and subcommittee meetings through March 9, 2020. After one of our early meetings, a community volunteer offered her

technical writing services to help with the construction of the report to the city, and in May the group voted to accept her help.

It bears mentioning here that RETF would have benefited greatly from more resources from the City. Doing this critical work has been made possible because of our own abilities to attend meetings during the week and weekends, at different times of day and evening, and having our own reliable transportation and partners to help with child care. Simple but important funds for staff support, parking, transportation, meals and a stipend would invite more people to this work who come from Durham neighborhoods most impacted by the injustices we are working to address. In the new era of virtual work, and in preparation for what may lie ahead, critical support for task force members includes equipment (e.g., access to a computer), reliable internet and professional subscriptions to Zoom™ or other collaborative working accounts.

COVID19 put the brakes on our work-as it did across the city, our country and the globe. As a result, we were unable to meet directly with PAC 1 who had rescheduled our earlier meeting due to conflicts. We sent information to each community meeting contact with our web address and an invitation to provide feedback online. Our monthly meetings were on-hold through March and April while the City worked to provide access to online meeting platforms that we began using in May.

As stated above and elsewhere in this report, we were initially disrupted by COVID19; soon after, the protests across the country challenged and laid bare the consequences of racial injustice. Our task force responded with an urgency to move forward with writing our report and in May began meeting weekly. We cannot emphasize enough the importance of building the trusting relationships that serve as foundation for the work of racial equity. While our team lost valuable time together that we had imagined would be part of these last phases of our work, we were able to re-connect online, check in on one another, and continue the work while understanding we were all experiencing the traumas of the new conditions of our world in our own ways.

Finally, the writing process has been collaborative and intensive. Task force members have written and reviewed different portions of the report, offering comments and suggestions. There have been myriad conversations, revisions, and moving parts that have finally coalesced into a coherent story that you are reading now. We have been grateful beyond words for the opportunity to serve the people of Durham in this way at this time in this moment. This has been our labor of love; and this story and all of the work within stand as our love letter to you.

Appendix

Community Engagement List

Task force as a whole

- Joanne Pierce, General Manager of Health & Well-being For All, Durham County.
- Dr. Henry McKoy, Faculty Member AND Director of Entrepreneurship, School of Business; Managing Director of the Eagle Angel Network, NCCU
- Met with Dr. West Bellamy, former Vice-Mayor of Charlottesville, VA / VSU Political Science Dept. Chairman regarding equity in Charlottesville; and Brandon Scott, president of Baltimore City Council
- Partners Against Crime (PAC) Meetings (PAC's 1, 3, 4 & 5; Our meeting with PAC 2 was cancelled because of COVID-19.) PAC's are community-based volunteer organizations each organized around the Durham Police Department's 5 police districts and promotes and executes safety strategies developed in partnership with DPD to prevent crime at the neighborhood level
- Human Relations Commission, provides forums, workshops, conferences, 1-on-1 interventions, and other activities to improve human relations among the people of Durham
- Mayor's Hispanic Committee, group that works to improve the opportunities and quality of life of Hispanic/Latin(a)(o)(x) people in the City of Durham through civic engagement by promoting the interests and needs of the Community at large
- Inter-Neighborhood Council, a coalition of Durham's neighborhood and homeowner's associations.
- Durham Youth Commission (City-County Office on Youth)/Youth Network (Made in Durham), joint meeting

Housing

- Met with Peter Gilbert and Emerson Goldstein of the Eviction Diversion Program
- Met with community members from Walltown Community Association
- Met with Dr. McKoy, Dr. Spurlock, and Mr. Farad Ali to discuss the Affordable Housing Bond
- Met with The Affordable Housing Coalition
- Met with John Killeen of Dataworks, NC

Wealth and Economy

- Met with Mayor of Durham, Steve Schewel
- Met with Professor William A. Darity–Samuel DuBois Cook Distinguished Professor of Public Policy and Kirsten Mullen–Folklorist, founder of Artefactual, an arts–consulting practice, and Carolina Circuit Writers, a literary consortium that brings expressive writers of color to the Carolinas
- Met with Dr. Henry McKoy (twice)– Faculty Member and Director of Entrepreneurship, School of Business; Managing Director of the Eagle Angel Network, NCCU · Invited visitor from Durham Living Wage

Health and Environment

- Global health initiative community meeting with Duke
- Partnership for a Health Durham Quarterly Meeting

Criminal Justice

- Met with Dr. Kelvin Bullock of DPS Equity Affairs Office
- Met with Fatimah Salleh
- Met with Andrea “Muffin” Hudson about jail host release issues
- Met with Durham County Sheriff’s Office
- Met with Durham County District Attorney Satana Deberry
- Met with Professor Nina Chernoff, City New York University

Education Subcommittee

- Met with HRC (Human Relations Commission)
- Met with Dr. Kelvin Bullock of DPS Equity Affairs Office
- Met with youth from El Centro Hispano
- Met with Fatimah Salleh
- Met with Governor Cooper’s Education Task Force
- Townhall SRO’s with Youth Justice Project
- Pre–K discussion with Alex Livis–Dlott
- Met with DPS students Hannah and Michael about tracking inequities · Tour of DPS restorative practice–
–Dr. Kelvin Bullock
- Met with James Futrell of DPS Student Support Services

I. Resolution of DPS Opposing HB 324



Resolution of the Durham Public Schools Board of Education Opposing House Bill 324

Whereas, House Bill 324 (HB 324) “Ensuring Dignity and Nondiscrimination/Schools” states that public schools shall not promote “(7) the belief that the United States is a meritocracy is an inherently racist or sexist belief, or that the United States was created by members of a particular race or sex for the purpose of oppressing members of another race or sex,” and

Whereas, if HB 324 is enacted it would prohibit educators from discussing the full facts of American history when several Constitutional Amendments were created to redress racist and sexist beliefs and policies in the original constitution for the purpose of restoring the rights of previously oppressed members of another race or sex, and

Whereas, HB324 asserts that the United States was not created by members of a particular race or sex for the purpose of oppressing members of another race; however, the 13th amendment which abolished slavery in 1865, in which members of a particular race had, in fact, oppressed members of another race, and

Whereas, HB324 asserts that the United States was not created by members of a particular race or sex for the purpose of oppressing members of another race; however, educators would be prohibited to debate or consider teaching about the Jim Crow era in which a series of laws prevented African Americans from voting or holding office, and

Whereas, HB324 asserts that the United States was not created by members of a particular race or sex for the purpose of oppressing members of another race or sex; however, educators would be prohibited to debate or consider teaching that women were not granted the right to vote until 1920 under the 19th amendment, and even then, African American women were still denied their voting rights, and

Whereas, a sound education, including accurate facts about all aspects of American History including systemic racism and discrimination, is guaranteed for every North Carolina student in our state’s Constitution, and

Whereas, in 2017 Durham Public Schools created our Office of Equity Affairs charged with ensuring equity in educational opportunities for all DPS students regardless of race or ethnicity, and

Whereas, in 2018 Durham Public Schools developed a Strategic Plan with a guiding principle which states “We believe in Equity: Our students and schools deserve equitable access to the resources and opportunities they need to succeed. Durham Public Schools and the community must distribute those resources in a manner that eliminates inequities,” and

Whereas, in 2019 the North Carolina State Board of Education adopted a strategic plan which defined equity as an essential guiding principle, and

Whereas, in 2020 the North Carolina State Board of Education passed “A Resolution To Support Equity and Excellence In North Carolina Public Education,” and

Whereas, that resolution stated “that the State Board will review and appropriately revise its policies through an equity lens and commit to work with the Superintendent and the Department of Public Instruction to create and maintain an equity officer to ensure consistency and continuity with this essential guiding principle inside and outside the agency,” and

Whereas, in February, 2021 the North Carolina State Board of Education approved new social studies standards which were developed by educators to ensure that a more comprehensive, accurate and honest history was taught to all students, include teaching on racism, identity and discrimination, and

Whereas, critical race theory is a discipline that seeks to understand how racism has shaped U.S. laws and how those laws have continued to impact the lives of non-white people, and

Whereas, an education, including critical race theory, does not attack individual students for their privileges, but rather it makes them aware of how different systems in the U.S. discriminate against others, and

Whereas, more than sixty-five years after the Supreme Court ruling on Brown vs. Board, segregated schooling is a particularly profound and timely demonstration of the ongoing persistence of systemic racism, and

Whereas, the House of Representatives in the North Carolina General Assembly recently voted along party lines to advance House Bill 324, and

Whereas, if HB 324 is approved by the Senate and signed by the Governor, North Carolina would be the seventh state to ban critical race theory, and

Whereas, these bills are partisan, divisive and are the result of coordinated work by the American Legislative Exchange Council (ALEC) and the Heritage Foundation, and

Whereas, HB 324 would effectively restrict and prohibit honest conversations about race, conflict with existing state and local education standards and infringe on the free speech rights of students, educators and staff, and

Whereas, in Durham Public Schools our curriculum and trainings include a race equity lens as we work together to dismantle racism and work together towards a more just future,

Therefore, be it resolved, that the Durham Public Schools Board of Education urges members of the North Carolina General Assembly to vote “No” on HB324 and if necessary, the Board urges Governor Cooper to veto HB324, and

Be it further resolved that the Durham Public Schools Board of Education urges members of the N.C. General Assembly to focus on developing a robust public education budget with an equity toolkit that fully supports students in North Carolina, and

Be it further resolved that the Durham Public Schools Board of Education urges members of the NC General Assembly to focus on the following recommendations from our 2020-21 legislative agenda to address statewide equity concerns including but not limited to,

1. Fund dedicated Equity Directors for every local education authority (LEA) to develop and share best practices statewide.
2. Adopt comprehensive, anti-racist and inclusive curriculum for every school.
3. Incentivize funding for professional development that includes diversity, equity, inclusion, culturally competent, and anti-racist training.
4. Expand the NC Teaching Fellows Program especially at HBCUs and to increase representation of teachers of color.
5. Expand state protections for LGBTQ+ students and staff.
6. Expand Title IX protections to protect students against sexual assault.

Signed this 20th day of May, 2021

DRAFT

II. DPS Coloring Book

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Signed this 20th day of May, 2021

DRAFT

II. DPS Coloring Book

BLACK LIVES MATTER

AT SCHOOL

WWW.BLACKLIVESMATTERATSCHOOL.COM



#BlackLivesMatterAtSchool



Written by Laleña Garcia ~ Illustrated by Caryn Davidson
Text translated from www.blacklivesmatter.com/about/what-we-believe

How to talk to young children about the Black Lives Matter Guiding Principles *By Laleña Garcia*

As we think about discussing big ideas with little people, we consider age-appropriate language so that our students or children can grasp the concepts we're introducing and incorporate these ideas and language into their own thinking and conversation. While we as adults know that lynchings, such as Emmett Till's, and other acts of horrific violence helped trigger the actions we now know as the Civil Rights Movement, similarly to the way police brutality has sparked the Black Lives Matter Movement and the Movement for Black Lives, we are able to speak of the goals and successes of the Civil Rights Movement with young children without exposing them to the violence that preceded it. We can do the same when discussing the Black Lives Matter Movement.

Although adults can obviously talk about any of the principles (and many of us already do) without mentioning the Movement for Black Lives, we can also include the movement as a group of people who want to make sure that everyone is treated fairly, regardless of the color of their skin. We can say something along the lines of, "The Civil Rights Movement, with people we know about, like Martin Luther King, Jr. and Rosa Parks, worked to change laws that were unfair. The Black Lives Matter Movement is made up of people who want to make sure that everyone is treated fairly, because, even though many of those laws were changed many years ago, some people are still not being treated fairly." Linking the principles of Black Lives Matter to the ideas we use in our classrooms on a regular basis helps children to understand the connections between justice and equity on a large scale to their own lives and individual actions.

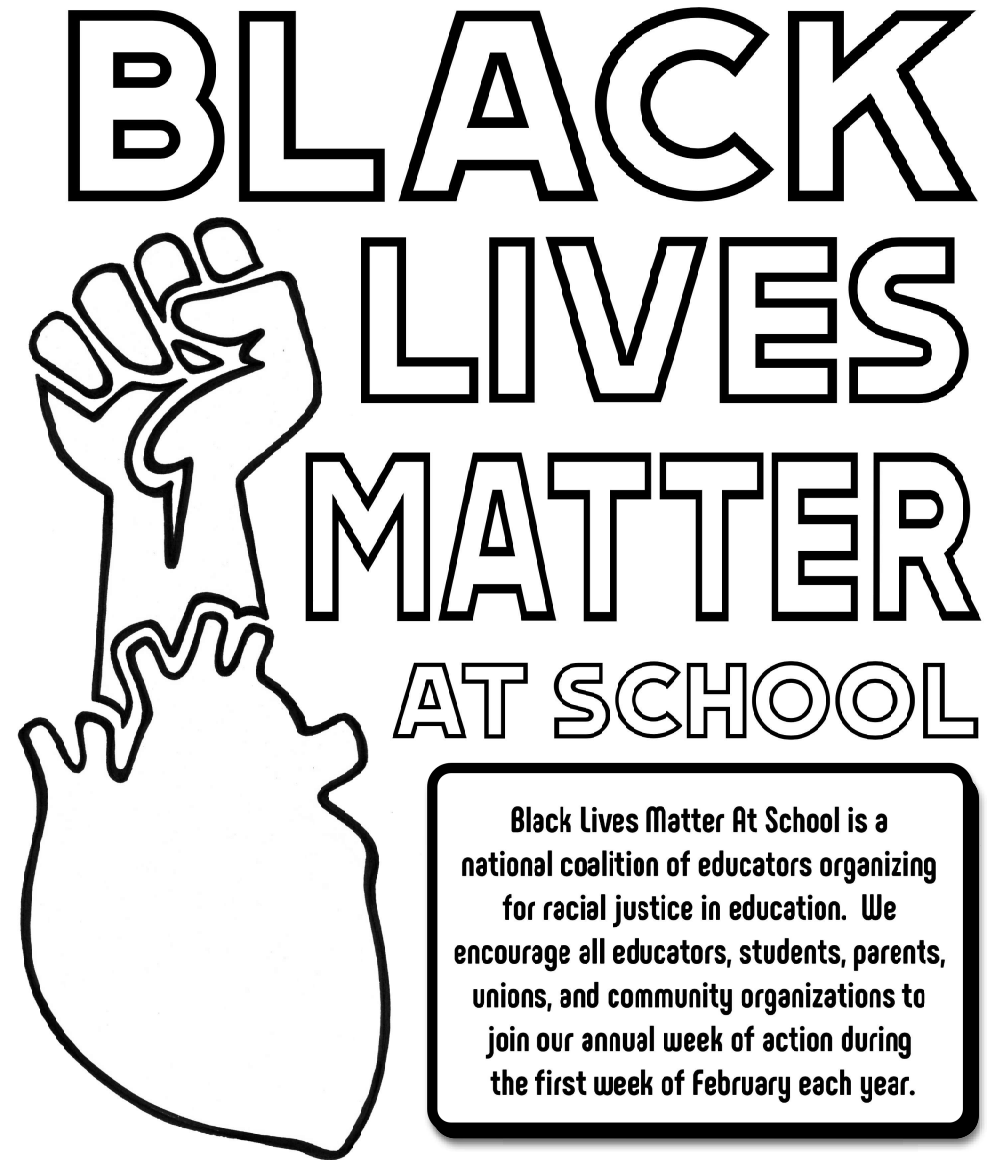
The idea of adults hurting others is frightening to young children, and I would not discuss this kind of violence with our youngest children. Instead, as we focus on fairness and equity, the Principles give us language to do so. After each principle, I've suggested some language you might want to use when talking to young children. Whenever possible, make connections to children's lived experience, in your classroom, your home, or out in the world.

Infusing These Principles Into Our Lives & Our Work

This book is designed to support teachers, students, parents and families in their conversations about race and the core values of the Black Lives Matter movement. This book was created as part of a larger movement of Black Lives Matter At School educators and organizers. To learn more about the events and demands affiliated with the BLM-At-School week of action and national movement, visit the sites below. Please share any lessons, art, writing and activities that you engage in as you explore these 13 principles with the contacts below, and stay tuned for a published version of this book!



www.blacklivesmatteratschool.com
[@BLMAtSchool](https://twitter.com/BLMAtSchool)
blmphled@gmail.com
NYC folks – Contact our local group at
blmeduny@gmail.com and follow us:
[@blm_edu_ny](https://twitter.com/blm_edu_ny)



Black Lives Matter At School is a national coalition of educators organizing for racial justice in education. We encourage all educators, students, parents, unions, and community organizations to join our annual week of action during the first week of February each year.

Using this book

We hope for students to connect these principles to personal experiences, and for educators to use the curriculum resources available on www.blacklivesmatteratschool.com to supplement the drawing and writing prompts included in this book.

UNAPOLOGETICALLY BLACK



There are lots of different kinds of people and one way that we're different is the color of our skin. It's important to make sure that all people are treated fairly, and that's why we, and lots of other people all over the country and the world are part of the Black Lives Matter movement.

UNAPOLOGETICALLY BLACK

What are some things about yourself that you are proud of?

DIVERSITY



Different people do different things and have different feelings. It's so important that we have lots of different kinds of people in our community and that everyone feels safe.

DIVERSITY Think about your friends. What are some of the ways you are different from them?

EMPATHY



It's so important to think about how other people feel, because different people have different feelings. Sometimes it helps to think about how you would feel if the same thing that happened to your friend happened to you. Another way to say that is empathy.

EMPATHY

What is something you learned from someone who is different from you?

RESTORATIVE JUSTICE



We know that if you hurt somebody, you have to help them feel better; you can't just say, "Sorry," and walk away. We also know that it's important for kids to be able to make a better choice another time, and it's grownups' job to help the m make better choices and to give them chances to do that.

RESTORATIVE JUSTICE

Think of a time you worked out a problem with another person. How did you make sure everyone was taken care of?

LOVING ENGAGEMENT



It's so important to make sure that we are always trying to be fair and peaceful, and to engage with other people (treat other people) with love. We have to keep practicing this so that we can get better and better at it.

LOVING ENGAGEMENT

Think of a time you worked hard to make sure you were fair and peaceful with another person. What helped you be able to keep practicing justice and peace?

BLACK FAMILIES



There are lots of different kinds of families; what makes a family is that it's people who take care of each other. It's important to make sure that all families feel welcome.

BLACK FAMILIES

What is different and special about each member of your family?

BLACK WOMEN



There are some people who think that women are less important than men. We know that all people are important and have the right to be safe and talk about their own feelings.

BLACK WOMEN

Who are some women, girls, or femmes that you value?
What have you learned from them?

QUEER AFFIRMING



**Everybody has the right to choose who they love
and the kind of family they want by listening to
their own heart and mind.**

QUEER AFFIRMING

Who are some of the people you love?

TRANSGENDER AFFIRMING



Everybody has the right to choose their own gender by listening to their own heart and mind. Everyone gets to choose if they are a girl or a boy or both or neither or something else, and no one else gets to choose for them.

TRANSGENDER AFFIRMING

How do you feel when someone else tells you what "girls should do" or "boys should do"?

GLOBALISM



Globalism means that we are thinking about all the different people all over the world, and thinking about the ways to keep things fair everywhere.

GLOBALISM

What do you hope for other children and families around the world? What questions do you have for them?

BLACK VILLAGES



There are lots of different kinds of families; what makes a family is that it's people who take care of each other; those people might be related, or maybe they choose to be family together and to take care of each other. Sometimes, when it's lots of families together, it can be called a village.

BLACK VILLAGES

Who are the people you who feel like family to you, even if you're not related?

INTERGENERATIONAL



It's important that we have spaces where people of different ages can come together and learn from each other. Another way to say that is intergenerational.

INTERGENERATIONAL

Who are the people you care about and learn from who are older and younger than you?

COLLECTIVE VALUE



Everybody is important, and has the right to be safe and happy. Another way to say that is collective value.

COLLECTIVE VALUE

What are some things you can do in your everyday life to make sure that everyone around you feels loved, appreciated, and safe?

Black Lives Matter When We...

THE 13 BLACK LIVES MATTER GUIDING PRINCIPLES

COLLECTIVE VALUE	Valuing all Black lives, regardless of actual or perceived sexual identity, gender identity, gender expression, economic status, ability, disability, religious beliefs or disbeliefs, immigration status or location
DIVERSITY	Acknowledging, respecting and celebrating difference(s) and commonalities
RESTORATIVE JUSTICE	Intentionally building and nurturing a beloved community that is bonded together through a beautiful struggle that creates justice for all in restorative, not depleting, ways
GLOBALISM	Seeing ourselves as part of the global Black family and understanding how we are impacted or privileged by our positioning in the world
BLACK VILLAGES	Disrupting the Western-prescribed nuclear family structure requirement by supporting each other as extended families and "villages" that collectively care for one another
BLACK WOMEN	Building a Black women affirming space free from sexism, misogyny, and male-centeredness
LOVING ENGAGEMENT	Embodying and practicing justice, liberation, and peace in our engagements with one another.
EMPATHY	Practicing empathy by engaging comrades with the intent to learn about and connect with their contexts.
QUEER AFFIRMING	Freeing ourselves from the tight grip of heteronormative thinking to create a queer-affirming network
TRANSGENDER AFFIRMING	Embracing and making space for trans brothers and sisters to participate and lead, while being self-reflexive and doing the work required to dismantle cis-gender privilege and uplift Black trans folk
UNAPOLOGETICALLY BLACK	In affirming that Black Lives Matter, we need not qualify our position. Loving and desiring freedom and justice for ourselves is a necessary prerequisite for wanting the same for others
BLACK FAMILIES	Making our spaces family-friendly and enable parents to fully participate with their children and dismantle patriarchal practices
INTERGENERATIONAL	Fostering an intergenerational, communal network free from ageism

<https://blacklivesmatter.com/about/what-we-believe/>

WEEK OF ACTION DEMANDS

- ★ **END ZERO TOLERANCE** RESTORATIVE JUSTICE IN ALL SCHOOLS
- ★ **HIRE BLACK TEACHERS**
- ★ **MANDATE BLACK HISTORY & ETHNIC STUDIES**
- ★ **FUND COUNSELORS NOT COPS**

House Bill 324

GENERAL ASSEMBLY OF NORTH CAROLINA
SESSION 2021

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4

HOUSE BILL 324
Committee Substitute Favorable 3/23/21
Committee Substitute #2 Favorable 5/11/21
Fourth Edition Engrossed 5/12/21

Short Title: Ensuring Dignity & Nondiscrimination/Schools. (Public)

Sponsors:

Referred to:

March 18, 2021

- 1 A BILL TO BE ENTITLED
2 AN ACT TO DEMONSTRATE THE GENERAL ASSEMBLY'S INTENT THAT STUDENTS,
3 TEACHERS, ADMINISTRATORS, AND OTHER SCHOOL EMPLOYEES RECOGNIZE
4 THE EQUALITY AND RIGHTS OF ALL PERSONS AND TO PROHIBIT PUBLIC
5 SCHOOL UNITS FROM PROMOTING CERTAIN CONCEPTS THAT ARE CONTRARY
6 TO THAT INTENT.
7 The General Assembly of North Carolina enacts:
8 **SECTION 1.** Article 8 of Chapter 115C of the General Statutes is amended by adding
9 a new section to read:
10 **"§ 115C-81.61. Ensuring dignity and nondiscrimination in schools.**
11 (a) The General Assembly finds that Article I, Section 1 of the Constitution of this State
12 recognizes the equality and rights of all persons. Therefore, it is the intent of the General
13 Assembly that students, teachers, administrators, and other school employees respect the dignity
14 of others, acknowledge the right of others to express differing opinions, and foster and defend
15 intellectual honesty, freedom of inquiry and instruction, and freedom of speech and association.
16 (b) For the purposes of this section, "promote" shall mean any of the following:
17 (1) Compelling students, teachers, administrators, or other school employees to
18 affirm or profess belief in the concepts described in subsection (c) of this
19 section.
20 (2) Including concepts described in subsection (c) of this section in curricula,
21 reading lists, seminars, workshops, trainings, or other educational or
22 professional settings in a manner that could reasonably give rise to the
23 appearance of official sponsorship, approval, or endorsement.
24 (3) Contracting with, hiring, or otherwise engaging speakers, consultants,
25 diversity trainers, and other persons for the purpose of advocating concepts
26 described in subsection (c) of this section.
27 (c) Public school units shall not promote the following concepts:
28 (1) One race or sex is inherently superior to another race or sex.
29 (2) An individual, solely by virtue of his or her race or sex, is inherently racist,
30 sexist, or oppressive, whether consciously or unconsciously.
31 (3) An individual should be discriminated against or receive adverse treatment
32 solely or partly because of his or her race or sex.
33 (4) An individual's moral character is necessarily determined by his or her race or
34 sex.



- 1 (5) An individual, solely by virtue of his or her race or sex, bears responsibility
- 2 for actions committed in the past by other members of the same race or sex.
- 3 (6) Any individual, solely by virtue of his or her race or sex, should feel
- 4 discomfort, guilt, anguish, or any other form of psychological distress.
- 5 (7) That the belief that the United States is a meritocracy is an inherently racist or
- 6 sexist belief, or that the United States was created by members of a particular
- 7 race or sex for the purpose of oppressing members of another race or sex.
- 8 (d) Nothing in this section shall be construed as prohibiting the following:
- 9 (1) Speech protected by the First Amendment of the U.S. Constitution.
- 10 (2) Accessing materials on an individual basis that advocate concepts described
- 11 in subsection (c) of this section for the purpose of research or independent
- 12 study.
- 13 (3) Stating concepts described in subsection (c) of this section or assigning
- 14 materials that incorporate such concepts for educational purposes in contexts
- 15 that make clear the public school unit does not sponsor, approve, or endorse
- 16 such concepts or works."
- 17 **SECTION 2.** G.S. 115C-218.85(a) is amended by adding a new subdivision to read:
- 18 "(6) A charter school shall comply with G.S. 115C-81.61 by ensuring dignity and
- 19 nondiscrimination at the charter school."
- 20 **SECTION 3.** G.S. 115C-238.66(1) reads as rewritten:
- 21 "(1) Academic program. –
- 22 ...
- 23 f. The board of directors shall comply with G.S. 115C-81.61 by ensuring
- 24 dignity and nondiscrimination at the regional school."
- 25 **SECTION 4.** G.S. 116-239.8(b)(2) reads as rewritten:
- 26 "(2) Laboratory school course of study. –
- 27 ...
- 28 e. The chancellor shall comply with G.S. 115C-81.61 by ensuring
- 29 dignity and nondiscrimination at the laboratory school."
- 30 **SECTION 5.** Section 6(d) of S.L. 2018-32 is amended by adding a new subdivision
- 31 to read:
- 32 "(5a) G.S. 115C-81.61, Ensuring dignity and nondiscrimination in school."
- 33 **SECTION 6.** This act becomes effective July 1, 2021.

Highlighted F.A.C.T.S. Submissions

This section of the F.A.C.T.S. report details categorized submissions received by the Office of the Lieutenant Governor Mark Robinson. These highlighted submissions can easily be identified as clear examples of indoctrination taking place in schools across North Carolina.

Categorized Case Submissions

Submission #162:

Original Submission:

My two oldest girls were students at North Ridge Elementary School in the 2019/2020 school year. I found out that there were multiple books in their library with LGBTQ themes that I didn't feel were appropriate for school aged children. I then went to the public library, read them all myself to verify the content of the books, and then met with the school librarian to request their removal. She denied my request. I then met with the principal to discuss and request their removal. I had to fill out an official Wake County School Board form for each book (I selected the 4 most inappropriate) that reviewed the content of the book and why I thought it should be removed. The forms were reviewed by a North Ridge Elementary committee and ultimately it was determined that all the books were appropriate for elementary school students. None of the books were removed. My children have since been withdrawn from Wake County public school and I now homeschool them. I am happy to share with you any forms I filled out, the names of the books, etc. Thank you, Mr. Robinson, for this opportunity to share with you, my story.

Supporting Evidence: On the following page, the Office of the Lieutenant Governor has provided a picture of one of the books as well as information about it.



Office of the Lieutenant Governor Mark Robinson

Informing the future of North Carolina

George by Alex Gino

#1 challenged book according to American Library Association of 2018."
Intended for kids in grades 3-7

Story of a 4th grade boy named George who wants to be a girl ("Melissa").
The narrator refers to George as "she/her" the entire book.

There are references to dirty magazines,"alludes to porn and masturbation.

The book informs the readers that boys can take hormone therapy to "suppress testosterone and can undergo surgery to alter their anatomy.

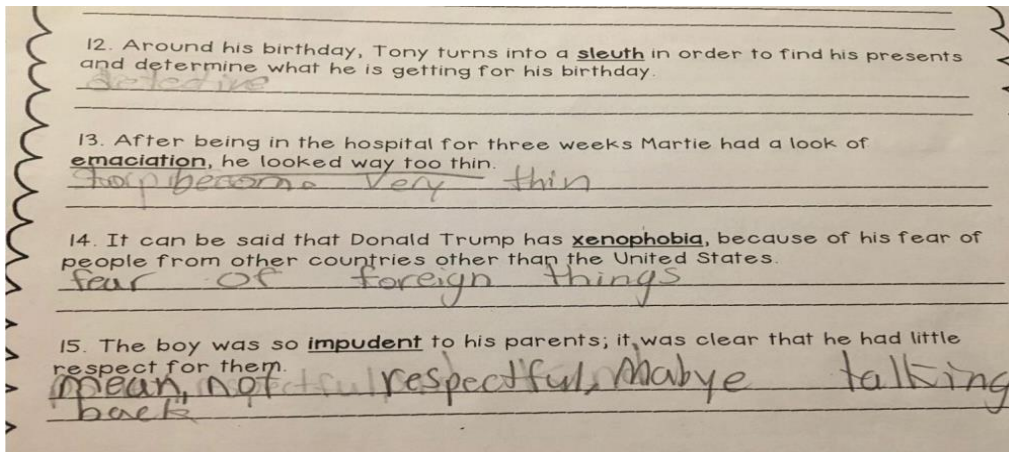
In the book, George's brother Scott asks if George wants gender reassignment surgery. "So, like, do you want to"—he made a gesture with two fingers like a pair of scissors—"go all the way?" George squeezed her legs together. "Maybe someday," she said.

Submission #37:

Original Submission:

My child came home with a paper on vocabulary words to learn and one of the words was xenophobia. The teacher had definitions on one side and sentences on the other and the sentence that described xenophobia was President Trump is xenophobic. Another example was a definition of republican was that republicans do not care for people's issues and Democrats are people who care for people. Now to make this clear I told my child that both parties care about people and those definitions were wrong. I think we need to stop this problem like you said and go back to basics. I want to thank you for having the courage to stand up for what is right! We are our children voices, and we need to do something now!!!! I have been looking at private schools for a while now because of this issue and when the covid hit and they did not want our children back in school that has done it for me! I feel like no one cares about our children! This is our future have some respect and believe in them for them to do the right thing!!! Thank you again for standing up for our children!! I want to end by saying I am sorry if I have offended anyone or any teacher, but enough is enough; stop the childish behavior and teach our children! The parties involved was the teachers in my child classroom and the problem was not resolved.

Supporting Evidence:



Submission #235:

Original Submission:

My high school senior is being subjected to indoctrination according to a political agenda or ideology, specifically today in her sociology class. This link is a power point presentation they were taught today on “Inequality of race and ethnicity.”

There was also a slide teaching about “Color blind racism,” basically why it is white privilege and racism. I have a photo of that slide but do not see how to attach it.

Supporting Evidence: Thank you for your response and for looking into this matter. Attached you will find a slide my daughter shared with me as well as a power point presentation they were shown in class. Again, this is at Hough high school in Cornelius, Sociology class, _____ is the instructor. Please let me know if there is anything else I can provide for you.



Submission #197:

Original Submission:

My name is ____ and I am in my 14th year of teaching high school business and marketing classes. On March 22nd, faculty and staff are required to attend professional development related to "equity" and "microaggression" as it relates to race, gender, and other areas. They define microaggression as "The everyday slights, indignities, put downs and insults that people of color, women, LGBT populations or those who are marginalized experiences in their day-to-day interactions with people." As a staff, we are being told we are unintentionally racist based on the color of our skin (white) because we have racial bias we are "unaware" of. We are given examples of microaggressions such as a statement "I believe everyone can succeed in today's society if they work hard and the most qualified people should get the job" translates to "white people believe people of color are lazy and don't work hard."

The presenter's name is _____. These presentations are making their way into the classroom as faculty and staff are promoting their own political beliefs and opinions onto their students. Public education has become a liberal minded dumping ground vs an educational institution that will prepare students with the necessary skills to attend college or enter the workforce. Anyone who speaks up is afraid they will be "canceled" or "terminated" because they have a different opinion. This is not the work environment we should be exposed to or the environment our students should be presented with when they enter the classroom.

Submission #405:

Original Submission:

Our preschool teachers participated in a training about culture (a.k.a. race) in the preschool classrooms. It ended up offending many of my teachers! It was truly about race and how to include that in our preschool classrooms. They were asked to view pictures of children of different races and choose which child would misbehave the most!!!! The trainer also told teachers that they should let children act out protests in their classrooms. It was awful! It struck a LOT of bad nerves up with my staff who are all diverse and love ALL children. Why do we need to teach 3- and 4-year-olds about race???? They are innocent children who all get along together and have NEVER thought about race. So, heartbreaking!

There is a part two of this training coming up next week and I will send you more information from that training. The trainings are provided by Child Care Resources Inc of Meck Co. We are so very thankful for you Mr. Robinson!!!! We cannot let Critical Race Theory destroy our children, especially at the preschool level!

Supporting Evidence:

Thanks for responding! Here are the slides from the most recent training. As an early childhood administrator and a parent of two boys in NC Public School, please let Mark Robinson know that we LOVE and support him and the great work he is doing!!!! We are appreciative of your team and the work that you do to make sure ALL children are respected and in appropriate learning environments.

We have all been guilty of unintentionally implementing culturally insensitive practices that perpetuate the status quo!



Pedagogical Practices

- Punitive responses for a child not raising his/her hand to speak
- Corrected a child's grammar before responding or acknowledging his/her concern
- Utilized a tourist approach to diversity

Not Embracing Teachable Moments

- Stereotypical Pretend Roles
 - White students as professionals and students of color as clients (doctor/patient)
 - White students as heroes and students of color as villains (Police Officer/Criminal)
- Selection of materials based on stereotypical notions of beauty
 - Fighting over the babydoll with the lightest skin or straightest hair
 - Selecting lighter colors to illustrate themselves.

FROM THEORY TO PRACTICE: MAKING A LESSON PLAN USING ECCEP

THEME: POLITICS

Vocabulary: Government, President, Vice President, Congress, Laws, Voting

Scholars: The Obamas and The Bidens

Social Justice Issue: Institutional Racism

Activities: Held an Election- Campaign Posters, Debates, Identified Roles and Responsibilities

Character Traits: Trustworthiness and Integrity





White children have culture too. In fact, their culture is the dominant culture which is why it makes it easier for many of them to navigate the schooling environment as students as well as business/ “professional” spaces as adults.

Teachers as Cultural Brokers

Students of color are continuously required to navigate between three realms of experiences:

- Mainstream
- Minority
- Specific cultural group

Culturally competent teachers are skilled in finding commonalities between the different realms to use as a basis for classroom practices and interactions.



Submission #196:

Original Submission:

I would be more specific, but I want to make the Principal of our school aware before I do. I do have some 'backlash' concern for my child who is only a Junior in High School in Wake County.

My child's freshman history class was told that if "you were white and Christian, you should be ashamed".

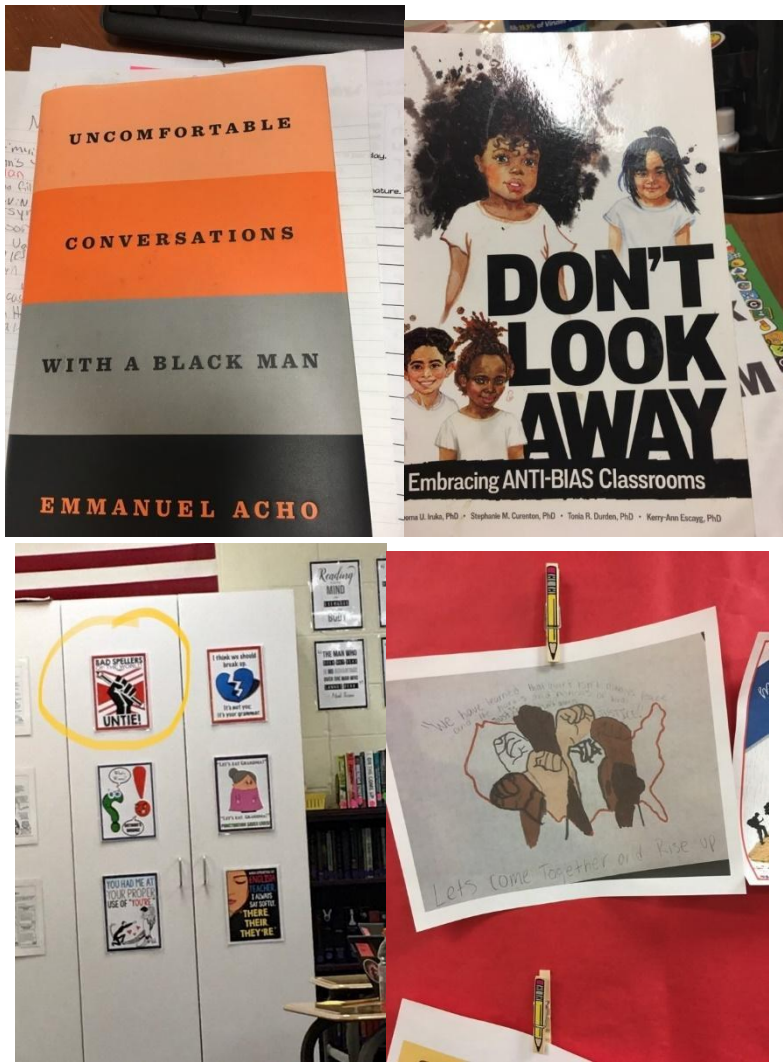
My child's junior history class was told that "it is possible that some Republicans could be good people".

Not only are the teachers indoctrinated and teaching the same indoctrination, but the curriculum in all the classes is all about race and gender. Every single book/passage reading in AP English class is about white supremacy/privilege. My child has figured out that he/she needs to answer any opinion questions the way the teachers want the questions answered, and not give an actual/honest opinion on a topic. An actual opinion that doesn't conform to the 'woke' culture would be criticized rather than thoughtfully discussed.

Submission #212:

Original Submission:

An 8th grade substitute teacher observed a teacher promoting leftist ideals in her assigned readings as well as on her white board "BLM fist", has written down the names of textbooks and also has photographs. The school is Mountain Island Charter School.



Submission #50:

Original Submission:

I filed a complaint (on behalf of several concerned parents) with the United States Department of Education against Wake County Public Schools (WCPSS) for violation of Protection of Pupil Rights Amendment (PPRA). In January of 2021, a letter was sent from the US Dept of Education to WCPSS opening an investigation. WCPSS had until this week to respond to the complaint. I can send you a copy of the letter from the US Dept of Education to WCPSS which describes in detail the complaint that is very relevant to the issues facing the task force.

Submission Evidence:

Thank you! Here is the complaint I sent to the Dept of Education and in turn their letter to Cathy Moore, Wake Co Public School System. WCPSS has since responded to the complaint and the Dept of Education is in the process of reviewing their response.

The Dept of Education will be sending WCPSS a report of their findings and should issue their report within the next few weeks. I will forward when I receive a copy.

Significant Attachments (Next Page):

A

Identity Activity, Part 1

- On your sheet of paper, draw the shape of a person (you) in the middle.
- Leave room to add writing in/around your person.

Actual student work

A

Catholic

heterosexual

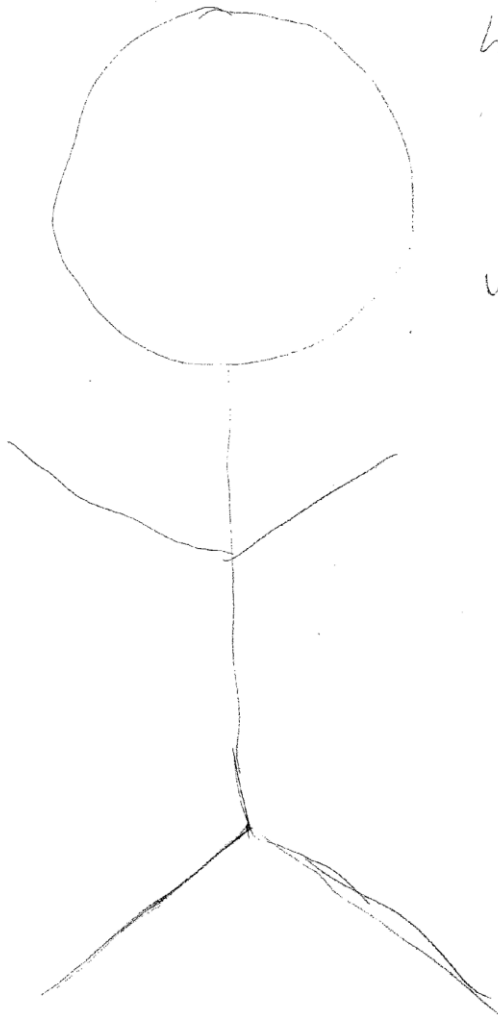
I learned
better words
Oh

I am
white

United
states

upper-
middle
class

male



Identity Activity, Part 1

I will go through a series of identity categories. For each category, you will add **your** identity on your person drawing.

Religion

What belief system, if any, do you subscribe to?

Race/Ethnicity

What race do you identify as? What ethnic group(s) do you identify with?

Ability

What abilities or disabilities do you have that affect the way you move through the world? (Abilities can be mental or physical)

Sexual Orientation

What gender are you attracted to? (Are you bisexual, homosexual, heterosexual, asexual, etc.)

Country of Origin

What country were you born in?

Age

How old are you / what generation or age group are you a part of?

Socioeconomic Status

*What is your household's income level?
What social class are you a part of?*

Gender

Do you identify as cis-gender (male, female), transgender, gender queer or gender-nonconforming?

Identity Activity, Part 2

I will show a series of statements. For each statement, write your response to each statement on your paper.

Identity Activity

Statement #1: The part of my identity that I am most aware of on a daily basis is _____.

Identity Activity

Statement #2: The part of my identity that I am least aware of on a daily basis is _____.

Identity Activity

Statement #3: The part of my identity that was most emphasized in my family growing up was _____.

Identity Activity

Statement #4: The part of my identity that garners the most privilege is _____.

Identity Activity

Statement #5: The part of my identity that I believe is the most understood by others is _____.

Identity Activity

Statement #6: The part of my identity that I feel is difficult to discuss with others who identify differently is _____.

Identity Activity

Statement #7: The part of my identity that I would like to explore further is _____.

Identity Activity, Part 3

Now, we will go through the same statements. This time, you will move around the room to each station based on how you answered.

Identity Activity - Debrief

What was this activity like to do? (How did you feel and what did you think about?)

How does thinking about your identities/ the identities of your peers impact you as a student? (How and why do these identities matter, if at all?)

6

Name: _____

Date: _____

Diversity Inventory

In my environment	Gender	Race/ Ethnicity	Age	Sexuality	Ability	Religion	Socio-economic Status
I am							
My elementary school was predominantly							
My teachers are mostly							
Most of my close friends are							
My doctor is							
Other people who live in my home are							
My neighbors are							

6

Name: _____

Date: _____

Diversity Inventory

In my environment	Gender	Race/ Ethnicity	Age	Sexuality	Ability	Religion	Socio-economic Status
I am							
My elementary school was predominantly							
My teachers are mostly							
Most of my close friends are							
My doctor is							
Other people who live in my home are							
My neighbors are							

Case Study: The Governor's School of North Carolina



What is the North Carolina Governor's School?

- i** The North Carolina Governor’s School is a five-and-a-half-week summer residential program created for the advancement of exceptional high school students. Each year, the Governor’s School consist of 335 high students between two campuses: Governor’s School West at High Point University in High Point and Governor’s School East at Meredith College in Raleigh.
- i** Much of the curriculum at the Governor’s School aims to explore the most recent ideas and concepts relevant in areas of the arts and academia without focusing on credit, tests, or grades. This program is geared toward rising high school seniors but allows rising high school juniors in the arts areas of the program. Governor’s School is a state administered program under the North Carolina Department of Public Education through the Exceptional Children Division, the Public Schools of North Carolina, and the State Board of Education. The School is governed by a Board of Governors who are appointed by an advisory board, the State Board of Education.

Why did the F.A.C.T.S. Task Force open this case study?

- i** Over the past few months, the F.A.C.T.S. Task Force received accounts of documented indoctrination taking place at the North Carolina Governor’s School. The F.A.C.T.S. Task Force believes that since the North Carolina Governor’s School is under the Department of Public Education, said institution should not be used to promote the division of individuals in the classroom based on race or sex. Additionally, the North Carolina Governor’s School should not be used to promote the belief that North Carolina and/or the United States uses race or sex to promote superiority of any race or sex. The North Carolina Governor’s School is a place of exploration for exceptional high school students; still, it is the responsibility of the Board of Governors to ensure that students can receive an exceptional experience free of indoctrination.

What is the evidence and where did it come from?

- i** Submission #506 is a complaint about the content and mode of instruction at the Governor’s School. This submission came from someone who observed the teaching but was not a student in the program.
- i** In another submission, evidence supplied by a 10th grade student in the program corroborated the account from submission #506. This student did not create a submission through the F.A.C.T.S. portal but instead provided physical copies of Governor’s School instructional material (handouts and copies of PowerPoint slides). The student also reported that materials were presented as fact, and students were not given the opportunity for discussion or presented with other viewpoints.
- i** The following instructional material was used in the “Area III” class of Governor’s School West during the 2021 session. According to the Governor’s School Student Handbook, the Area III class is supposed to provide “a testing ground for ideas, values, and personal concerns” and serve as an “introspective program to foster personal and

social development.” All the documents that were submitted by the program participant are included in this report.

What were some of the themes identified by the F.A.C.T.S. Task Force?

i In response to the documented accounts of indoctrination taking place at the North Carolina Governor’s School, the F.A.C.T.S. Task Force has identified two overarching themes: White Shaming and Privilege.

Privilege: This case study offers that assigning specific privileges to one race or gender promotes adversity in the classroom. Evidence of this privilege assignment is especially patent in the individual privilege assessments students received as handouts.

White Shaming: White shaming arose as an extension of the privilege instruction in the Governor’s School. Specifically, the program introduced the concept of “white fragility,” which suggests that white people are unable to hold conversations related to race. This theme continues through the poem, “I, Racist,” by John Metta.

i The content covered in relation the themes of privilege and white shaming violates Article 1, Section 1 of the North Carolina Constitution as well as section c2 of House Bill 324.

Submission #506:

Original Submission:

Today’s lesson at NC Governor’s School which is run by DPI. The gender unicorn. There is no gender. Gender is a spectrum and a social construct, and it is determined by how you feel.

I have no issue with this as a discussion for students to be able to agree or disagree with.

However, this was presented as a lecture and students were told this is how it is.

Students were also told to go back and journal about how being heterosexual made them privileged.

Please call me with any questions you may have.

Also, just to clarify, this has nothing to do with Lincoln County or Lincoln County Schools. This is happening at the state level with our AIG students at Governor’s School.

Supporting Evidence: Provided by Student at Governor’s School West

i The instructional materials are arranged as follows:

- I. Slides
 - a. Defining Race and Racism
 - b. White Fragility
 - c. Privilege
 - i. Definitions
 - ii. White Privilege
 - iii. Other Privilege – focus on intellectual privilege
 - d. Gender
- II. Individual Privilege Assessment Handouts
 - a. White Privilege
 - b. Cisgender Privilege
 - c. Male Privilege
 - d. Christian Privilege
 - e. Straight Privilege
 - f. Able-bodied Privilege
 - g. Intellectual Privilege

Purpose: We are meeting today to help us better serve our students.

1. Race is a social construct.
2. What is racism?
3. How to NOT have a conversation about racism
4. Awareness of the impact in the classroom

Racism Defined (find a basic def)

“...scholars define racism as encompassing economic, political, social, and cultural structures, actions, and beliefs that systematize and perpetuate an unequal distribution of privileges, resources and power between white people and people of color” (Hilliard, 1992)

Racism defined, cont.

This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988).

Race is a social construct.

“**Race** is not biological. It is a **social construct**. There is no gene or cluster of genes common to all blacks or all whites. Were **race** ‘real’ in the genetic sense, **racial** classifications for individuals would remain constant across boundaries. Yet, a person who could be categorized as black in the United States might be considered white in Brazil or colored in South Africa.” - Angela Onwuachi-Willig in *The New York Times*

Race is a social construct.

“The only reason you say that race was not an issue is because you wish it was not. We all wish it was not. But it’s a lie. I came from a country where race was not an issue; I did not think of myself as black and I only became black when I came to America.” - Chimamanda Ngozi Adichie, *Americanah*

Slides from Governor's School: Defining Race and Racism



Google

race as a social constr

race as a social construct
race as a social construct **essay**
race as a social construct **sociology**
race as a social construction **examples**

About 1 030 000 results (0.51 seconds)

Race is not biological. It is a **social construct**. There is no gene or cluster of genes common to all blacks or all whites. Were **race** "real" in the genetic sense, **racial** classifications for individuals would remain constant across boundaries. Jun 16, 2015

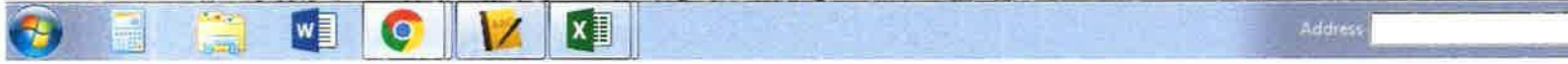
Race and Racial Identity Are Social Constructs - NYTimes.com
www.nytimes.com/.../racial.../race-and-racial-identity-are-social-co... The New York Times ▾

About this result • Feedback

Race Is a Social Construct, Scientists Argue - Scientific American
https://www.scientificamerican.com/.../race-is-a-social-construct-sc... Scientific American ▾
Feb 5, 2016 - Du Bois was concerned that **race** was being used as a biological explanation for what he understood to be **social** and cultural differences between different populations of people. ... Today, the mainstream belief among scientists is that **race** is a **social construct** without biological meaning

Race and Racial Identity Are Social Constructs - NYTimes.com
www.nytimes.com/.../racial.../race-and-racial-identity-are-social-... The New York Times ▾
Jun 16, 2015 - **Race** is not biological. It is a **social construct**. There is no gene or cluster of genes common to all blacks or all whites. Were **race** "real" in the genetic sense, **racial** classifications for individuals would remain constant across boundaries.

What We Mean When We Say 'Race Is a Social Construct' - The Atlantic
www.theatlantic.com/national/.../05/.../race...social-construct/275872/ The Atlantic ▾



Prejudice Defined

From the Merriam-Webster Dictionary:

“an unfair feeling of dislike for a person or group because of race, sex, religion, etc.; a feeling of like or dislike for someone or something especially when it is not reasonable or logical.”

White Fragility, definition

“White Fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium.”

Robin DiAngelo,

International Journal of Critical Pedagogy, Vol 3 (3) (2011)
pp 54-70

John Metta by "I, Racist" (Add Huffington Post)

- John Metta is a mixed race man who lives in Charleston and works as a writer.
- Eleven days after the shooting at Mother Emanuel AME Church, Metta was asked to address an all-white congregation at Bethel Congregational United Church of Christ in Washington state on the topic of racism and discussing race in the company of white and non-white people.
- The following is an excerpt from that "sermon" and will be used to frame our conversation.

From “I, Racist” by John Metta

“What [white people] are affected by are attacks on their own character. To my aunt, the suggestion that ‘people in The North are racist’ is an attack on her as a racist. She is unable to differentiate her participation within a racist system (upwardly mobile, not racially profiled, able to move to White suburbs, etc.) from an accusation that she, individually, is a racist.”

From “I, Racist” by John Metta

“Without being able to make that differentiation, White people in general decide to vigorously defend their own personal non-racism, or point out that it doesn’t exist because they don’t see it.”



From “I, Racist” by John Metta

“The result of this is an incessantly repeating argument where a Black person says ‘Racism still exists. It is real,’ and a white person argues ‘You’re wrong, I’m not racist at all. I don’t even see any racism.’ My aunt’s immediate response is not ‘that is wrong, we should do better.’ No, her response is self-protection: ‘That’s not my fault, I didn’t do anything. You are wrong.’”

From "I, Racist" by John Metta

"Racism is not slavery...Racism is not white water fountains and the back of the bus...racism is even more subtle than that. It's more nuanced. Racism is the fact that 'White' means 'normal' and that anything else is different.

"Racism is our acceptance of an all white *Lord of the Rings* cast because of historical accuracy, ignoring the fact that this is a world with an entirely fictionalized history. Even when we make [things] up, we want [them] to be white."

From "I, Racist" by John Metta

"Living every single day with institutionalized racism and then having to argue its very existence, is tiring, and saddening, and angering. Yet if we express any emotion while talking about it, we're tone policed, told we're being angry. In fact, a key element in any racial argument in America is the Angry Black person, and racial discussions shut down when that person speaks. The Angry Black person invalidates any arguments about racism because they are being 'overly sensitive,' or 'too emotional,' or 'playing the race card.' Or even worse, we're told that we are being racist."

"Racism is systematic oppression of one demographic by another one which holds power. How can the systematically oppressed demographic have the ability to oppress those in power?"

From "I, Racist" by John Metta

"But...the irony, the thing that angry Black people know, and calmly debating White people [do not] want to admit:

The discussion of race in America centers around the protection of White feelings."

Race, like gender, is nonbinary.

What is privilege?

Definition from the Oxford Dictionary

privilege: a special right, advantage, or immunity granted or available only to a particular person or group of people

Peggy McIntosh's "Unpacking the Invisible Knapsack"

Pioneer piece for addressing racial privilege
antiquated vs. relevant examples

Each statement is constructed so that if you can say that it applies to you, you are speaking from a position of privilege.

Think macro not micro.

Slides from Governor's School: Privilege

- I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.*
- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.*
- I can turn on the television or open to the front page of the paper and see people of my race widely/positively represented.
- When I am taught about our national heritage or about "civilization," I am shown that people of my color made it what it is.
- I can arrange to protect my children most of the time from people who might not like them.*
- I do not have to educate my children to be aware of systemic racism for their own daily physical protection.*
- 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.
- I can do well in a challenging situation without being called a credit to my race.
- I am never asked to speak for all the people of my racial group.
- 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.

Slides from Governor's School: Privilege

- I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
- If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
- I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
- I can worry about racism without being seen as self-interested or self-seeking.
- I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
- I can be late to a meeting without having the lateness reflect on my race.
- I can chose blemish cover or bandages in "flesh" color and have them more or less match my skin.

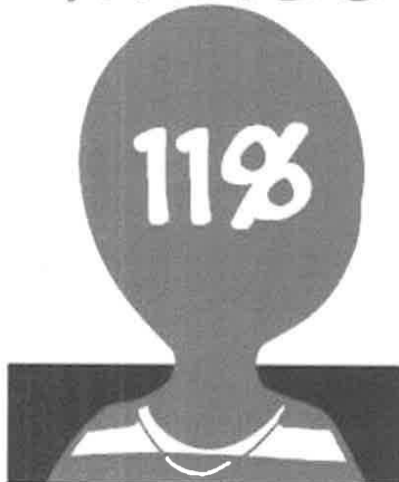
Slides from Governor's School: Privilege

THE LIKELYHOOD THAT I WILL GO TO PRISON IN MY LIFETIME IS ABOUT 4-11%. A POC'S CHANCES RUN TO ABOUT 44 - 50%.

PERCENTAGE OF PRISONERS

'BUREAU OF JUSTICE (2010) & US CENSUS (2010)

WHITES



POC



ALTHOUGH MY FAVORITE STATISTIC IS THAT

82-91% OF HOMICIDES ARE INTRARACIAL
(WHITES KILLING WHITES, POC KLLING POC)

BUT

MAJOR NEWS OUTLETS
FOCUS ON INTERRACIAL
HOMICIDES MORE THAN
60% OF THE TIME!

(75% MORE IF IT'S A
BLACK MALE KILLING
A WHITE FEMALE!)

*FBI CRIME STATISTICS
(2011)



“It’s about socioeconomic.”

- African American children are 3 times more likely to live in poverty than Caucasian children. American Indian/Alaska Native, Hispanic, Pacific Islander, and Native Hawaiian families are more likely than Caucasian and Asian families to live in poverty (Costello, Keeler, & Angold, 2001; National Center for Education Statistics, 2007).
- Although the income of Asian American families is often markedly above other minorities, these families also often have four to five family members working (Le, 2008).
- Minorities are more likely to receive high-cost mortgages: African Americans (53%) and Latinos (43%), in comparison to Caucasians (18%) (Logan, 2008).
- Unemployment rates for African Americans are typically double those of Caucasian Americans. African American men working full time earn 72 % of the average earnings of comparable Caucasian men and 85% of the earnings of Caucasian women (Rodgers, 2008).

Slides from Governor's School: Privilege

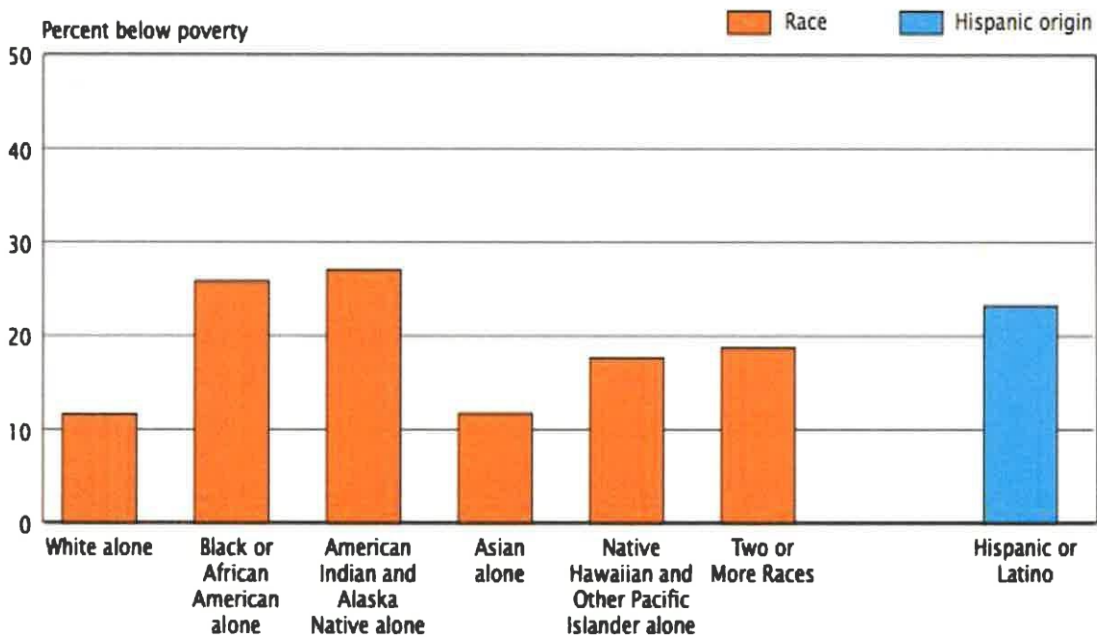
- African Americans and Latinos are more likely to attend high-poverty schools than Asian Americans and Caucasians (National Center for Education Statistics, 2007).
- In 2005, the high school dropout rate of Latinos was highest, followed by those of African Americans and American Indians/Alaska Natives (National Center for Education Statistics, 2007).
- In addition to socioeconomic realities that may deprive students of valuable resources, high-achieving African American students may be exposed to less rigorous curriculums, attend schools with fewer resources, and have teachers who expect less of them academically than they expect of similarly situated Caucasian students (Azzam, 2008).

Slides from Governor's School: Privilege

Figure 1.

U.S. Poverty Rates by Race and Hispanic or Latino Origin: 2007-2011

(For information on confidentiality protection, sampling error, nonsampling error, and definitions, see www.census.gov/acs/www/)



Note: Persons who report only one race among the six defined categories are referred to as the race-alone population, while persons who report more than one race category are referred to as the Two or More Races population. This figure shows data using the race-alone approach. Use of the single-race population does not imply that it is the preferred method of presenting or analyzing data. The Census Bureau uses a variety of approaches. Because Hispanics may be of any race, data in this figure for Hispanics overlap with data for race groups.

Source: U.S. Census Bureau, 2007-2011 American Community Survey.

Want some more numbers and charts?

<https://www.census.gov/prod/2013pubs/acsbr11-17.pdf>

“When you’re accustomed to privilege, equality feels like oppression.”

Thoughts?

Other types of privilege

Break into small groups, read the privilege lists given to you and think about the following:

1. Which of these privileges do you acknowledge in your own life (or are aware that you don't have access to)?
2. Which surprise you now that you've thought about them?
3. Which do you question?

The Expectation Effect

[From "How To Become Batman" *Invisibilia* Podcast](#)

1. What is the implication of The Expectation Effect in relation to notions of privilege and the various "isms" that correspond with that?
2. What is the implication of The Expectation Effect in the classroom?
3. Think about your experiences in school. Does this idea at all impact your viewpoint on your school experiences and observations?

Intellectual Privilege

1. I do not have to worry about failing a class.
2. I have never been looked down upon because of the grades I make.
3. When I make a comment in class, no one questions where I got my information.
4. I can be sure to be accepted into a college when I apply.
5. If I put enough work in, I can be sure to earn passing grades.
6. People are willing to overlook my mistakes because they are just that – mistakes.
7. Continuing education is not seen as a challenge or major accomplishment over adversity.
8. When I tell people what my future plans are, they don't question whether or not I will be a success.
9. As I am perceived as intelligent, my opinions are valued over those who are considered less so, even if they have a better idea.
10. I am more trusted by my peers as leaders as they seem to equate intelligence with responsibility and trustworthiness.
11. I can get away with more lying as my intelligence makes me more trusted.
12. I am given access to better materials at school as I am thought of as more deserving and responsible.
13. Intellectually gifted students are much more likely to be allowed to do things teachers normally wouldn't let students do.

Slides from Governor's School: Privilege

14. I am given first priority in scheduling and the option to participate in extracurricular activities.
15. I do not have to worry about getting good educational opportunities.
16. I do not fear being called on to read out loud during class.
17. I can be confident that if I approach a teacher in a timely manner to ask for help or an extension, it will be given to me.
18. I can read a newspaper or watch a newscast and understand what is being reported.
19. If I move in the middle of the year, I can be pretty sure that I will adjust well to my new school.
20. I can walk through the halls at school without being questioned about my purpose.
21. I can count on going into a new school and finding classes that will be appropriate for my academic needs.
22. When I get a good grade, I will not be accused of cheating.
23. I can feel comfortable approaching my teachers and knowing that my intellect will not be the reason they won't help me.
24. If a teacher asks me to stay after class, I can assume it will be about something other than my academic ability (though it may be about performance).
25. I am frequently approached by teachers and counselors with new opportunities to learn and grow as a leader.

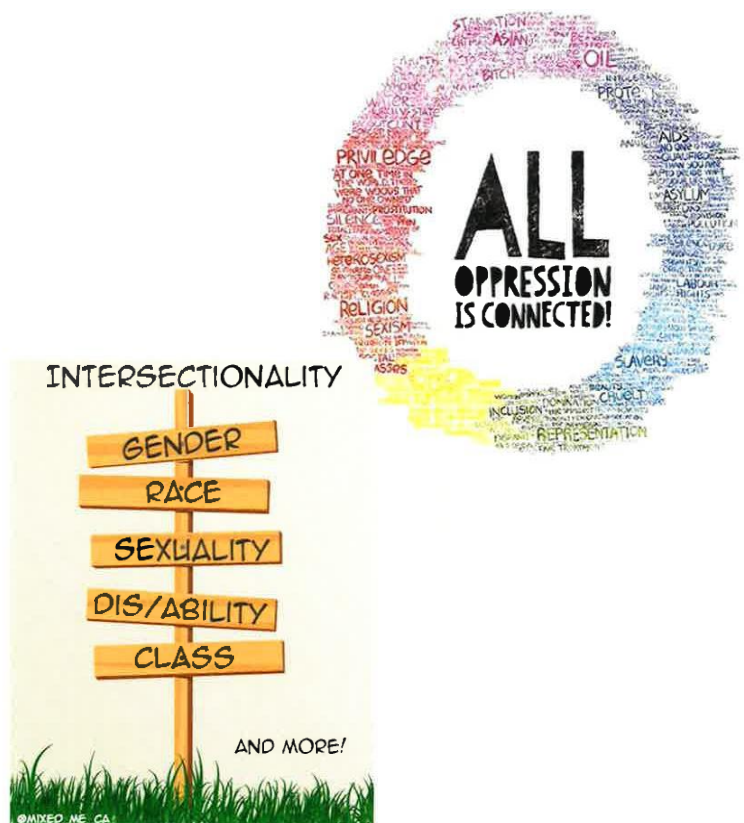
What patterns/commonalities do you see between the lists of privileges we've discussed?

How can we address these privileges and/or make them more visible?

What then?

Intersectionality!

The idea that different parts of a person's identity intersect to either give them advantages or disadvantages. Identity components include race, sex, gender, able-bodiedness, religion, nationality, class, age, etc.



Intersectional Feminism



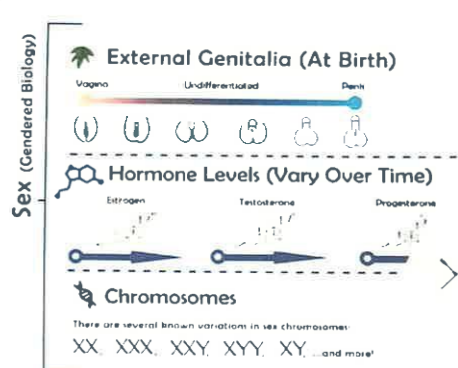
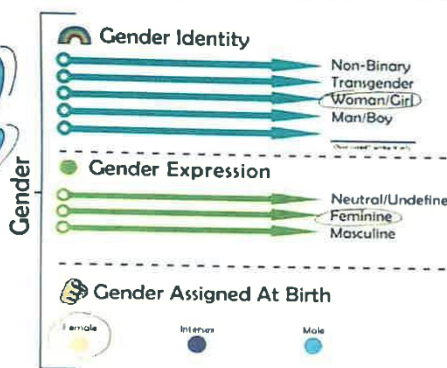
This is a POP (Prince of Privilege)

white!
heterosexual!
able-bodied!
male!
cisgender!
financially stable!
Christian!



Talk to Zach if you want. He's down.

The Flying Gender Unicorn



Disclaimer:
While this graphic seems complex already, it is still an oversimplification of the beautiful diversity and complexity of our human gender, biology, and orientation.

Original design by Landyn Pan and Anna Moore

Original graphic by
TSER
Trans Student Education Resource

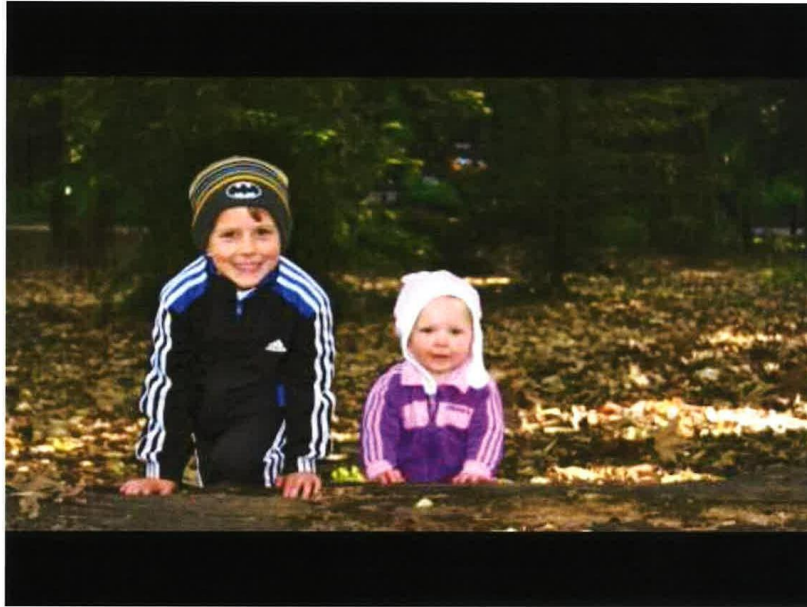
Content and graphic modified
by
Dr. Erica Jayne Friedma
FIU
Florida International University

Let's talk about gender, baby.



What is gender, y'all?

- how you identify yourself socially
- hormonal and genetic balance
- social construct
- not necessarily what you see on a birth certificate
- mistakenly thought to be synonymous with sex
- gender is how you identify from a psychological level
- non-binary, gender is fluid



Gender as a social construct.

- Around 2 years old, children become conscious of the physical differences between boys and girls.
- Before their 3rd birthday, most children are easily able to label themselves as either a boy or a girl.
- By age 4, most children have a stable sense of their gender identity.
- During this same time of life, children learn gender role behavior—that is, doing "things that boys do" or "things that girls do."
- Before the age of 3, children can differentiate toys typically used by boys or girls and begin to play with children of their own gender in activities identified with that gender.

What is a nonbinary gender?

- “Binary” means “consisting of two things”
- The binary genders are **Male** and **Female**
- “Nonbinary” is an umbrella term for any gender identity that is not exclusively male or female
- Some nonbinary genders include: Agender, Genderfluid, Gender-Neutral and Androgyne

Vocabulary Lesson!



TRANSGENDER

A PERSON WHO'S GENDER IDENTITY IS INCONSISTENT WITH THE GENDER THEY WERE ASCRIBED AT BIRTH

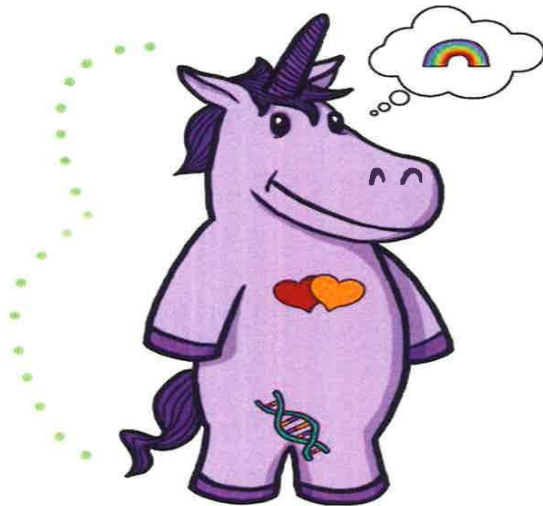


CISGENDER


APPLIES TO THE MAJORITY WHERE THE SEX ONE IS ASSIGNED AT BIRTH IS THE GENDER THEY CHOOSE TO IDENTIFY WITH

The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



 Gender Identity
Female/Woman/Girl
Male/Man/Boy
Other Gender(s)

 Gender Expression/Presentation
Feminine
Masculine
Other

 Sex Assigned at Birth
Female Male Other/Intersex

 Sexually Attracted To
Women
Men
Other Gender(s)

 Romantically/Emotionally Attracted To
Women
Men
Other Gender(s)

To learn more go to:
www.transstudent.org/gender

Design by Landyn Pan

Sexual Orientation and Gender Identity Throughout History

https://www.unfe.org/system/unfe-51-UNFE_Infographic_Draft_9.pdf

By The Numbers

If there are 332 students at GSW, and

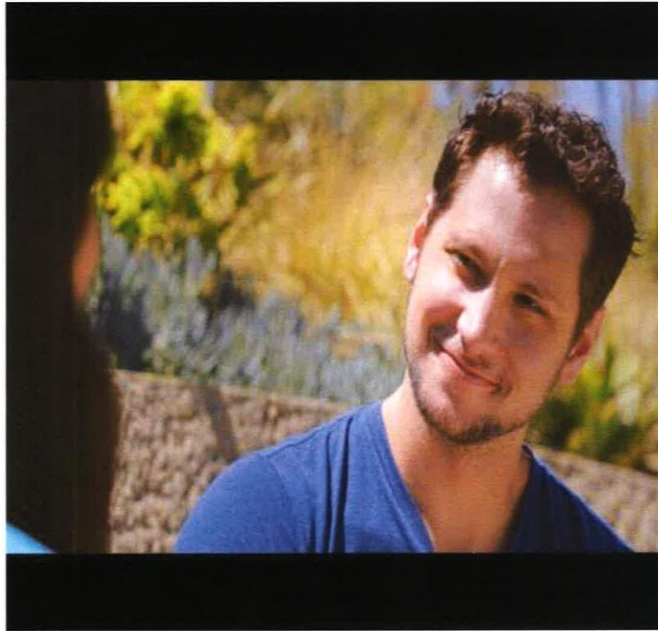
- .06 % of the population identifies as transgender, then
- 2% of the population identifies as any of the various forms of intersex, then
- 1.6% of the population identifies as gay or lesbian, then
- 0.7% of the population identifies as bisexual, then
- 1.1% of the population identifies as "something else," then

Gender Norms



Slides from Governor's School: Gender

Feminism, y'all.



Fun with gendered products!



<http://www.buzzfeed.com/lanesainty/when-gender-expectations-meet-capitalism#.kb5vgG>
DaJ

The Pink Tax



How can our binary gender norms be harmful?

- self-policing and depression (as well as policing in general)
- Divides “girls” and “boys” interests and activities
- There’s not really options for someone who identifies themselves outside of the binary.
- Why are colors gendered?

Slides from Governor's School: Gender

- Can prevent different genders from interacting and socializing together.
- Can lead to the marginalization of individuals who don't subscribe to the norms OR it can influence people to pretend to be interested in things that they're not to fit in.
- Different color gendering can influence how people see you.
- Can prevent people from progressing

Slides from Governor's School: Gender

FOR EVERY GIRL WHO IS TIRED OF ACTING WEAK WHEN SHE IS STRONG, THERE IS A BOY TIRED OF APPEARING STRONG WHEN HE FEELS VULNERABLE. FOR EVERY BOY WHO IS BURDENED WITH THE CONSTANT EXPECTATION OF KNOWING EVERYTHING THERE IS A GIRL TIRED OF PEOPLE NOT TRUSTING HER INTELLIGENCE FOR EVERY GIRL WHO IS TIRED OF BEING CALLED OVER-SENSITIVE, THERE IS A BOY WHO FEARS TO BE GENTLE, TO WEEP. FOR EVERY BOY FOR WHOM COMPETITION IS THE ONLY WAY TO PROVE HIS MASCULINITY, THERE IS A GIRL WHO IS CALLED UNFEMININE WHEN SHE COMPETES FOR EVERY GIRL WHO THROWS OUT HER E-Z-BAKE OVEN, THERE IS A BOY WHO WISHES TO FIND ONE FOR EVERY BOY STRUGGLING NOT TO LET ADVERTISING DICTATE HIS DESIRES, THERE IS A GIRL FACING THE AD INDUSTRY'S ATTACKS ON HER SELF ESTEEM FOR EVERY GIRL WHO TAKES A STEP TOWARD HER LIBERATION THERE IS A BOY WHO FINDS THE WAY TO FREEDOM A LITTLE EASIER.



Criswell Inc.

What is being done about it?

More media attention

More conversation

More representations of individuals who do not subscribe to traditional gender roles/norms or the gender binary. Examples?

More education (kinda like what we're doing right now...)

What can you do about it?

Pay attention to language

Think about the way that you talk with/interact with children and those around you

Educate others

Use social media (but like in a positive way)

Fun With Gendered Products: GSW Edition!



Fun With Gendered Products: GSW Edition!



Handouts from Governor's School: White Privilege

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"

By Peggy McIntosh

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 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 was most likely a phenomenon of white privilege that was 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 just 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 that will allow "them" to be more like "us."

Daily effects of white privilege

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 that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. 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.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.

Handouts from Governor's School: White Privilege

18. 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.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. 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.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. 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.
25. 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.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.
34. I can worry about racism without being seen as self-interested or self-seeking.
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.
36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. 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.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race.
45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
48. I have no difficulty finding neighborhoods where people approve of our household.
49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Handouts from Governor's School: Cisgender Privilege

Daily Effects of Cisgender Privilege

means a person identifies as the gender that was assigned to them at birth. See this article for more information. <http://time.com/3636430/cisgender-definition/>

1. Strangers don't assume they can ask me what my genitals look like and how I have sex.
2. My validity as a man/woman/human is not based upon how much surgery I've had or how well I "pass" as a non-Trans person.
3. When initiating sex with someone, I do not have to worry that they won't be able to deal with my parts or that having sex with me will cause my partner to question his or her own sexual orientation.
4. I am not excluded from events which are either explicitly or de facto men-born-men or women-born-women only.
5. My politics are not questioned based on the choices I make with regard to my body.
6. I don't have to hear "so have you had THE surgery?" or "oh, so you're REALLY a [incorrect sex or gender]?" each time I come out to someone.
7. I am not expected to constantly defend my medical decisions.
8. Strangers do not ask me what my "real name" [birth name] is and then assume that they have a right to call me by that name.
9. People do not disrespect me by using incorrect pronouns even after they've been corrected.
10. I do not have to worry that someone wants to be my friend or have sex with me in order to prove his or her "hipness" or good politics.
11. I do not have to worry about whether I will be able to find a bathroom to use or whether I will be safe changing in a locker room.
12. When engaging in political action, I do not have to worry about the gendered repercussions of being arrested. (i.e. what will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender?)
13. I do not have to defend my right to be a part of "Queer" and gays and lesbians will not try to exclude me from OUR movement in order to gain political legitimacy for themselves.
14. My experience of gender (or gendered spaces) is not viewed as "baggage" by others of the gender in which I live.
15. I do not have to choose between either invisibility ("passing") or being consistently "othered" and/or tokenised based on my gender.
16. I am not told that my sexual orientation and gender identity are mutually exclusive.
17. When I go to the gym or a public pool, I can use the showers.
18. If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment nor will all of my medical issues be seen as a product of my gender. ("Your nose is running and your throat hurts? Must be due to the hormones!")
19. My health insurance provider (or public health system) does not specifically exclude me from receiving benefits or treatments available to others because of my gender.
20. When I express my internal identities in my daily life, I am not considered "mentally ill" by the medical establishment.
21. I am not required to undergo extensive psychological evaluation in order to receive basic medical care.
22. The medical establishment does not serve as a "gatekeeper" which disallows self-determination of what happens to my body.
23. People do not use me as a scapegoat for their own unresolved gender issues.

Handouts from Governor's School: Male Privilege

The Male Privilege Checklist

(Compiled by Barry Deutsch. Permission is granted to reproduce this list in any way, for any purpose, so long as the acknowledgment of Peggy McIntosh's work is not removed.)

"An internet acquaintance of mine once wrote, 'The first big privilege which whites, males, people in upper economic classes, the able bodied, the straight (I think one or two of those will cover most of us) can work to alleviate is the privilege to be oblivious to privilege.' This checklist is, I hope, a step towards helping men give up the 'first big privilege.'"

1. My odds of being hired for a job, when competing against female applicants, are probably skewed in my favor. The more prestigious the job, the larger the odds are skewed.
2. I can be confident that my co-workers won't think I got my job because of my sex – even though that might be true.
3. If I am never promoted, it's not because of my sex.
4. If I fail in my job or career, I can feel sure this won't be seen as a black mark against my entire sex's capabilities.
5. I am far less likely to face sexual harassment at work than my female co-workers are.
6. If I do the same task as a woman, and if the measurement is at all subjective, chances are people will think I did a better job.
7. If I'm a teen or adult, and if I can stay out of prison, my odds of being raped are relatively low.
8. On average, I am taught to fear walking alone after dark in average public spaces much less than my female counterparts are.
9. If I choose not to have children, my masculinity will not be called into question.
10. If I have children but do not provide primary care for them, my masculinity will not be called into question.
11. If I have children and provide primary care for them, I'll be praised for extraordinary parenting if I'm even marginally competent.
12. If I have children and a career, no one will think I'm selfish for not staying at home.
13. If I seek political office, my relationship with my children, or who I hire to take care of them, will probably not be scrutinized by the press.
14. My elected representatives are mostly people of my own sex. The more prestigious and powerful the elected position, the more this is true.
15. When I ask to see "the person in charge," odds are I will face a person of my own sex. The higher-up in the organization the person is, the surer I can be.
16. As a child, chances are I was encouraged to be more active and outgoing than my sisters.
17. As a child, I could choose from an almost infinite variety of children's media featuring positive, active, non-stereotyped heroes of my own sex. I never had to look for it; male protagonists were (and are) the default.
18. As a child, chances are I got more teacher attention than girls who raised their hands just as often.
19. If my day, week or year is going badly, I need not ask of each negative episode or situation whether or not it has sexist overtones.
20. I can turn on the television or glance at the front page of the newspaper and see people of my own sex widely represented.
21. If I'm careless with my financial affairs it won't be attributed to my sex.
22. If I'm careless with my driving it won't be attributed to my sex.
23. I can speak in public to a large group without putting my sex on trial.
24. Even if I sleep with a lot of women, there is no chance that I will be seriously labeled a "slut," nor is there any male counterpart to "slut-bashing."
25. I do not have to worry about the message my wardrobe sends about my sexual availability.

Handouts from Governor's School: Male Privilege

26. My clothing is typically less expensive and better-constructed than women's clothing for the same social status. While I have fewer options, my clothes will probably fit better than a woman's without tailoring.
27. The grooming regimen expected of me is relatively cheap and consumes little time.
28. If I buy a new car, chances are I'll be offered a better price than a woman buying the same car.
29. If I'm not conventionally attractive, the disadvantages are relatively small and easy to ignore.
30. I can be loud with no fear of being called a shrew. I can be aggressive with no fear of being called a bitch.
31. I can ask for legal protection from violence that happens mostly to men without being seen as a selfish special interest, since that kind of violence is called "crime" and is a general social concern. (Violence that happens mostly to women is usually called "domestic violence" or "acquaintance rape," and is seen as a special interest issue.)
32. I can be confident that the ordinary language of day-to-day existence will always include my sex. "All men are created equal," mailman, chairman, freshman, he.
33. My ability to make important decisions and my capability in general will never be questioned depending on what time of the month it is.
34. I will never be expected to change my name upon marriage or questioned if I don't change my name.
35. The decision to hire me will not be based on assumptions about whether or not I might choose to have a family sometime soon.
36. Every major religion in the world is led primarily by people of my own sex. Even God, in most major religions, is pictured as male.
37. Most major religions argue that I should be the head of my household, while my wife and children should be subservient to me.
38. If I have a wife or live-in girlfriend, chances are we'll divide up household chores so that she does most of the labor, and in particular the most repetitive and unrewarding tasks.
39. If I have children with my girlfriend or wife, I can expect her to do most of the basic childcare such as changing diapers and feeding.
40. If I have children with my wife or girlfriend, and it turns out that one of us needs to make career sacrifices to raise the kids, chances are we'll both assume the career sacrificed should be hers.
41. Assuming I am heterosexual, magazines, billboards, television, movies, pornography, and virtually all of media is filled with images of scantily-clad women intended to appeal to me sexually. Such images of men exist, but are rarer.
42. In general, I am under much less pressure to be thin than my female counterparts are. If I am fat, I probably suffer fewer social and economic consequences for being fat than fat women do.
43. If I am heterosexual, it's incredibly unlikely that I'll ever be beaten up by a spouse or lover.
44. Complete strangers generally do not walk up to me on the street and tell me to "smile."
45. Sexual harassment on the street virtually never happens to me. I do not need to plot my movements through public space in order to avoid being sexually harassed, or to mitigate sexual harassment.
46. On average, I am not interrupted by women as often as women are interrupted by men.
47. I have the privilege of being unaware of my male privilege.

Handouts from Governor's School: Christian Privilege

Christian Privilege Checklist

"30+ Examples of Christian Privilege" is one of Sam Killerman's privilege lists that he created for people of privilege to empathize with other, non-privileged individuals. Social justice advocate, Killermann writes:

1. You can expect to have time off work to celebrate religious holidays.
2. Music and television programs pertaining to your religion's holidays are readily accessible.
3. It is easy to find stores that carry items that enable you to practice your faith and celebrate religious holidays.
4. You aren't pressured to celebrate holidays from another faith that may conflict with your religious values.
5. Holidays celebrating your faith are so widely supported you can often forget they are limited to your faith (e.g. wish someone a "Merry Christmas" or "Happy Easter" without considering their faith).
6. You can worship freely, without fear of violence or threats.
7. A bumper sticker supporting your religion won't likely lead to your car being vandalized.
8. You can practice your religious customs without being questioned, mocked, or inhibited.
9. If you are being tried in court, you can assume that the jury of "your peers" will share your faith and not hold that against you in weighing decisions.
10. When swearing an oath, you will place your hand on a religious scripture pertaining to your faith.
11. Positive references to your faith are seen dozens of times a day by everyone, regardless of their faith.
12. Politicians responsible for your governance are probably members of your faith.
13. Politicians can make decisions citing your faith without being labeled as heretics or extremists.
14. It is easy for you to find your faith accurately depicted in television, movies, books, and other media.
15. You can reasonably assume that anyone you encounter will have a decent understanding of your beliefs.
16. You will not be penalized (socially or otherwise) for not knowing other people's religious customs.
17. Your faith is accepted/supported at your workplace.
18. You can go into any career you want without it being associated with or explained by your faith.
19. You can travel to any part of the country and know your religion will be accepted, safe, and you will have access to religious spaces to practice your faith.
20. Your faith can be an aspect of your identity without being a defining aspect (e.g., people won't think of you as their "Christian" friend)
21. You can be polite, gentle, or peaceful, and not be considered an "exception" to those practicing your faith.
22. Fundraising to support congregations of your faith will not be investigated as potentially threatening or terrorist behavior.
23. Construction of spaces of worship will not likely be halted due to your faith.
24. You are never asked to speak on behalf of all the members of your faith.
25. You can go anywhere and assume you will be surrounded by members of your faith.
26. Without special effort, your children will have a multitude of teachers who share your faith.
27. Without special effort, your children will have a multitude of friends who share your faith.
28. It is easily accessible for you or your children to be educated from kindergarten through post-grad at institutions of your faith.
29. Disclosing your faith to an adoption agency will not likely prevent you from being able to adopt children.
30. In the event of a divorce, the judge won't immediately grant custody of your children to your ex because of your faith.
31. Your faith is taught or offered as a course in most public institutions.
32. You can complain about your religion being under attack without it being perceived as an attack on another religion.
33. You can dismiss the idea that identifying with your faith bears certain privileges.

Handouts from Governor's School: Straight Privilege

Daily effects of straight privilege

This article is based on Peggy McIntosh's article on white privilege and was written by a number of straight-identified students at Earlham College who got together to look at some examples of straight privilege. These dynamics are but a few examples of the privilege which straight people have. Lesbian, gay, bisexual, and queer-identified folk have a range of different experiences, but cannot count on most of these conditions in their lives.

On a daily basis as a straight person...

1. I can be pretty sure that my roommate, hallmates and classmates will be comfortable with my sexual orientation.
2. If I pick up a magazine, watch TV, or play music, I can be certain my sexual orientation will be represented.
3. When I talk about my heterosexuality (such as in a joke or talking about my relationships), I will not be accused of pushing my sexual orientation onto others.
4. I do not have to fear that if my family or friends find out about my sexual orientation there will be economic, emotional, physical or psychological consequences.
5. I did not grow up with games that attack my sexual orientation (IE fag tag or smear the queer).
6. I am not accused of being abused, warped or psychologically confused because of my sexual orientation.
7. I can go home from most meetings, classes, and conversations without feeling excluded, fearful, attacked, isolated, outnumbered, unheard, held at a distance, stereotyped or feared because of my sexual orientation.
8. I am never asked to speak for everyone who is heterosexual.
9. I can be sure that my classes will require curricular materials that testify to the existence of people with my sexual orientation.
10. People don't ask why I made my choice of sexual orientation.
11. People don't ask why I made my choice to be public about my sexual orientation.
12. I do not have to fear revealing my sexual orientation to friends or family. It's assumed.
13. My sexual orientation was never associated with a closet.
14. People of my gender do not try to convince me to change my sexual orientation.
15. I don't have to defend my heterosexuality.
16. I can easily find a religious community that will not exclude me for being heterosexual.
17. I can count on finding a therapist or doctor willing and able to talk about my sexuality.
18. I am guaranteed to find sex education literature for couples with my sexual orientation.
19. Because of my sexual orientation, I do not need to worry that people will harass me.
20. I have no need to qualify my straight identity.
21. My masculinity/femininity is not challenged because of my sexual orientation.
22. I am not identified by my sexual orientation.
23. I can be sure that if I need legal or medical help my sexual orientation will not work against me.
24. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has sexual orientation overtones.
25. Whether I rent or I go to a theater, Blockbuster, an EFS or TOFS movie, I can be sure I will not have trouble finding my sexual orientation represented.
26. I am guaranteed to find people of my sexual orientation represented in the Earlham curriculum, faculty, and administration.
27. I can walk in public with my significant other and not have people double-take or stare.
28. I can choose to not think politically about my sexual orientation.
29. I do not have to worry about telling my roommate about my sexuality. It is assumed I am a heterosexual.

Handouts from Governor's School: Straight Privilege

30. I can remain oblivious of the language and culture of LGBTQ folk without feeling in my culture any penalty for such oblivion.
31. I can go for months without being called straight.
32. I'm not grouped because of my sexual orientation.
33. My individual behavior does not reflect on people who identify as heterosexual.
34. In everyday conversation, the language my friends and I use generally assumes my sexual orientation. For example, sex inappropriately referring to only heterosexual sex or family meaning heterosexual relationships with kids.
35. People do not assume I am experienced in sex (or that I even have it!) merely because of my sexual orientation.
36. I can kiss a person of the opposite gender in the cafeteria without being watched and stared at.
37. Nobody calls me straight with maliciousness.
38. People can use terms that describe my sexual orientation and mean positive things (IE "straight as an arrow", "standing up straight" or "straightened out") instead of demeaning terms (IE "ewww, that's gay" or being "queer").
39. I am not asked to think about why I am straight.
40. I can be open about my sexual orientation without worrying about my job.

Handouts from Governor's School: Able-Bodied Privilege

Able-bodied Privilege

Phyllis M. May-Machunda

Ableism is the systemic disempowerment of person with disabilities for the advantage of able-bodied persons...Ableism has conferred privileges on able-bodied people which have permitted them to live in the world with false senses of comfort, security, perfectability, superiority, and their responsibilities to others...I have assembled the following list of ways able-bodied privilege has benefited me in my daily environments." (<http://www.library.wisc.edu/wp-content/uploads/2014/09/ExploringInvisibleKnapsack.pdf>)

1. I can ignore the width of doors, the presence of steps and other architectural features of buildings.
2. I can use any bathroom stall I want including squeezing into tiny bathroom stalls without regard for the requirements of a wheelchair or of toileting assistance.
3. I can use the bathroom and take care of my personal grooming needs without assistance.
4. I am not dependent on hiring strangers and acquaintances to assist me with my daily routines and private matters.
5. I can be fairly sure that when people look at me, they don't assume that I would be better off dead or that I am a social burden because of my disabilities.
6. I can assume that I will not be perceived as angry, incompetent, childlike, or helpless just because of the condition of my body.
7. I can assume that I will be perceived as and treated as an adult after I have reached adulthood.
8. I can be fairly sure that the first reaction to me is not pity or revulsion due to the condition of my body.
9. I can assume that few people would think I had no right to be born.
10. I can turn on the television, read a book or magazine, and be sure that I can see people operating with similar abilities to me and I can use their experiences as a gauge to understand my own.
11. I am assumed to be a social being in need of interaction with peers.
12. I am not expected to speak for all people who, like me, are able-bodied.
13. I can anticipate being employed and be perceived as capable of working.
14. I can expect to succeed or fail in my job or life without it reflecting on all people with similar abilities.
15. If I move to a new job, I am fairly sure that I can find both an accessible workplace and residence.
16. I can anticipate being able to physically enter homes of friends and family when visiting.
17. I can anticipate being able to walk through the aisles of any store I choose and rely on being able to take advantage of detours for where I need to go if elevators are out of commission.
18. I can anticipate being able to reach products on store shelves.
19. I can see successful role models with similar abilities to mine in a wide variety of careers.
20. I can spontaneously participate in activities. I do not have to preplan routine trips.
21. I can assume that I can physically, emotionally, or cognitively handle most everyday situations.
22. I can look others in the eye in my daily interactions.
23. If I need to find information about my body, I am pretty sure that I can find someone who has the expertise to help me research the information I need and help me interpret it appropriately.
24. I can assume that my group is not viewed seeking handouts or deserving special favors whenever someone is nice toward my group.
25. I can assume that the entrances I use will not be service entrances or take me past dumpsters.
26. I can assume that I can select where I sit at the movies, concerts, or in church.
27. I can assume that most materials I encounter appearing in the languages I read are readable without adaptive equipment or assistance.
28. I can assume that public safety information, e.g. traffic signs, curb cuts, detour information, will be accessible to me.

Handouts from Governor's School: Able-Bodied Privilege

29. I can assume that when I am in need of public or private transportation, it will be accessible to me.
30. I can assume that I do not have to make advance reservations in order to attend most public events or facilities.
31. I can buy a car without having to purchase adaptive equipment to make it usable.
32. I can assume that I can go into any restaurant and find something on the menu that I can eat and it will be served in a form that I can eat without too much difficulty.
33. I can assume that when people look at the condition of my body, they will not question the appropriateness of my right to be a sexual being or parent.
34. I can talk to myself without being accused of hallucinating or abusing drugs or alcohol.
35. I can be insured and can afford to be insured.
36. I can assume that the items I need for my personal daily care will be conveniently available and their costs will be affordable.
37. I do not have to prove myself as superhuman in order to be respected as a full human being.
38. I can feel fairly sure that I am not viewed as subhuman, defective, or deviant due to the condition of my mind, body, or emotional self.
39. People do not recoil from me because they fear the condition of my mind or body is contagious.
40. I can remain oblivious to the use of language which demeans those with disabilities without feeling penalties for doing so.
41. My lack of participation in an activity can be assumed to be a matter of choice
42. I do not have to depend on and negotiate with institutional bureaucracies to obtain the majority of the support services I need to live my daily life.
43. If I underachieve, my performance is not assumed to be my level of competence.
44. When I am told about or given curricular materials about our national heritage, they will include the achievements of people with similar bodily condition to mine.
45. As a child, I did not have to be educated about systemic ableism for my daily survival in society.
46. I am not frequently the target of exploitative scams nor do I need to regularly sift through and weigh an assortment of real and false promises of imminent cures to fix or improve my physical, emotional, or cognitive condition.
47. I am assumed to be capable of making my own life decisions.
48. I can feel confident that the condition of my mind, body, or emotional self is not perceived as the result of sin or evil.

Handouts from Governor's School: Intellectual Privilege

Intellectual Privilege

My Area 3 class read several articles about privilege. The first was Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack." The other two were response articles about straight privilege and Christian privilege. Since intellectual privilege is the commonality among all GSW students, we compiled the following list.

1. I have never been looked down upon because of the grades I make.
2. When I make a comment in class, no one questions where I got my information.
3. I can be sure to be accepted into a college when I apply.
4. If I put enough work in, I can be sure to earn passing grades.
5. People are willing to overlook my mistakes because they are just that – mistakes.
6. Continuing education is not seen as a challenge or major accomplishment over adversity.
7. When I tell people what my future plans are, they don't question whether or not those plans are feasible for me.
8. As I am perceived as intelligent, my opinions are valued over those who are considered less so, even if they have a better idea.
9. I am more trusted by my teachers and peers as leaders as they seem to equate intelligence with responsibility and trustworthiness.
10. I can get away with more lying as my intelligence makes me more trusted.
11. I am given access to better materials at school as I am thought of as more deserving and responsible.
12. Intellectually gifted students are much more likely to be allowed to do things teachers normally wouldn't let students do.
13. I am given first priority in scheduling and the option to participate in extracurricular activities.
14. I do not fear being called on to read out loud during class.
15. I can be confident that if I approach a teacher in a timely manner to ask for help or an extension, it will be given to me.
16. I can read a newspaper or watch a newscast and understand what is being reported.
17. I can walk through the halls at school without being questioned about my purpose.
18. I can count on going into a new school and finding classes that will be appropriate for my academic needs.
19. When I get a good grade, I will not be suspected of cheating.
20. I can feel comfortable approaching my teachers because I know that they know that I am academically capable.
21. If a teacher asks me to stay after class, I can assume it will be about something other than my academic ability (though it may be about performance).
22. It is not unusual for me to be approached by teachers and counselors with new opportunities to learn and grow as a leader.
23. I can assume that when I get called to the office, I am not in trouble.
24. Grade-level textbooks are written at a literacy level that is at or below my reading level.

Tweets and Article

This section of the document displays significant social media posts and articles discovered by the Office of Lieutenant Governor Robinson. These tweets and articles are significant due to the blatant use of indoctrination in the classroom by numerous counties, educators, education groups and superintendents across North Carolina. Numerous educators, and support systems for educators, relay that they support including indoctrination materials in the classroom.

Figure 3.
Tweet by State Board of Education Member June 9, 2021



Figure 4.
Facebook Post from an In School Suspension Coordinator for Union County Public Schools July 16, 2021



Figure 5.

Facebook post by a Charlotte-Mecklenburg County High School Teacher July 11, 2020

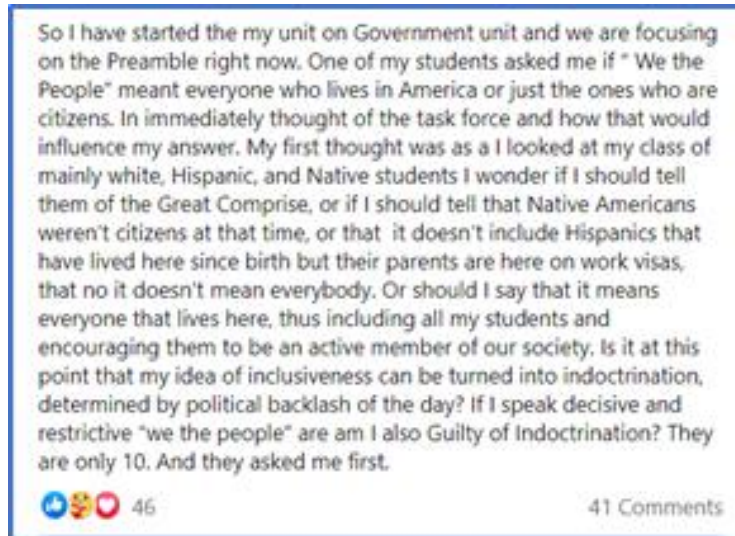


Figure 6.

Statement from the Governor's Teacher Advisory Committee released June 5, 2020 on Twitter

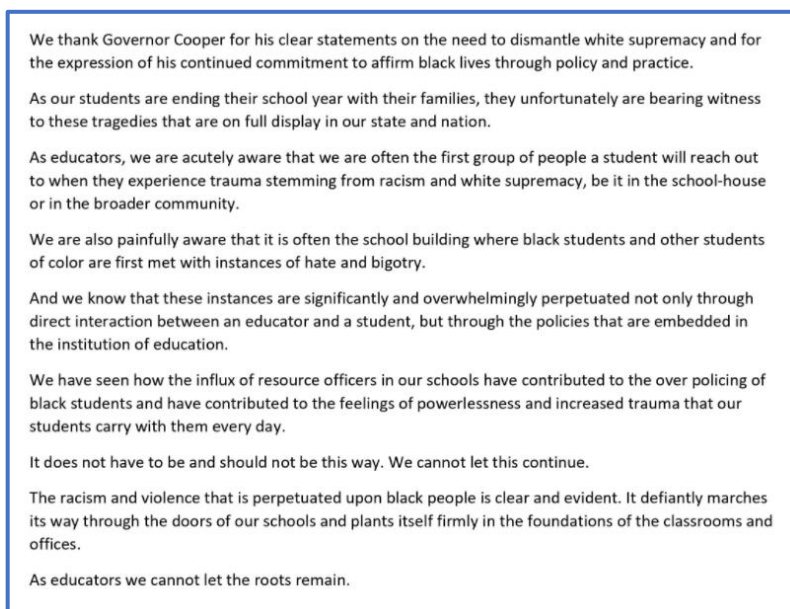


Figure 7.
Facebook repost by a Catawba County high school teacher June 5, 2020


This is an excellent teaching tool to help students understand white privilege.


UPDATE: adjust the questions for YOUR students. At my school this could work with a few adjustments. Suggested questions...


1. How many of you (and or parents) have been followed in a store.
2. Stopped by police and had your car searched (and or parents).
3. Called the N word by another race in a hateful way.
4. Felt you had to work twice as hard to get the same grade.
5. Falsely accused of being aggressive when someone else was attacking you?
6. Arrested or held without disclosure of the crime you are being accused of and then let go.
7. Been stopped by police because you "fit the description"

Honestly, you can let the students come up with questions. Let them tell you what makes their black life different, in their opinion.

Truth: much of this is a wealth disparity. It's just harder to work out of poverty when you are black.



Malcolm-Jamal Warner 

May 28, 2020 · 

Often white people get defensive when the subject of white privilege arises, as if you are supposed to feel guilty. We don't want your guilt. We need your awareness. The burden of ending racism is not ours alone.

Figure 8.

Facebook repost by a Catawba County high school teacher June 5, 2020



Figure 9. Facebook post by an Adjunct Instructor at Wake Technical Community College from July 7, 2021



Figure 10. Facebook post from NCAE Organize 2020 Racial & Social Justice Caucus June 7, 2020

We must continually center dismantling the deeply rooted system of white supremacy in our work so that EVERY stakeholder can be free and thrive. But if we are to dismantle the systems that live and thrive off of racism, we must organize for racial and social justice together.

As those who take on the sacred task of ensuring the education of all children, as union members, as families and supporters of public schools and students, we will not allow this to be a moment, but a movement. We will continue to lead. We have both a tremendous opportunity and responsibility to organize and educate ourselves.

If you want to join us in working for a world in which #BlackLivesMatter in all areas of our work and life, we ask that you to take these two simple steps:

Sign and share this joint statement on [#BlackLivesMatter - o2020.us/BLMStatement](https://www.blacklivesmatter-2020.us/BLMStatement)

Figure 11. Facebook post from a school counselor in Buncombe County promoting an event July 10, 2020



Figure 12. Facebook post by a Charlotte-Mecklenburg County Elementary School teacher May 9, 2021

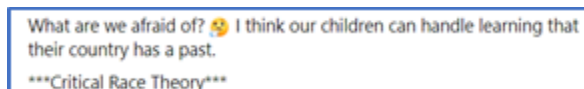
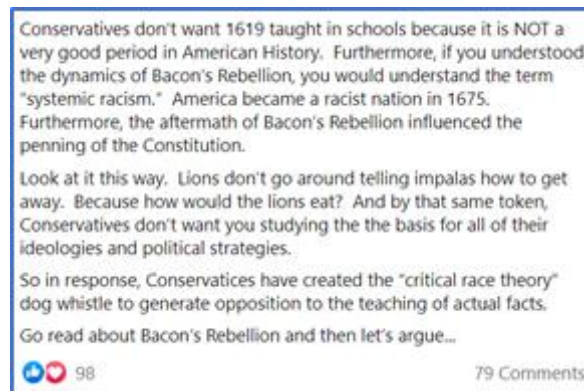


Figure 13. Facebook post by an Elementary School teacher from Pender County Schools August 17, 2020



Figure 14. Excerpts from the article shared in Figure 40 by a Johnston County School District Teaching Assistant. The article was published February 22, 2021.

When those suggestions and feedback were brought up to the white leaders, there was pushback: This teacher did not *intend* to have a harmful impact. She was leading with *good intentions*. She simply *forgot* to implement the feedback. All and all, this teacher was protected by the systems of white supremacy and power. Instead of her being held accountable, the messenger was classified as simply being uninformed. The messenger had a Ph.D. in culturally responsive pedagogy.

Education is disproportionately a white woman's professional space. The underlying politics and added pressure of what it means to navigate that space is difficult for Black and brown leaders who come to schools without the networks that their white colleagues lean into.

While there are efforts at recruiting and retaining talented people of color as educators and educational leaders, there is extensive research that those efforts are falling short. Part of the paradox lies in the naming of white allyship. To be a true ally, white teachers and white school leaders need to acknowledge that their actions and behavior perpetuate systems of oppression and inequity for their staff and students of color. Reflexivity is at the heart of anti-racist practice and that reflexivity needs to be the groundwork for purposeful, actionable change.

Figure 15. Facebook Post by a teacher from Asheville City Schools November 23, 2020



Figure 16. Tweet by State Board of Education Member May 1, 2021

I'm always astonished by the expectation that we can confront racism w/o saying anything unflattering about whiteness, white supremacy or white people in general. While you cannot indict a whole racial group, you shouldn't except to come away feeling the "warm-fuzzies" either IJS

9:53 AM · May 1, 2021 · Twitter for iPhone

27 Retweets 4 Quote Tweets 182 Likes

Figure 17. Tweet by State Board of Education Member June 20, 2020



Figure 18. Tweet by State Board of Education Member September 14, 2020



Figure 19. Facebook post by Durham Public Schools February 3, 2020



Figure 20. Facebook video by Durham Public Schools February 3, 2020. The video featured an Elementary School teacher who said, “the Durham Association of Educators worked with our Board of Education in June of 2019 to pass a resolution so we can celebrate Black Lives Matter at School Week of Action. We are really looking forward to this celebration at Elementary, Middle, and High Schools.”

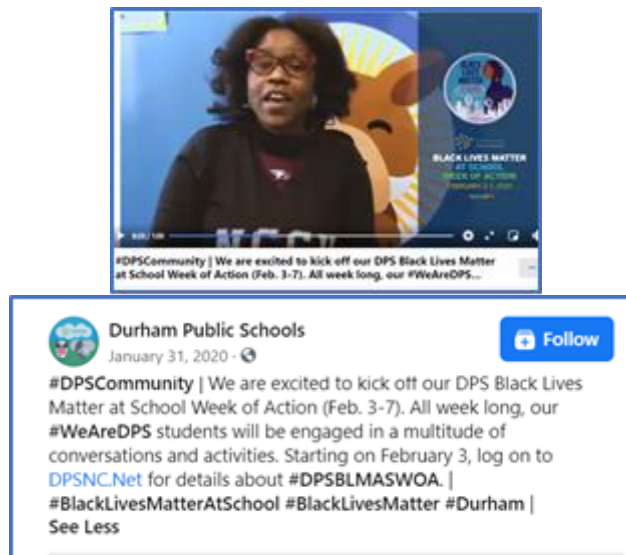


Figure 21. Facebook post by Charlotte-Mecklenburg Schools March 11, 2021



Figure 22. Facebook post by an educator from Hickory Public Schools May 30, 2020

I just ordered A Kids Book About Racism. It comes highly recommended. It's a good start to turning anti-racist discussions into action in the classroom. If you're looking to purchase the book, this link will give you a \$5 code.

*I'm not affiliated with the company or receiving any benefits. I just wanted to share with anyone who's interested.

Figure 23-27. Screenshots from the organization We Are, which is partnered with Durham Public Schools and North Carolina Central University. We Are has educators from Durham Public Schools and North Carolina Central University on its board.

STUDENT GRANTS

APPLICATIONS NOW OPEN

WE ARE STUDENT GRANTS SUPPORT 6TH-11TH GRADE STUDENTS SEEKING TO APPLY ANTI-RACISM EFFORTS IN THEIR CLASSROOMS AND SCHOOL COMMUNITIES. THE FOCUS OF THESE MICROGRANTS, RANGING FROM \$150-\$750, IS TO SUPPORT STUDENT-LED PROJECTS THAT DISRUPT DISCIPLINE DISPARITIES AND TO SUPPORT THE CREATION OF RACIAL EQUITY STUDENT GROUPS.

www.weare-nc.org/studentgrants

we are 
working to extend anti-racism education

When do I go from cute to DANGEROUS?

we are Student Grants support 6-11th grade students seeking to apply anti-racism efforts in their classrooms and school communities. The focus of these microgrants, ranging from \$250-750, is to support projects that disrupt racial discipline disparities, disrupt current policies/rules, or to support the creation of racial equity student orgs.

The funds can be used for an initiative, student group or policy that will create an environment of anti-racism. The grants would also support book discussion groups, increases social belonging, and includes funds for research projects.

Award: Multiple Microgrants ranging from \$250-\$750

Figure 29. Tweet by Durham Public Schools Equity Affairs August 12, 2019



Figure 30. Tweet by NC Public Schools June 4, 2020



Figure 31. Tweet by New Hanover County Schools October 23, 2019

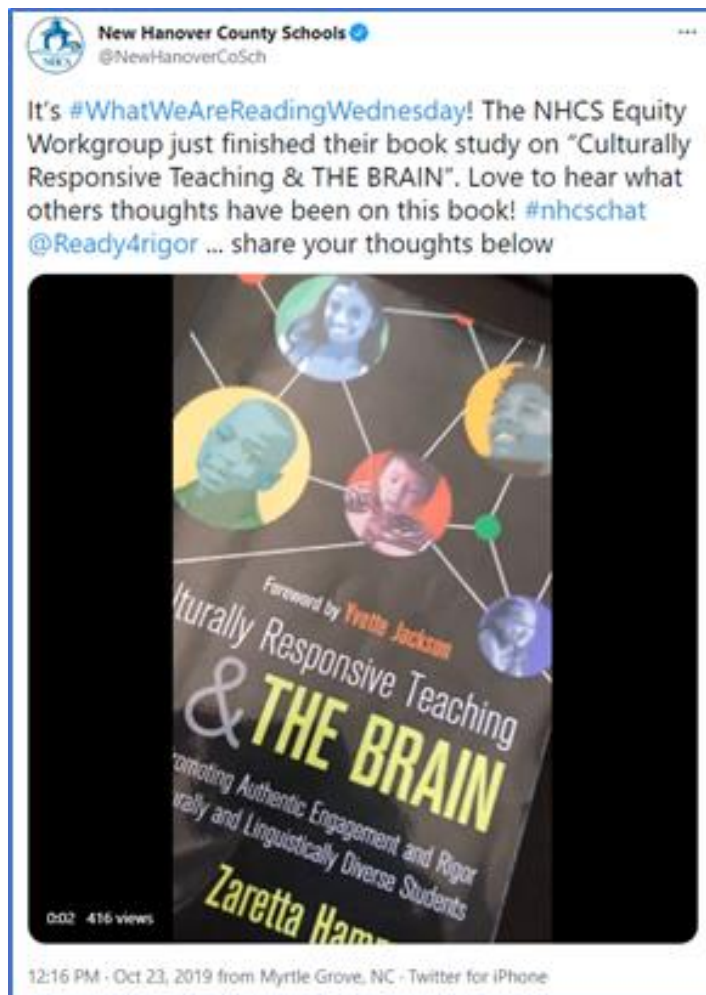


Figure 32. Tweet by New Hanover County Schools February 28, 2019



Figure 33.
Assistant Superintendent for Equity Affairs in Wake County

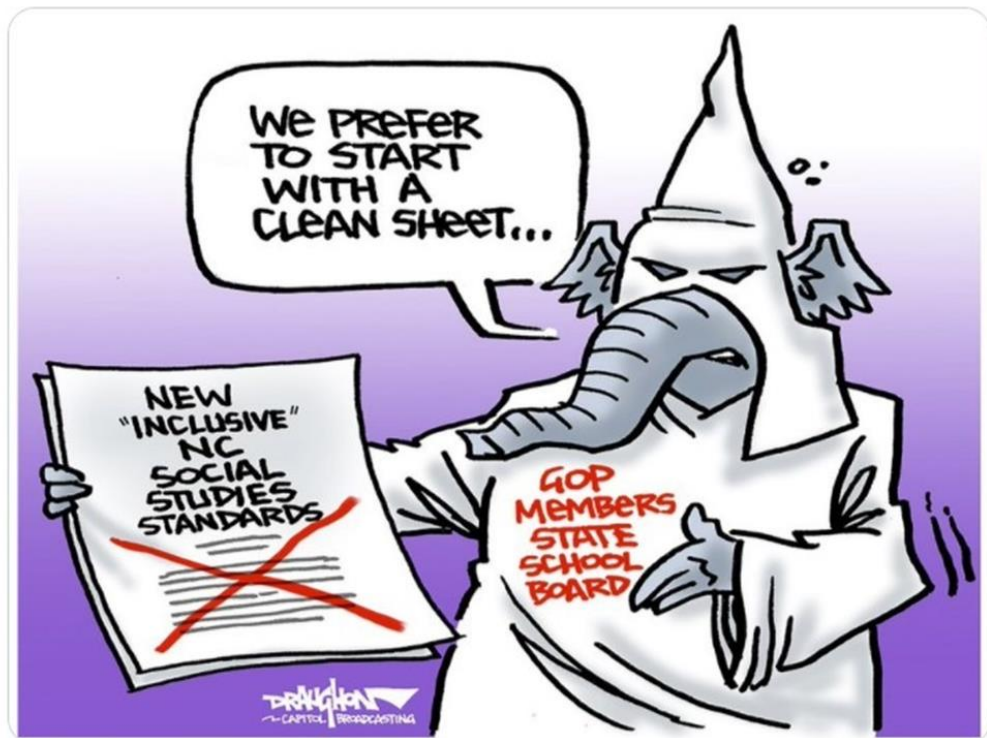


Figure 34. A cartoon drawn by a Middle School Teacher, published by WRAL which depicts GOP board members as Elephant Klansman who are against the use of specific words.

CBEditorial
@CbEditorial

Latest from editorial cartoonist @DennisDraughon
"History's lessons." wral.com/16553408/ #ncga #ncpol
#nced @ncpublicschools @edstateboard_nc
@DPI_SSTeam @NCCSS

Translate Tweet



Figures 35-37. North Carolina Standards for the Founding Principles of America and North Carolina, Civic Literacy under the North Carolina Department of Public Instruction (NC DPI)

I-Inquiry, B - Behavioral Sciences, C&G - Civics and Government, E - Economics, G - Geography, H - History

History	
Standard	Objectives
CL.H.1 Understand how individual rights and the American system of government have evolved over time.	CL.H.1.1 Explain how the tensions over power and authority led the founding fathers to develop a democratic republic.
	CL.H.1.2 Compare competing narratives of the historical development of the United States and North Carolina in terms of how each depicts race, women, tribes, identity, ability, and religious groups.
	CL.H.1.3 Interpret historical and current perspectives on the evolution of individual rights in America over time, including women, tribal, racial, religious, identity, and ability.
	CL.H.1.4 Explain the impact of social movements and reform efforts on governmental change, both current and in the past.
	CL.H.1.5 Explain how the experiences and achievements of minorities and marginalized peoples have contributed to the protection of individual rights and "equality and justice for all" over time.
	CL.H.1.6 Exemplify ways individuals have demonstrated resistance and resilience to inequities, injustice, and discrimination within the American system of government over time.

I-Inquiry, B - Behavioral Sciences, C&G - Civics and Government, E - Economics, G - Geography, H - History

Behavioral Sciences	
Standard	Objectives
CL.B.1 Understand how values, beliefs, and norms influence the American system of government.	CL.B.1.1 Explain how values and beliefs influence the creation and implementation of public policy and laws.
	CL.B.1.2 Explain how legislation, policy, and judicial rulings reflect changing norms and values in the United States.
	CL.B.1.3 Explain how the values and beliefs regarding freedom, equality, and justice have helped transform the American system of government.
	CL.B.1.4 Explain how individual values and societal norms contribute to institutional discrimination and the marginalization of minority groups living under the American system of government.

I-Inquiry, B - Behavioral Sciences, C&G - Civics and Government, E - Economics, G - Geography, H - History

Economics	
Standard	Objectives
AH.E.1 Analyze the American economic system in terms of affluence, poverty, and mobility.	AH.E.1.1 Deconstruct multiple perspectives of American capitalism in terms of affluence, poverty, and mobility.
	AH.E.1.2 Explain how the relationships between entrepreneurship, management, labor, and consumers have impacted the quality of life in American society.
	AH.E.1.3 Explain the causes of economic expansion and retraction and the impacts on the American people.
	AH.E.1.4 Compare how some groups in American society have benefited from economic policies while other groups have been systemically denied the same benefits.
	AH.E.1.5 Distinguish the role women and racial minorities have played in contributing to the economic prosperity of American society in terms of equity, equality, and mobility.

Figure 38. An article on CBS17 which discusses Durham educator groups endorsing indoctrination.

DURHAM COUNTY NEWS

Durham activist encourages critical race theory curriculum in schools nationwide

