Ending the Cycle: Human Rights Violations and the Opportunity Gap Against Black and African American Students

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Ending the Cycle:
Human Rights Violations and the Opportunity Gap
Against Black and African American Students

A Field Project Presented to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts in Human Rights Education

by
Noorafi Almajid
May 2018
Ending the Cycle:
Human Rights Violations and the Opportunity Gap
Against Black and African American Students

In Partial Fulfillment of the Requirements for the Degree
MASTER OF ARTS

in

HUMAN RIGHTS EDUCATION

by
Noorafi Almajid
May 2018

UNIVERSITY OF SAN FRANCISCO

Under the guidance and approval of the committee, and approval by all the members, this field project has been accepted in partial fulfillment of the requirements for the degree.

Approved:
Dr. Melissa Ann Canlas
Instructor/Chairperson

Date 6.5.18.
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It takes a village to achieve great things. My success is our success.
CHAPTER I
INTRODUCTION

Statement of the Problem

According to Gordon (2006), “we have not been able to significantly reduce the academic achievement gap between African American, Latina/o, and Native American students and their counterparts who identify themselves as Asian American or European American. [the gap has] also increased as academic achievement and/or social-economic status (SES) rise” (p. 25). African and Black American students have experienced unequal access to quality education for generations; this experience has been described with the term of the “achievement gap” (Gordon 2006). Linda Darling-Hammond and Prudence L. Carter (2013) have discovered a more developed term, the “opportunity gap,” to describe how the lack of access to quality education affects the upward socioeconomic mobility for the African and Black American community.

The opportunity gap is the disparity in access to quality schools and the resources needed for all students to be academically successful (Darling-Hammond, 2013). It refers to the ways in which race, ethnicity, socioeconomic status, English proficiency, community wealth, familial situations, or other factors contribute to or perpetuate lower educational aspirations, achievement, and attainment for certain groups of students (Hidden Curriculum, 2014). The African and Black American community experiences the following due to the U.S. violating their basic human rights: difficulty with upward social mobility, gaining social capital, and access to higher education are increasingly the major determining factors of opportunity gaps (Gordon, 2006).
These are all results of the human right violation for equal access to quality education against Black students. In this chapter, I will discuss three major components to this issue: 1) the historical background, 2) the socio-economic conditions, and 3) the U.S.’ lack of accountability and the human right to equal access to quality education (UDHR, Article 26). To give my audience more context about how the current racialized educational inequities exist, I will provide information in the next section about some key events that have occurred in the past. I will also explain how they have played a large part in creating racism against people who identify as “Black.”

Throughout this field project, I interchangeably use the terms “Black” and “African and Black American.” This is due to the difference between race and ethnicity and I want to acknowledge the importance of the difference. Race and ethnicity can be described as, “race is determined by how you look while your ethnicity is determined based on the social and cultural groups you belong to. You can have more than one ethnicities but you are said to have one race, even if it's mixed race” (Diffen, 2018). “African American” does not identify or describe many ethnic communities who racially identify as Black. On the other hand, the term “Black (American)” can ethnically identify a more diverse population within the Black community, such as Jamaican Americans and Somali-Americans. Moreover, there is a historical difference between the ethnic and racial background of “African Americans” and other Black Americans. I use “Black American” to embody all other ethnic groups who racially identify as “Black.”

**Historical Background**

To better understand why and how Black students experience inequalities within the schooling system, we must acknowledge that both the system as well as the people apart of it (educators, parents, etc.) have formed biases about Black students due to the way we have been
socialized in the United States. Racialized thinking (or bias) is the result of colonialism, imperialism, and the inhumane treatment of people from African descent (inhumane treatment such as slavery). The U.S. was founded on imperialist and colonialist practices. Such practices were created as a result of the genocide of Indigenous people, the enslavement of Africans and the oppression of many other non-White identifying people. Racism is the belief, “that a particular race is superior or inferior to another, that a person’s social and moral traits are predetermined by his or her inborn biological characteristics” (ADL, 2018). These colonialist and imperialist practices by Europeans have socialized people to think that ultimately Whites are superior to non-Whites (Lipsitz, 2006). Thus, resulting in institutional oppressions, such as Black students systematically not having equal access to quality education.

The violation of Black students human right to access quality education is not a “recent issue” (Carter and Welner, 2013). This human rights issue and the opportunity gap stem from the larger-systematic problem of racialized bias within the U.S. These issues stem from the U.S.’ long history of taking advantage of race as a social construction. “Race” is a developed term that has been created as an attempt to have a biological explanation to describe different people. There are no biological-race genes that exist to differentiate White people from Black, Asians from Hispanics, etc. Race is a social construction, “researchers also acknowledged that there are a few areas where race as a construct might still be useful in scientific research: as a political and social, but not [a] biological, variable” (Gannon, 2016). Colonizers justified enslaving Africans based on race; White colonizers saw Africans as primitive beings who were less than Whites. The actions were justified based on the notion that non-White people were animalistic and people from European descent were more advanced/civilized (Lipsitz, 2006). The U.S. was founded on racial inequality: colonists migrated from Europe and was able to create America
based on actions of terror/violence as they massacred Indigenous Americans to obtain the land which makes up the current “U.S.” soil. The U.S. experienced racial inequality before it was colonized in 1607, the massacre of Indigenous Americans occurred as early as 1492 by Europeans (Duncan, 1997). The horrendous actions of massacring Indigenous Americans and the enslaving Africans were justified by Europeans by saying it was their “rights” to do so whether they used religion as an excuse or their Whiteness (Jones, 2010).

The U.S. has developed a social construction which promotes the idea that Whiteness is superior to non-Whites. “Recent surveys have shown repeatedly that nearly every social choice that White people make about where they live, what schools their children attend, what careers they pursue, and what policies they endorse is shaped by considerations involving race” (Lipsitz, 2006). Whiteness and White supremacy play a large part in the existence of racial bias in the U.S. schooling system. Society has created ideas that associate Whiteness with “better than” Blacks because over a course of time, ‘Blackness’ has been associated with inhumane, barbaric, and/or less than (Jones, 2010). These ideas or stereotypes against Black people have been taught to every individual unconsciously through the way we are socialized (Harro, 2000). For example, the education system is an institution that places value in Whiteness over non-Whites in that students are taught from Eurocentric curricula (Nasir, 2011). Students see that in history books, presidents were all White (besides recent former President Obama) giving the impression that all leaders in the U.S. are White men. Other leaders from non-European nations are barely highlighted, let alone mentioned. If they are mentioned, it is about their relationship to the U.S., e.g. communism and Cuba, etc. Both conscious and subconscious institutional oppressions are then reinforced through culture such as in media, music, etc. When it comes to understanding the Black community and the people a part of it, the U.S. has curated stigmas that Black students are
“criminals,” “lazy,” “poor,” and “troubled” (Solorzano, 1997). These stigmas that lie both consciously and subconsciously within all educators are due to the U.S.’ long history of racialized thinking.

The human right violation of quality education against Black students is a macro-level issue. The opportunity gap results from this violation through the criminalization of Black students, the school-to-prison-pipeline, and the redlining of neighborhoods (Ladson-Billings, 2013). We just discussed how history has played a role in racialized thinking, now we are going to discuss the current socio-economic conditions of the Black American community to give you a better understanding of how the opportunity gap affects the Black community. Given light on the historical significance of racialized thinking, current socio-economic conditions reflect the opportunity gap experienced within the Black American community.

**Socio-economic Conditions of the Black Community**

We can see how the violation of Article 26 contributes to the opportunity gap experienced by Black students through the disproportionate number of Black students who earn higher education degrees (compared to White students). The number of Black students completing higher education would increase if they had access to the same quality education and socio-economic resources as their White counterparts. According to the National Center for Education Statistics “NCES” (2017), out of all the higher education degrees (associates, bachelor’s, and master’s) awarded within the U.S. during the academic year of 2014-2015, about 12.67% were conferred to Black students while 64.43% were conferred to White students. People who identify as White are nearly 20 times more likely to enter higher education and earn their degree compared to African and Black Americans (NCES, 2017). This is a good indicator of which students are
being adequately prepared during their K-12 schooling and who has access to resources and opportunities.

As shown in Figure 1, White students are nearly five times more likely than Black students to earn a higher education degree (NCES, 2017). The U.S. disproportionately prepares White students not only to enter higher education, but to also complete their degrees at rates much higher than Black students. The opportunity gap allows for Black students to usually remain poor or end-up living in poverty, being incarcerated, and lacking access to many “liberating” life opportunities many other Americans experience (Ladson-Billings, 2013).

![Figure 1](https://nces.ed.gov/programs/digest/d18/tables/dt18_223.20.asp?current=yes)

*Figure 1. The most updated data on conferred higher education (certificates, associate, bachelor's, and higher) degrees earned in the U.S. by race/ethnicity according to the National Center for Education Statistics (2017).*

According to the American Community Survey (“ACS”) which was developed by the Census Bureau, Black/African American individuals experience poverty at double the rate of White individuals, with Black nonmetro-residing individuals experiencing poverty at 33.0% and White nonmetro-residing individuals at 14.6% (USDA, 2016). Alongside the higher poverty rates that Black Americans face compared to Whites, Black households on average earn
dramatically lower income compared to White households (See: Figure 2). In 2016, Black households earned an average of $39,490 annually versus $65,041 for White non-Hispanic identified households (Semega, Fontenot, and Kollar, 2017).

![Figure 2. Disproportionate poverty rates by Race/Ethnicity in the U.S. Adapted from “Poverty Demographics,” by USDA, Economic Research Service using data from the U.S. Census Bureau, ACS. Copyright 2016.](image)

Education in the U.S. plays a large part in socioeconomic status and upward mobility. According to Belfield and Levin (2013), “Adults who did not graduate from high school are much more likely to be out of the labor force (42%) and unemployed (8%) than high school graduates (26% and 6%, respectively) and college graduates (15% and 2%)”. There is a lifetime effect of circumstances based on how well or how inadequately a child is supported in their schooling, “relative to dropouts, high school graduates gain over $300,000 more in lifetime earnings, the gains are more than $1.2 million for those with at least a college degree” (Belfield and Levin, 2013). Students who earn a high school degree (diploma or GED) earn significantly more than high school dropouts while higher education degrees can triple a student’s lifetime earnings.
(Belfield and Levin, 2013). Not graduating high school is detrimental to a students’ lifetime success and even higher degrees can help the socioeconomic mobility. Black students continue to struggle with the current education system, according to Nasir (2011):

Achievement differences by race begin as early as the fourth grade and persist all the way through college. By twelfth grade, Black students are about four years behind White and Asian American students (Haycock, Jerald, and Huang, 2001). The national graduation rate for African American male students is around 47 percent, compared with 78 percent for White male students. (Schott Foundation, 2010)

Given that White male students graduating at nearly double the rate of Black male students, Black males are incarcerated at disproportionate rates compared to Whites or any other race. Blacks make up 43.9 percent of the state and federal prison populations but only 12.3 percent of the U.S. population. Whites account for 69 percent of the U.S. population and around 34.7 percent of those incarcerated (Census EEO Data Tool, 2000). Secondly, when considering both male and female genders and not solely the male population, White students still have a higher high school graduation rate with 88 percent over Black students with 75 percent according to data collected by Adjusted Cohort Graduation Rate (ACGR) for the 2014-2015 national average (NCES, 2017). Through this presented data, Black students have lower graduation rates within the education system, thus they are less likely socioeconomically prosper. As outlined in the Universal Declaration of Human Rights, which the U.S. signed 1948, every human being should have equal access to quality education. In the next section, we will discuss different human rights documents and how the U.S. has laws, policies, and other legal documents in place but continuously fail to practice these laws.
Human Rights Documents and Lack of Accountability from the U.S.

We are currently living in a unique time in history, we just experienced our first Black President serving two terms (2008-2016) followed by the nomination of current President Trump. The current socio-political climate is interesting because we are living in a post-civil rights movement era, but still living in a country that violates many basic human rights and practices bigotry. There are human rights treaties in place to protect people’s human rights, but the U.S. does not practice or implement these ratified legal documents.

For example, the U.S. constitution states that the Federal Government shall not deprive individuals of "life, liberty, or property," without due process of the law and an implicit guarantee that each person receives equal protection of the laws (U.S. Constitution, 1791, Amendment V). Despite the legal foundations of the constitution and Bill of Rights, the government has been failing to fully implement the laws of which this country has been founded on. The Federal Government has struggled to justly provide the Black community with life, liberty, and property especially with the due process of law.

The International Convention on the Elimination of All Forms of Racial Discrimination (CERD) was signed by the U.S. in 1966 when it was first proposed by the UN, but the U.S. did not ratify the treaty until 1994. CERD is a crucial treaty to acknowledge in this project because it was signed by the U.S. and ratified to hold the nation accountable about the issue of racial inequalities. CERD identifies in Article 5(a)(b), “The right to equal treatment before the tribunals and all other organs administering justice and (b) The right to security of person and protection by the State against violence or bodily harm, whether inflicted by government officials or by any individual group or institution.”
CERD mentions that people have a right to security and protection by the State against any individual group or institution in Article 5, this is applicable to the education system as an institution. In Article 7, CERD names that “States Parties” will adopt equitable practices towards all individuals (all students) within the education system and combat racial prejudices. Particularly in the fields of “teaching, education, [and] culture” which is crucial to acknowledge when thinking about our schooling practices. Article 7 states:

   States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention. (CERD, 1966)

CERD was ratified by the U.S. in 1994, but nearly 24 years later it has not been practiced and racism plays a large part in the educational inequities that Black students experience.

UDHR Article 26 Violation.

The United Nations (UN) recognized that many countries around the world, including the U.S., struggled with people of different identities living together in harmony. In 1948, the UN ratified the Universal Declaration of Human Rights as a way for state members apart of the UN to rehumanize all human beings, regardless of their identities (race, religion, sex, etc). The UDHR is a declaration set to support a universal understanding and practice of all people’s freedoms and human rights. The U.S. voted to support the UDHR in 1948, yet nearly seven
decades later, are failing to ensure basic human rights to Black and African Americans (The United Nations, n.d.).

The U.S. violates the Black community’s human right to quality education and fair treatment according to UDHR Article 1 and especially Article 26. Black students are not provided equal access to opportunity or educational resources. The U.S. displays their racialized thinking towards Black identified-students through systematic oppressions and the violations of UDHR Article 1, “all human beings are born free and equal in dignity and rights” (Universal Declaration of Human Rights, 1948). The U.S. also violates the Black community’s right to education as described in the UDHR Article 26(1):

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (Universal Declaration of Human Rights, 1948)

The U.S. education system is structured to allow all students to enroll in a school, but the lack of access to a quality education for African and Americans often prevents them from completing higher education. Article 26 is similar to Article 1 in the way that it affects Black and African Americans. Blacks are no longer enslaved, they are “protected” by laws and are “free” yet the way the U.S. structures institutional systems, the Black community is enslaved in other ways. One large way is how they remain in poverty and unable to socially mobilize. UDHR Article 26(1) states that everyone has the equal right to education, yet we see Black students suffering from the school to prison pipeline and the opportunity gap (Wald and Losen, 2003). Black students are disproportionately punished resulting in higher dropout rates than any other
These racialized practices contribute to Black students being denied their human right to equal access to quality education. One solution I am proposing to address this human right violation is to educate people about their biases. I believe that this will provide people with an individual tool to help address racialized thinking, in the next section I will discuss the purpose of my project.

**Purpose of the Project**

This field project seeks to analyze how the UDHR Article 26 leads to the opportunity gap as an effect from the racialized practices against Black American students and how human rights education (HRE) as well as understanding the “Cycle of Socialization (COS)” (Harro, 2000) can contribute to addressing the opportunity gap (see Figure 3). Racialized practices and the opportunity gap are just two factors of a larger issue of institutional/systematic racism and it will take many strategies to address this macro-level issue. In this project, I will focus on providing people with a tool focusing on one level – individual actions and the unconscious biases that contribute to human right violations. Inspired by the success of freedom and citizenship schools that embodied HRE modeling (Nasir, 2011); this project seeks to use the HRE model to create a lower-division college course curriculum based on the Cycle of Socialization to educate students
on identifying racialized socialization. Using the HRE approach in public schooling, such as, public colleges, will contribute to the alleviation of the opportunity gap.

Through this field project, I seek to analyze how the United States violates African American and students’ right to education as described in Article 26 of the Universal Declaration of Human Rights (UDHR, 1948). The goal of this project is to better understand how the U.S.’ education system plays a role in the opportunity gap against Black students; and how developing a curriculum centered on the COS and HRE is a productive individual tool. This proposal will address the questions of: “how does the U.S. fail to implement Article 26 of the UDHR towards Black students?” “How and why are Black students struggling within our education system?” and “What is the opportunity gap and how does it affect Black students specifically, what is one solution to alleviating the gap?” One method that can help to alleviate the opportunity gap is the implementation of human rights education frameworks in U.S. public schools.

Implementing the practice of HRE models in public schools can help restore the “dignity” of African American students; it can rehumanize them (Hantzopolous, 2016). By encouraging Black and African American students through supporting their racial and cultural identities and encompassing their self-worth via human rights, students tend to be more engaged with school and ultimately perform better. According to Hantzopoulos (2016), “HRE makes an ethical and material difference in the lives of youth, propels students to engage in democratic citizenship, and combats socioeconomic and educational (structural) disparities by creating conditions that not only promote attendance but also (re)socialize students academically.” Using HRE as a model approach for public schools would include the following principles: non-discrimination and inclusion, participation by all members of the school community, accountability, and empowerment through learning and teaching (Hantzopolous, 2016).
Theoretical Framework

Human Rights Education

This project will embody the theoretical framework of “human rights education” (HRE) in hopes of helping the audience realize the importance between human dignity, identity and learning. HRE embodies the importance of all people and their natural rights as living persons to freedom, education and justice, including access to knowledge (schooling) without any forms of discrimination. As described in the UNESCO and HRE Guidebook (2003), HRE seeks to promote an:

education system [that] is oriented towards human values allowing the realization of peace, social cohesion and respect for human dignity. This implies reforming national education systems to include fundamental change of education structures, the management of the education system, teaching/learning practices, the revision and adaptation of learning materials and the adequate preparation of educational personnel.

(UNESCO and HRE, 2003, pp. 3-4)

With African American and Black students suffering from educational inequities, HRE will help us understand how the problems these students are facing in K-12 schooling lead to the opportunity gap; and how that the gap can be addressed through the implementation of more HRE schooling and curricula. African American and Black students attend “lower-quality” schools vastly due to their family’s socioeconomic status. Predominantly Black neighborhoods typically have lower-academically performing schools. Black students are also disciplined at four times higher rates than their peers from other racial backgrounds despite the school’s location (Toppo, 2016). Disproportionately disciplining Black students in school impacts their academic performance in many ways, such as, leaving them feeling discouraged or uncomfortable at
school. For example, using discipline as an example of an issue that Black students face in school, I chose HRE as a theoretical framework because it aims to give marginalized students a sense of agency. If more schools adopt and practice HRE, then those feelings of discouragement will be combated by cultivating student-agency. Using HRE as a model for restructuring education into a more accessible and equitable institution has been into practice for around twenty-three years across the globe.

HRE was first founded by the United Nations Educational, Scientific and Cultural Organization (UNESCO), a specialized agency apart of the United Nations in 1945 but they had not thoroughly developed HRE yet (Bajaj, 2012). It was not until 1995 that UNESCO played a large role with developing how HRE could be structured for different nations across the world. UNESCO participated in the advocacy, planning, developing and implementation of HRE during the UN Decade for Human Rights Education (1995-2004). According to UNESCO and HRE (2003), “Since 1995, UNESCO’s activities have been placed within the framework of the United Nations Decade for Human Rights Education (1995-2004) and are based on different normative instruments adopted by UNESCO and the UN. UNESCO’s interest in HRE is further enhanced as a result of its key role in the Education for All (EFA) movement.” When used in a schooling or educational setting, HRE implements the teachings and practices of justice, equality, the prevention of future human rights abuses, and the importance of how the human rights of all people should be valued and respected. Nancy Flowers (1998) outlined HRE as:

Human Rights Education promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices. (HRE) helps to develop the communication skills and informed critical
thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity.

In order to address the opportunity gap, Black students must be treated with equal respect and have similar academic-performance expectations from educators as other students. Educators must equally support Black students with their future goals, such as attending college or other pathways to help their future careers. Monisha Bajaj (2012) stated that, “For marginalized students, strategic agency, such as engaging in collective action or seeking support from teachers and textbooks, may be required to enact the human rights learning received in the classroom” (p. 3). In order for human rights learning and HRE frameworks to be effective, teachers, other staff members as well as the resources provided to the students all must collectively work together. For example, include students on advisory boards on campus to hear their input with campus policies and so forth. When Black students feel valued within a school setting, they academically excel just as well as White and Asian students (Hantzopoulos, 2016).

The overarching problems that cause the opportunity gap and perpetuate education disparities are, a lack of cultural appreciation for the African & Black American student population, a lack of cultural empowerment due to racialized identities, and the criminalization of Black students through excessive disciplinary actions. The HRE framework combats all these issues; HRE as Flowers stated above, it examines human rights issues without bias and from diverse perspectives. If more educational systems were culturally sensitive and more conscious of the needs of all their students, the academic performances by Black students would improve and lessen the opportunity gap (Bajaj, 2012). As Hantzopoulos (2016) stated, “(HRE) makes an ethical and material difference in the lives of youth, propels students to engage and combats disparities by creating conditions that not only promote attendance but also re(socialize) students
academically” (p. 47). Using HRE as a framework will be the foundation of my field project in hopes of offering the public a curriculum that promotes the understanding of how Black students do not have equal access to quality education at all levels. My curriculum will help students and educators be able to develop a deeper understanding of racial bias, social identity, and HRE in relation to k-12 schooling in the U.S.

**Conceptual Framework**

The Cycle of Socialization (“COS”) explains how people are born into different social identities (racial, sexual orientation, gender, religion, etc) and how ideas, stereotypes and biases come to existence through each person’s personal experiences – *this is how we are socialized* into specific ways of thinking (Harro, 2000).

The first step in the COS is “the beginning,” this is where the cycle acknowledges that everyone is born into this world with “no consciousness” and limited information. It is not until the next step that people are exposed to their early learnings from their “first socialization.” Within this second step, the COS shows that everyone is first socialized on a personal level through their loved ones. This is a period in time where an individual learns about values, roles, and norms. For example, parents tend to teach their children gender roles when they are first born by associating the female gender with the color pink and flowers. Whereas boys get associated with the color blue and toy cars (Beal, 1994). The third step displays how institutions, such as, churches, schools and television impact our thinking towards certain social identities. For example, through rap music videos, we are socialized into thinking that many Black females are hypersexual as they are often depicted as dancers, strippers etc. (Stephens and Few, 2007). Such thought processes become a bias about Black women that is reinforced through the media.
The fourth step shows ways in which institutional socializations are reinforced. It is through discrimination, privilege, rewards and punishments that stereotypes become reinforced. For example, using the social identity of gender, norms between the differences of males and females are enforced through “rewards and punishments” when a girl is called beautiful when wearing a dress and makeup but seen as “not put together” with no makeup and baggy clothes. Following this example, this leads female-identifying people in the fifth step of the cycle – the results. The early learnings from loved ones, the institutional and cultural ways which we are socialized, followed by the way society enforces these norms and stereotypes result in dissonance, dehumanization, silence and so much more (Harro, 2000). Harro included a “core” within the center of the cycle that names fear, ignorance, confusion and insecurity. As long as we perpetuate stereotypes against social identities (race, gender, etc.) and continue to allow ourselves to be socialized through institutions and cultural teachings, the core of the cycle will continue to exist within every person.

The cycle will continue to perpetuate unless a “direction for change” is taken (Harro, 2000). Harro suggests that raising consciousness and educating people (p. 20-21) can help disrupt the cycle. HRE is the tool and framework that I am purposing to use as a way to take a direction of change for Black students to improve their access to quality schooling and education. HRE frameworks can improve conditions for Black students by teaching people how to be more conscious of their biases, prejudices and the biased institutional practices that are in place.

Furthermore, the “Cycle of Socialization” (COS) by Bobbie Harro (2000) as a conceptual framework helps us identify how racialized thinking and racial-identity becomes socialized within the U.S. The COS provides us a clear and direct explanation to how socialization works. I
believe that understanding the COS is also a fundamental piece to understanding the discrimination and human right(s) violation(s) that Black students experience. I believe that the COS provides one possible answer to the “why” and “how” Black students face multiple forms of discrimination and inequity in relation to their education. Black American families are disproportionately living in poverty (Economic Policy Institute, 2017) thus their children are students who are attending schools with less resources and receive a lower-quality education compared to schools in wealthier neighborhoods. The COS provides us with a larger framework to better understanding these education inequities and the opportunity gap on a macro-level. While HRE provides us with a framework to solve the perpetual issues experienced by Black students.
Significance of the Project

The lack of access to quality education for Black students is rooted in racial inequality, racialized practices and racialized bias. To better understand the severity of the opportunity gap and racialized bias, we must understand the human rights treaties in place and how the U.S. does not hold itself accountable to structures that have already been in place to protect all its people. Once we understand the laws and how education is poorly structured as an institution, we will see how there is a need for HRE modeled schooling.

By structuring a HRE modeled curriculum about racial bias and socialization at the college level (both at two and four-year institutions), students will be able to have a better understanding of how and why racial discrimination against African and Black American students take place. Students being able to identify their biases, the potential for them to educate others and be more conscious professionals will increase the likeliness of the cycle ending. Implementing a course to educate students on the history and development of socialized racial bias would alleviate its academic and systematic effects.
**Definition of Terms**

*Agency:* is the capacity of individuals to act independently and to make their own free choices. By contrast, structure is those factors of influence (such as social class, religion, gender, ethnicity, ability, customs, etc.) that determine or limit an agent and his or her decisions (Barker, 2005).

*Education Liberation:* Education Liberation consists in acts of cognition, not transferals of information. Problem-posing education, breaking the vertical patterns characteristic of banking education, can fulfil its function of being the practice of freedom. The teacher is no longer merely the-one-who-teaches, but one who is him [or her] self-taught in dialogue with the students, who in their turn while being taught also teach. They become jointly responsible for a process in which all grow (Freire, 1972).

*Human Rights Education (HRE):* promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices (Flowers, 1998).

*Implicit (subconscious) Bias:* refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection (Ohio State, 2015).

*Institutional Oppression:* the systematic mistreatment of people within a social identity group, supported and enforced by the society and its institutions, solely based on the person’s membership in the social identity group (Cheney, LaFrance, and Quinteros, 2006).
**Institutions:** the fairly stable social arrangements and practices through which collective actions are taken. Examples of institutions in the U.S. include the legal, educational, health care, social service, government, media and criminal justice systems (Cheney, LaFrance, and Quinteros, 2006).

**Internationalized Oppression:** is a concept in social justice which an oppressed group comes to use against itself the methods of the oppressor. Internalized oppression occurs when one group of people recognizes a distinct inequality of value compared to another group of people and, as a result, desires to be like the more highly valued group (Mason, 1992).

**Racism:** through the process of racialization, perceived patterns of physical difference—such as skin color or eye shape—are used to differentiate groups of people, thereby constituting them as “races”; racialization becomes racism when it involves the hierarchical and socially consequential valuation of racial groups (Clair and Denis, 2015).

**Rehumanization:** is the nonviolent process of rekindling the sense of empathy. A growing, and already abundant body of scientific evidence establishes beyond doubt that the natural condition of human beings includes, perhaps primarily, a large capacity for empathy and mutual identification; it is to humanize and dignify ourselves, and rehumanize others, recovering our natural sense of identity with one another in the process (Metta Center, 2018).
CHAPTER II
REVIEW OF LITERATURE

Introduction

When deconstructing the opportunity gap caused by K-12 schooling and the lack of equal access to higher education for Black students, we must explore past research and related literature to these issues. To support my project, my literature review will focus on three major themes: 1) Exploring the Opportunity Gap and the Cause and Effects of it, 2) Learning, Identity and the Rehumanization of Black Students and 3) Human Rights Education: A Model for Education Liberation. The texts and resources that I have selected to review will help support my project and give you a better understanding of how Black students have their human right to education get violated.

The U.S. unequally distributes academic resources and opportunities to public schools that serve large populations of Black and Latino students (Nasir, 2011). So, what are the long term affects from these actions on Black students? We have to consider the U.S.‘s long history of racial inequality in order to help us clarify how and why the opportunity gap exists. Since the abolishment of slavery, the U.S. has ratified and signed different declarations, treaties and laws promoting the practice of racial equality in the U.S. Laws like the three-fifths compromise (1787) and Black Codes (1865) made racial discrimination legally possible. Many political leaders began to realize the inhumanity that was being perpetuated, so eventually the Universal Declaration of Human Rights was voted for in 1948 and the U.S. ratified the Convention on the Elimination of Racial Discrimination in 1994.

The U.S. has made a promise to the nation to treat everyone equally, yet the U.S. government is defying these laws and violating the basic human rights of access to adequate schooling for Black Americans. How does the U.S. dehumanize people from African American
and Black descent? How does the U.S. dehumanize Black students? Black Americans are not experiencing their human right to life, liberty, and security. Using the human rights education framework as an approach to improve public school environments would positively impact Black student identity, learning, and liberation. This is one method that can be used to address segregated schools and the lack of identity resources within public schooling. This approach is a way to begin reviving the Black community’s human right to quality education and equal access to higher education. In the last theme of this chapter we will explore how Black students can gain liberation through education and why embodying human rights education is crucial.

**Exploring the Opportunity Gap: the Causes and Effects**

According to Carter and Welner (2013), “Talent is being wasted, particularly among those living in poverty and in disadvantaged communities of color. Children in these communities are not reaching their full potential and are not closing the gap in achievement” (p. 3). According to Carter and Welner, a large amount of children of color are denied crucial resources and opportunities (starting from within the schooling system); affecting their likeliness of attaining educational and life success. Not having quality teachers and other educational resources affect the child’s learning, their “preparedness” for higher education or the skills needed to prepare for life after high school. The opportunity gap that Carter and Welner discuss is one of the largest factors why so many Black students do not complete their education and are awarded less degrees compared to White students.

Carter and Welner’s book is comprised of multiple research essays written by experts in the field about the opportunity gap. One contributing author discusses how under the No Child Left Behind Act, schools push test taking and standardized tests performance (Ladson-Billings, 2013). Schools who serve large populations of Black and Latino students focus on students test
performance versus providing resources to help foster a better learning environment. Additional school funding goes into test preparation and not other crucial areas to a students’ learning, such as, the arts, athletics, supplemental programming, etc. A common theme among the literature is how standardized testing and the No Child Left Behind Act (NCLB) do not help end the opportunity gap for Black students, it contributes to its existence (Carter and Welner, 2013; Ladson-Billings, 2013). Students who attend schools in impoverished neighborhoods score lower on standardized tests than schools in suburban areas. The ethnic majority in these impoverished schools are Black and Latino students. After the NCLB (NCLB, 2001) was enacted, schools (in all areas) began to focus on preparing students to perform well in math and English. This led students to not being exposed to a diverse wholesome curriculum. And with impoverished schools, the low test results would not only emotionally discourage Black students but also stripped them away from becoming more critical thinkers. A “Lack of confidence in their abilities induced by a myopic focus on test scores can cause children to disengage from school and eventually lead them to drop out. Graduation rates declined for two consecutive years (2005-2007), after the implementation of NCLB” (Tienken and Zhao, 2013).

Hantzopoulos (2016) explores how urban schools who serve predominantly Black and Latino students tend to focus on standardized testing, standards-based teaching models and why the schools need to shift the focus and how to do so. Focusing on standardized testing and measuring student performance this way leads Black students to have a challenging time with critical engagement within and outside of academia, which ultimately affects their performance and access to higher education. Student achievement initiatives such as, No Child Left Behind, Race to the Top, and the Common Core Standards measure student progress by their performance on standardized tests. The initiatives also rank/evaluate teachers, schools, and
districts based on the same indicators (Hantzopoulos, 2016). This leaves urban schools in an unfair position because the “standards” are a measurement that not all students are able to meet due to a lack of resources over a course of time. For example, urban schools have a harder time getting students “up to standards” because the curriculum is catered to student populations who have had resources throughout their schooling to be at grade level. Students who have been attending under-resourced schools are given the same standardized tests as students who have attended well-resourced schools. NCLB expects both student populations to perform equally on the standardized tests. If a child has been continuously within the same school district and/or attending urban schools, then he or she has less access to resources such as, computer labs, updated libraries and textbook resources, etc. “These policies ultimately function to dehumanize and deny dignity to young people and their teachers” (Hantzopoulos, 2016, p. 2).

As mentioned in chapter one, the opportunity gap is one result of the larger issue of systematic racism and institutionalized oppression in relation to inequitable education. Race matters when it comes to the disproportionate rate in which Black students are “succeeding” in school compared to White students. The opportunity gap is caused by Black students receiving a poor-quality education in grades K-12, ranging from resources to the quality of support by school staff and their communities, to Black students being over-disciplined. “Many children of color are denied crucial resources and opportunities, substantially harming their likelihood of attaining educational and life success” (Carter and Welner, 2013). The underlying issue behind the opportunity gap and denying Black students their rights to equal access to quality education is racialized practices: systematic racism and (sub)conscious biases.

The effects of the opportunity gap experienced by African and Black Americans include: a lack of access to higher education, lack of access to economic wealth, and a lack of access to
upward social mobility. With White students 5 times more likely to earn a higher education degree than Black students (NCES, 2017), Black students will earn significantly less income over the course of their lives compared to White students (Morial, 2006). This leads to experiences of living in poverty, having a lack of access to quality healthcare, and many other opportunities a person needs for adequate living conditions. With a lack of resources and support from both staff and the education system as an institution, one of the key things the education system needs to improve on when addressing the opportunity gap is to rehumanize Black students.

**Learning, Identity and Rehumanizing Black Students**

Dehumanization is described as, “a psychological process whereby opponents view each other as less than human and thus not deserving of moral consideration” (Maiese, 2003). In this section, I will discuss how Black students experience dehumanization within the education system, how dehumanization affects their learning, agency development, and access to opportunities. Nasir (2011) stated:

Learning and identity are always cultural and social processes linked in fundamental ways to the contexts in which they occur. Racialized identities are important to consider in a highly racially stratified society such as that in the United States, where strong and long-held racial stereotypes exist, as well as tremendous racial disparities in all aspects of society.

The rehumanization (See: Definition of Terms) of Black students in the U.S. public schooling system is a necessary component in addressing the opportunity gap due to the individual, systematic and institutional levels of racism practiced by the U.S. As mentioned in the introductory chapter, race is a social construction (Gannon, 2016) that perpetuates White
supremacy and reinforces the dehumanization of African/Black Americans. And in this context specifically, racialized bias plays a large part in the dehumanization of Black students.

“Education is one of the most pervasive mediums for the initiation, experience, and replication of racism as a dehumanizing practice in every area of knowing. Education, in theory, systematizes and imparts the sum total of the psychological, cultural, and biological dimensions of society” (Cara-Christian, 2014).

The dehumanization of Black students is practiced within the education system in multiple ways. For example, having Eurocentric curriculum allows for Black students to have trouble in finding the value of their culture and own communities (Collins, 2018). If school curricula focuses on the history of White-American leaders and does not adequately include the histories of the African/Black diaspora, Black students will have trouble developing a strong sense of identity and agency. Not acknowledging an entire population of people in the U.S. when it comes to structuring our education system requires us to question what is being practiced and the long term effects it has on Black students. If more schools decolonized their curricula by adding courses like Ethnic Studies, then Black students would have a stronger sense of identity resulting in improved learning performance. In a study by Sleeter (2011), she found that the:

Students most likely to graduate and go on to college expressed high awareness of race and racism and high regard for being Black. Those least likely to stay in school expressed low awareness of race and racism, low personal regard for being Black, and a perception that other people do not value Blacks. (Page 17)

Sleeter’s research found that there is a high correlation between learning and identity; and she specifically finds a strong correlation between high academic and social value to Ethnic Studies courses for students of color (2011).
A second contributor to the dehumanization of Black students is how Black students are disciplined at rates much higher than their peers (Gordon, 2006). “One out of three African American students in seventh through twelfth grades has been suspended or expelled at some point, as opposed to 15 percent of White children” (Gordon, 2006). This displays to students that Black students are “trouble” and ultimately, are not equally valued or respected compared to their peers. If Asian and White students participate in similar rule-bending tasks, such as, texting in the classroom, Black students are scolded much harsher than their counterparts. This displays how the schooling system is racially biased and dehumanizes Black students both individually and institutionally.

Disciplining, suspending and expelling Black students at much higher rates than other students sends dehumanizing messages to all the students directly involved and other members apart of the schooling system. Rehumanizing Black students would improve their learning because they would feel valued while having a strengthened sense of agency and identity.

Racialized identities are related to the complex process of racial socialization, which occurs in family and school contexts (Nasir, 2011). In Nasir’s text, “Racialized Identities” (2011), she explores the correlation between learning identity, race and educational achievement for Black students both within and outside the classrooms. Stereotypes play a significant role in the educational experience for Black students. Society has socialized us to relate criminal behavior, poverty, and ignorance towards Black and African Americans. We have been socialized to believe this through institutions such as the media. In movies, the antagonist are often Black or Latino men and in music videos. We also often see Black women being objectified by rappers. From a young age, Americans are fed a certain image pertaining to the value of the Black community and this contributes to the racialized bias Black students
experience within the education system. Black students are automatically “othered” in the majority of schools because they are an ethnic minority compared to White students. Managing stereotypes on a day-to-day basis will mostly involve students dealing with microaggressive behaviors and actions. For example, students must battle certain stereotypes, such as, Black people are “thugs and gangsters” and Black people have low intelligence and “lack an achievement orientation” (Nasir, 2011, p. 22). “Stereotype management” distracts Black students from learning because they are focused on their feelings (Nasir, 2011); feelings of self-doubt, internalized oppression, being a minority in the classroom but the majority who are disciplined.

**Identity Resources.**

One of Nasir’s main concepts about the correlation between learning and identity for Black students is “identity resources.” Nasir lists three main types of resources that are available to all students and affects their learning: material, relational, and ideational resources. Understanding identity resources can help us better understand the ways different components within a students’ educational setting can impact them.

Material resources refer to the “physical environment, its organization, and the artifacts in it support one’s sense of connection to the practice” (Nasir, 2011, p. 137). Material resources also consist of access to things, such as, Advanced Placement (AP) and honors courses. Black students often do not have the GPA requirement to enroll into these courses or they are often not adequately prepared and supported throughout their past academic careers in order to be eligible to enroll or have the skillset to do well in the courses. Nasir (2011) provides an example of a lack of material resources in public schools with her case study of “Claude and Connie,” two African American-identified High School students. Nasir mentions that Claude and Connie had little motivation to attend class and struggled with their academic performances. When Claude and
Connie did attend class, such as, Spanish, the course was taught by a substitute teacher for the majority of the year who “rarely conducted lessons.” Another example of the school environment they were in was their music class. Instead of learning about the history or importance of music, students “watched popular culture movies everyday” (Nasir, 2011, p. 98). The lack of material resources is a common theme with schools that predominantly serve students of color. Furthermore, the lack of resources affects students’ identity (their self-worth as a student) and their learning/academic performance.

Relational resources refers to a students’ relationship with family, teachers, counselors, etc. It involves interpersonal connections to others and speak to how positive relationships with others can increase connection to the practice (Nasir, 2011, p. 137). Poor relationships with school staff and/or student peers affects a students’ academic performance. If Black students could have more relational resources within their schools, their performance would improve (Nasir, 2011). Implementing things like changing curriculum to highlight Black history more in addition to focused mentorship would improve Black students academic achievement, which would ultimately help close the opportunity gap (Ladson-Billings, 2013). Lastly, ideational resources were described as resources that help affirm who you are as a person – ideational resources help improve individual agency (Nasir, 2011). School staff would be an example of ideational resources. If Black students are constantly being disciplined, criminalized or objectified as athletes by school staff members, Black students will experience a lack of affirmations needed to prosper as an individual and student.

Racialized identities are crucial to consider in a highly racialized stratified society such as the U.S., where there has been a long history of racial stereotypes, disparities and discrimination. Racial socialization informs the education of Black students in that the U.S. education system as
an institution fails to empower Black students by not recognizing their history. This affects their identity formation, material, relational, and ideational resources as well as possibilities for “liberation” (Nasir, 2011). Racial socialization contributes to the opportunity gap and dehumanizing practices within the schooling system. As Nasir identifies some of the contributions to the opportunity gap experienced by Black Americans, there is a clear need for a change in practices.

Learning, racial socialization and identity play a large part in rehumanizing Black students – it ultimately improves student performance and success; therefore my project offers a model to address racialized practices on an individual level by structuring a college course series that explores social structures, identity, and African/Black American history in the United States.

A students’ identity helps inform their learning; the dehumanization of them is the racialized bias that they experience on micro and macro levels within the education system. In this section of my literature review, I discussed the important connection that Black identity has to learning for a student and deconstructed how the schooling system dehumanizes Black students. The dehumanization directly relates to how/why they do not have equal access to quality education compared to other student populations.

After observing the trends between student performance, social mobility, and life success for Black Americans, Ladson-Billings (2013) discusses the impact of a culturally-inclusive and critically conscious school environment on Black-student success. Ladson-Billings gave an example of a school who embodies this, the Tubman Elementary School in Newark, NJ that had a student body that was 90% Black. “The children are not considered products of a culture of poverty, and teachers have no problem holding them to high academic standards” (Ladson-Billings, 2013, p. 21). Rehumanizing Black students versus criminalizing them resulted in the
The Tubman School having students who were at or above grade level, student attendance was consistent and many other good qualities that other public schools who serve large populations of Black American students struggle with.

The Tubman School embodied HRE models, they empowered students through cultural appreciation and acknowledgement. One tactic that the school used was consideration of the socio-economic background of the students who they were serving. Most students were from a working-class background with parents who worked late into the evenings and the typical 9-5 positions. The school accommodated this by having a pre-school program that served students as young as 3 years old, having after-school programs, as well as having the school stay open as late as 11:00 PM with provided activities and sleeping accommodations for students. These accommodations offer support for people who work demanding jobs with unpredictable hours. The Tubman School also provides all students with access to a computer, which is more likely something difficult for marginalized families to have access to. The school also has an parent-teacher association that has parents who attend regularly. The principal goes up and beyond to ensure that students, parents, and staff are all equally engaged in supporting the children’s academic success. This method of schooling is what needs to be adapted by more schools, “The (Tubman) school does not focus on remediation. The curriculum is not stripped-down, test-oriented, and scripted. Students’ intellects are engaged and challenged” (Ladson-Billings, 2013).

**Human Rights Education: A Model for Education Liberation**

A human rights education based approach to schooling promotes a focus on overall school culture, policies, and practices related to human rights values (Tibbits, 2008). If more schools who serve large populations of Black students implemented a human rights based approach, then we would see an overall societal shift with our education systems as an
institution. The human rights based approach in schools would bring back the “dignity” for Black students, they would begin to feel rehumanized and less culturally oppressed – resulting in better academic engagement and learning.

If urban public schools incorporate human rights education (HRE) models and curriculum, then they can create an environment in which a culture of dignity, respect, tolerance, and democracy flourishes (Hantzopoulos, 2016). To further explore how the U.S. education system creates an opportunity gap for Black students, we will discuss “Restoring Dignity in Public Schools” by Maria Hantzopoulos. She outlines how minority students, such as, Black and Latino students, perform lower in academia due to how the education system is set up not in their favor – standardized testing, different initiatives with the intent to improve conditions but are not structured well, etc. This text deconstructs different components that contribute to the dehumanization of Black students which displays how the opportunity gap comes into existence. The further we can deconstruct the contributing factors of the human right to equal access to quality education against Black students, the clearer the need for HRE implementation and education liberation will become.

The focus of “Restoring Dignity” (Hantzopoulos, 2016) is to examine the dynamics of HRE in practice, defines its constituent elements, and explain how these components work in tandem to produce schooling that encourages students to critically interact with the world around them and imagine different alternatives for the future, “HRE makes an ethical and material difference in the lives of youth, propels students to engage in democratic citizenship, and combats socioeconomic and educational (structural) disparities by creating conditions that not only promote attendance but also (re)socialize students academically” (Hantzopoulos, 2016, p. 47). Hantzopoulos speaks about how HRE is a productive schooling model to implement for social
change; she provides an example of a school in New York where she conducted research on the efficiency of HRE frameworks at the *Humanities Preparatory Academy* ("Academy") from 2005-2008.

The Academy predominantly serves students of color, with the student body population being 40% Latino and 38% Black. 62% of the entire student body qualified for free or reduced-priced lunch (Hantzopoulos, 2016, p. 10). The Academy’s “radically re-conceptualized approach to schooling reflects an HRE framework that rethinks the form, content, and structure of traditional schooling” (Hantzopoulos, 2016). The Academy implemented HRE frameworks within their school culture by “democratizing and humanizing” the school environment, re-engaging students, and by building a comfortable, safe space for students and faculty to foster intellectual relationships. By embodying HRE frameworks and taking an education-liberation approach, Academy has an average of 91 to 100% college acceptance rate whereas the New York City average rate is only 62% (Hantzopoulos, 2016, New York Performance Standards Consortium, 2008). The dropout rate at Academy is also extremely low at 4% compared to city’s rate of 19.9% (Hantzopoulos, 2016, p.11). The Academy serves as an example of how Black students can prosper within their academic careers when they are in humanizing school-environments. Exploring, implementing and practicing HRE is one way to address the opportunity gap for Black students. HRE embodies student empowerment; it embodies “for human rights and about human rights;” it practices liberating all students, helping them develop agency and community.

In chapter one, we discussed how the U.S. fails to implement and practice CERD when it comes to the Black community with, for example, public schooling as an “institution” as mentioned in Article 5(b) and Article 7 (refer back to pages 9-10). Despite CERD listing that
every individual is equally protected under law, we continuously witness racially-fueled hate
crimes committed against the Black community and the U.S. government does not hold anyone –
not even their own systems accountable. Unequal access to quality education, mass incarceration
and police brutality are just some of the ways racism and injustice are displayed. We can work
on accountability with education inequities through HRE; using HRE as a model in schooling
would address the opportunity gap we have been discussing as well as a method to genuinely
implement CERD articles.

Implementing HRE within our public schools would mean that schools would become
“human rights friendly;” and it would embody human rights values, meaning HRE would
directly address racial bias and unequal educational practices against Black students.
Implementing HRE in schools have shown positive results with marginalized students, for
example, in New York City where “the opportunity gap remains wide among youth – HRE can
serve as a source of academic (re)socialization and dropout prevention in addition to a source of human rights learning” (Hantzopoulos, 2016, p. 7).

The Human Rights Friendly Schools approach encourages and supports the development
of a global culture of human rights by empowering young people, teachers and the wider
school community to create human rights friendly school communities across the world.
Participating schools work towards developing a whole-school approach to human rights
education, integrating human rights values and principles into key areas of school life.
Human Rights Friendly Schools reach beyond the classroom and out into the community
to change the way people think about, and actively participate to address, human rights
issues. (Amnesty International, 2018)
HRE frameworks have been a model for education liberation for decades. America saw some of the earliest forms of HRE frameworks within the Black community in the 20th century with freedom and citizenship schools. These schools were created by Black people for Black people as a way to educate and empower one another after slavery emancipation. The educational programs provided job training, literacy classes, political classes, and so much more for the community. It was extremely successful because of the just-models that it followed, “the success of the schools was due to: a sustained focus on overcoming illiteracy to strengthen Black electoral power, an interactive pedagogy that built upon the experience and culture of the students, and an explicitly political approach to education that assertively linked the acquisition of knowledge with the collective efforts to overcome racism” (Levine, 2012).

The citizenship and freedom schools of the 20th century followed frameworks similar to HRE-friendly schools of the 21st century, like the Tubman school in New Jersey that was described in chapter one. The schools ensured to empower Black students through being culturally competent towards their communities and cultural backgrounds, their socioeconomic status, and focused on engaging Black students intellect instead of test scores and remediation. HRE frameworks are a way to liberate students, staff members, and community members as it educates everyone involved in the child’s education in addition to shifting mindsets through educating them about human rights issues.
Summary

Poor quality K-12 education is one of the largest contributors to the opportunity gap which disproportionately affects Black students and their lifelong socioeconomic opportunities (Carter and Welner, 2011). To then answer the question of, “why are Black students disproportionately affected by the opportunity gap?” we discovered the importance of identity in relation to learning. Our education systems are setup in favor of upper-class White and Asian students (Gordon, 2006) where Black students do not receive the same type of identity resources as other students (Nasir, 2011) which negatively impacts their learning. To address the opportunity gap experienced by Black students, HRE frameworks are needed to help achieve education liberation. I propose to use HRE as a model to tackle what I believe is one of the biggest contributions to educational inequities – racialized practices and bias against Black students.

Using HRE in my project is one way to achieve liberation for those who experience oppression within the U.S. schooling system by structuring a community college course about racialized bias. The cycle of socialization will provide a framework that will further the understanding of racialized practices against Black students. It will offer an individual tool that people can practice to achieve social change. Within institutional oppression and systematic racism, comes every individual person who contributes to the perpetuation of any oppression.

If people learn what their biases are and how they are created through taking my proposed 2-unit college course (which is further discussed in chapter 3), then they can contribute to a more conscious society and contribute to addressing the opportunity gap and racialized practices. The cycle of socialization offers a conceptual framework to guide individuals in understanding how racial biases are formed, and how the education system is inequitable towards
Black students. My college course will be designed to follow HRE models. In addition to the cycle of socialization framework – educating individuals on the issues of the education system, race, and institutional oppressive practices is one way to address the opportunity gap. The more “we know” the higher the chances people will have in becoming more conscious. My curriculum seeks to address the opportunity gap experienced by Black students through offering a community college course that embodies HRE frameworks and follows the cycle of socialization as a conceptual framework. Through this accessible curriculum, anyone who is interested in learning about socialization, identity, oppression and how to create social change can participate in this course. I decided to structure a lower unit community college so anyone (young adults and people from any income background) could have the opportunity to learn more about racial bias, racialized practices, how they are performed against Black students and how to become more conscious leaders. My course curriculum may also be edited to fit a workshop series or cultural competency training.

If people learn how to identify their biases, I believe every individual can promote more conscious practices after learning how bias plays a significant role in our daily lives. Through HRE, people will be provided with an individualized tool to aide their understanding in the opportunity gap against Black students and the effects of it, the importance of rehumanizing Black students and how things such as the curriculum described in the next chapter can help address racialized practices and support education liberation.
CHAPTER III
THE PROJECT

Description of the Project

By structuring a college-level course on social identities with an emphasis on Black and African Americans, biases and the cycle of socialization; the course will offer an opportunity for people to further understand the complexities behind the opportunity gap faced by Black and African Americans. The goal is to structure a course that is accessible to adults of any age (including young adults, e.g. teen youth who have access to community college) so they can educate themselves on the issues and apply what they learn in their future careers in addition to their personal lives. If more people understood the disparities Black Americans experience, then hopefully more action can be taken to prevent the perpetuation of inequity.

This project will outline the course in five different modules following the cycle of socialization (See: Appendix A) to help students understand identity and how biases form. The cycle of socialization (“COS”), will be used as a conceptual framework to help students understand how people are socialized, how racial biases and stereotypes are formed, some of the issues within the education system for the Black community, critical race theory, identity, institutionalized oppression, and how to restore student dignity for Black students. The course will explore different ways the U.S. has not followed their own laws of “equality.” The course will shed light on legal documents, such as the U.S. Constitution, UDHR and CERD.

Development of the Project

Embodying HRE frameworks, my project will be developed through the essence of human rights by following the COS as a conceptual framework. Listed below is how the project will be developed; the lower-unit community college curriculum that I will be designing will follow 5 different modules with topics ranging from critical race theory to systematic racism.
The course seeks to educate people on socialization in order to better identify their biases and racialized practices. This field project is structured as a HRE tool inspired by the social issue of the opportunity gap experienced by Black students that we have been discussing in this project; the intent of this project is to educate the public in hopes of developing more consciousness and addressing the opportunity gap through providing people with an individual learning tool.

As mentioned above, my curriculum will be facilitated by using Bobbie Harro’s cycle of socialization framework (2000). The COS framework will explain to students what social identity is and how it contributes to the perpetuation of systematic oppression. For example, racial identity is one type of social identity, so following the COS with Black identity in mind, we can see that “the beginning” includes history. By following the COS framework, students will learn that “the characteristics of this system were built long before we existed, based upon history, habit, tradition, patterns of belief, prejudices, stereotypes and myths. Dominant or agent groups are considered the norm around which assumptions are built, and these groups receive attention and recognition” (Harro, 2000, p. 17). The COS allows for participants of my college-course to gain an understanding of how socialization perpetuates racial bias and how racialized practices become the “core” of the cycle if not interrupted (Harro, 2000). This curriculum provides both the oppressed and oppressors a platform to create change through education, learning, and developing consciousness.
The Project

For the full field project curriculum, see the appendices from pages 55 to 94.

Curriculum Timeline and Outline

My curriculum will follow five different modules over the course of seven suggested class meetings. The number of class meetings are only a suggestion and the lesson plans can be divided based on need. The “time” column within the lesson plan is also a suggestion and can be modified as needed. The overall goal of this curriculum is to provide students with an individual tool following HRE and COS frameworks to develop critical consciousness, a better understanding of socialization and institutional oppressions, racial bias, and human rights/the UDHR (See: Table 1).

Table 1

<table>
<thead>
<tr>
<th>Modules</th>
<th>Addressed Topics</th>
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</thead>
<tbody>
<tr>
<td><strong>One: “the Beginning”</strong></td>
<td><strong>Week One:</strong></td>
</tr>
<tr>
<td></td>
<td>• Intro to Cycle of Socialization</td>
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<tr>
<td></td>
<td>• History</td>
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<td>o African American education in the U.S.</td>
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<td>o History of the relationship of race</td>
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<td></td>
<td><strong>Week Two:</strong></td>
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<td></td>
<td>• Critical Race Theory</td>
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<td></td>
<td>• Race as a social construction</td>
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<td><strong>Two: “First Socialization”</strong></td>
<td><strong>Week Three:</strong></td>
</tr>
<tr>
<td></td>
<td>• Identity / Social identity(ies)</td>
</tr>
<tr>
<td></td>
<td>• Power &amp; privilege</td>
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<tr>
<td><strong>Three: “Institutional and Cultural Socialization”</strong></td>
<td><strong>Week Four:</strong></td>
</tr>
<tr>
<td></td>
<td>• Biases, stereotypes, prejudices</td>
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<td></td>
<td>• Institutionalized Oppression</td>
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<td></td>
<td>• Systematic Racism</td>
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<tr>
<td></td>
<td>• Cultural Socialization</td>
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<tr>
<td></td>
<td>➢ Address teaching the difference between conscious and subconscious socializations.</td>
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<tr>
<td><strong>Four: “the Aftermath: Dehumanization”</strong></td>
<td>Incorporate how society enforces these practices, e.g. discrimination, empowerment, etc</td>
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<tr>
<td><strong>Week Five:</strong></td>
<td><strong>Week Five:</strong></td>
</tr>
<tr>
<td>• Internalized oppression</td>
<td>• Internalized oppression</td>
</tr>
<tr>
<td>• Dehumanizing African/Black Americans</td>
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<tr>
<th><strong>Five: “Liberation through Education HRE”</strong></th>
<th><strong>Week Six:</strong></th>
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<tbody>
<tr>
<td></td>
<td>• Human Rights Ed &amp; the UDHR</td>
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<td></td>
<td>• Importance of Identity in relation to education (e.g. freedom schools)</td>
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<td></td>
<td>• Restoring student dignity by re-fueling their student agency</td>
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<tr>
<th><strong>Week Seven:</strong></th>
<th><strong>Week Seven:</strong></th>
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<tbody>
<tr>
<td></td>
<td>• Reflections</td>
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<td></td>
<td>• Solutions / activism</td>
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<tr>
<td></td>
<td>• Breaking the chain</td>
</tr>
</tbody>
</table>
Conclusions

I believe that we have reached a very interesting point in history in the U.S. when it comes to racial identity, politics, and racism. As mentioned in chapter one, the U.S. has a very long and unique relationship with race, ethnicity and power dynamics. We discussed how the U.S. has been racially motivated since its discovery – with the assassination of indigenous Americans, the enslavement of Black people, and the mistreatment of Asian migrants. I decided to deconstruct the human right violation of UDHR Article 26 against Black students due to the overarching question of, “Why do Black Americans disproportionately continue to struggle socioeconomically? And why are they still treated as less than?”

My field project topic and research has been created during the “Trump Era” (2016-present). This is a unique time where the Black Lives Matter movement is advocating for the U.S. to hold itself accountable to its systematic racist practices against the Black and African American community. When thinking about why so many Black Americans are imprisoned, not completing their education (NCES, 2017), and/or living in poverty, it all circled back to the opportunity gap for me.

If we are actively engaged in our children’s learning and development from an early age, and if we hold our elected officials responsible for providing well-resourced educational facilities, programs and staff, then we can establish a system of public education in which all children participate, achieve at high levels, and reach their full potential. Education must be guaranteed as a civil right and a civil liberty for every child in America. (Gordon, 2006, p. 42)
Education can be the beginning of a series of systematic racialized practices and the ending to the struggle/lack of lifelong opportunities for Black Americans. The opportunity gap is the disparity in access to quality schools and the resources needed for all students to be academically successful (Darling-Hammond, 2013). It refers to the ways in which race, ethnicity, socioeconomic status, English proficiency, community wealth, familial situations, or other factors contribute to or perpetuate lower educational aspirations, achievement, and attainment for certain groups of students (Hidden Curriculum, 2014). Through this field project, we discussed how the opportunity gap is caused by systematic racism and institutionalized oppression and perpetuated through socialization and educational inequities. The opportunity gap is just one factor of the larger systematic issue of racism in the U.S., and Black students unfortunately suffer tremendously. They are having their human right to equal access quality education as described by UDHR Article 26 denied (Tibbits, 2008).

Racialized practices contribute to the opportunity gap against Black students which create alarming realities, such as, how African Americans have a net worth of $5,998, compared to $88,651 for Whites and 32% of African Americans have zero or negative net worth (Morial, 2006, p. 171). To address the opportunity gap in hopes of changing the harsh lived realities experienced by Black Americans, I propose educating people by creating a curriculum that embodies HRE and the cycle of socialization frameworks. As discussed in chapter two, learning and identity play a large part in student performance, so if we can improve learning through appreciating Black students identity and cultural backgrounds (through HRE), then it can help address how their human right to quality education is not being practiced in the current public schooling system.
Recommendations

I think that many people believe that the way to address racial issues and the way to achieve justice is through law, but that is not the case for the U.S. There have been laws in place for decades; the UDHR was signed by the U.S. in 1948 – and Article 26 lists that every individual has the right to equal access to quality education. The U.S. has not been practicing this; we see that with the lack of resources and funding allocations in schools that serve predominantly Black and Latino students (Darling-Hammond, 2013). CERD was signed in 1966 but not ratified until 1994, this convention would serve as a legal document ensuring that racial bias and discrimination was unlawful/unjust – this has also not been practiced by the U.S. My recommendation is that since the U.S. holds a lack of accountability through its legal system, then we must change cultural practices through educating our people. Implementing HRE and teaching individuals about the COS will help create a cultural shift in biased practices, such as of what we are witnessing within our education system.

HRE makes an ethical and material difference in the lives of youth, propels students to engage in democratic citizenship, and combats socioeconomic and educational (structural) disparities by creating conditions that not only promote attendance but also (re)socialize students academically. (Hantzopoulos, 2016, p. 47)

My curriculum that I developed in this project offers people an individual tool to use to develop critical consciousness by understanding the cycle of socialization, and within this context, racial bias/racialized practices against Black students. Any leader can use my curriculum because it can be adapted for either educational or professional settings. The cycle of socialization can be used as a framework for cultural competency or job trainings and educators can use this curriculum within their classrooms to teach about any oppression beyond racism.
HRE frameworks can help any and every individual understand the importance of identity and its connection to learning. My final recommendation would be to use my curriculum to help individuals understand how they are socialized, the creation and existence of (un)conscious biases, and the existence of human rights treaties. Despite the human rights treaties and laws in place, focusing on how the problem is that the U.S. is lacking accountability. Lastly, use my curriculum to help highlight the power behind education liberation – creating more conscious leaders can help alleviate the racial inequities that the U.S. is still experiencing centuries after slavery.
REFERENCES


Criminal Justice Fact Sheet. (n.d.). Retrieved from
http://www.naacp.org/criminal-justice-fact-sheet/


http://www.stateofworkingamerica.org/fact-sheets/poverty/

Ethnicity vs Race. (n.d.). Diffen, LLC. Retrieved from
https://www.diffen.com/difference/Ethnicity_vs_Race


http://www.ohchr.org/EN/Issues/Education/Training/Pages/HREducationTrainingIndex.aspx


International Convention on the Elimination of All Forms of Racial Discrimination (“CERD”).

http://courses.wcupa.edu/jones/his312/lectures/19thcent.htm

University Press.

*Chapter 3: the Birth of the Citizenship Schools – Entwining the Struggles for Literacy


https://disability-studies.leeds.ac.uk/wp-content/uploads/sites/40/library/Mason-
Michelene-mason.pdf

Third World Press Chicago. (Chapter VIII, p. 171).


APPENDIX

Identity, Education, & Understanding Socialization:
A College-level Curriculum for Young Adults & Adults
Appendix B: Module I Lesson Plan

Module I – Week One
“The Beginning” – the Cycle of Socialization

Meeting #1

Goals & Outcomes:
- To better understand teacher-student relationships and behavior
- How the Cycle of Socialization can negatively affect student learning environments
- How to not perpetuate the cycle to be more efficient educators
- Perpetuating COS prevents/slows down student development, growth, etc

Suggested Reading:

<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min</td>
<td>Welcome/Community Building</td>
<td>Sign-in sheet</td>
</tr>
<tr>
<td></td>
<td><strong>The Welcoming</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Welcome students; sign in sheet</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Introduction to course</td>
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</tr>
<tr>
<td></td>
<td>• Review course content or syllabus</td>
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</tr>
<tr>
<td></td>
<td><strong>Community Introductions</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Instructor introduction</td>
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<tr>
<td></td>
<td>• Have all students/course participants introduce themselves (See: Activity 1)</td>
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<tr>
<td></td>
<td>• Ice Breaker (See: Activity 1)</td>
<td></td>
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</tbody>
</table>

Intro to the Cycle of Socialization

<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min</td>
<td>Introduce the Cycle of Socialization</td>
<td>Cycle of socialization, Handout Copies</td>
</tr>
<tr>
<td></td>
<td>• Present</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Any questions?</td>
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</table>

<table>
<thead>
<tr>
<th>30 min</th>
<th>Interactive Discussion</th>
<th>Large Poster Paper sheets – labeled “groups 1-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>Break into four groups of 4-5, count off</em></td>
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</tbody>
</table>
- Each group gets a ziplock of questions (See: Activity 2) to discuss as a group, have one person be the “scribe”
- The Scribe writes down group notes on large sticky pad
- **Regroup, large group discussion**
  - Would anyone like to share what their group discussed?
  - Thinking about the cycle of socialization, what are some key issues about the education system and how do biases affect our youth? Affects African American/Black youth?
  - What are some “possible solutions”?

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 mins</td>
<td><strong>Thinking about the Cycle of Socialization in Education</strong></td>
<td>Handout Copies, Pencils or Pens</td>
</tr>
<tr>
<td></td>
<td>• Assessing Yourself &amp; School Handout (See: activity 3)</td>
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</tr>
<tr>
<td></td>
<td>- Large Group Discussion:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Why is this important?</td>
<td></td>
</tr>
<tr>
<td>10 min</td>
<td><strong>Closing Circle</strong></td>
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</tr>
<tr>
<td></td>
<td>• Share one takeaway from today that you’re bringing back to site (or alternative check-out question)</td>
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</table>

**Summary of Meeting #1 Main points/Key Take-aways:**
- Key issues on systematic and individual levels about the education system in the U.S.
- How the issues affect our youth, specifically African/Black American students
- How to identify individual bias(es), especially within the school/education context
- How to not perpetuate the cycle to be more efficient educators
- Possible solutions in improving our education system (brainstorm ideas)
Activity 1

“Community Introductions”

1. Instructor introduction
2. (Instructor Script) Classroom introductions – in order to build community and ensure that this is a safe space where everyone feels comfortable, let’s get to know each other and who we are! Everyone, please share your name, your background (your profession/occupancy), and why you decided to enroll in this course. Once everyone is done introducing themselves, we’ll go into our ice breaker activity!

Ice Breaker

<table>
<thead>
<tr>
<th>15 min</th>
<th>Energizer</th>
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<tbody>
<tr>
<td></td>
<td><strong>Traffic Lights Activity: Break up into groups “red/yellow/green”</strong></td>
</tr>
<tr>
<td></td>
<td>Represents an action plan:</td>
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<tr>
<td></td>
<td>1. what participants should stop doing (red light)</td>
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<td></td>
<td>2. what they should do less of (yellow light)</td>
</tr>
<tr>
<td></td>
<td>3. what they should go forward with (green light)</td>
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<tr>
<td></td>
<td>• Participation + Small group share (5 mins)</td>
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<td></td>
<td>• Regroup and share (10 mins)</td>
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<td></td>
<td>(Pre-prepped) Giant Sticky note sheets, markers, and sticky notes</td>
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</table>

*Ice Breaker Activity Directions:*

1. Divide the group into teams.
2. Draw a traffic light on a flip chart at the front of the room. Explain that the traffic light represents an action plan: what participants should stop doing (red light), what they should do less of (yellow light), and what they should go forward with (green light).
3. Ask each participant to write down his or her own “traffic lights”. Allow 5 minutes.
4. Go around the group and ask each person to tell the rest of the group one of the things they will stop doing as a result of the training session/seminar, one of the things they will do less of, and one of the things they are going to go ahead and do.
Activity 2

“Implicit Discussion”

**Instructor Directions:** Break into four groups of 4-5, **count off**. Each group gets a ziplock of questions to discuss as a group, have one person be the “scribe”. The Scribe writes down group notes on large sticky pad. The questions below are to be divided between the groups to discuss.

- What are some early messages you got from your parents about **gender**? **Example:**
  “Girls are supposed to stay in the kitchen.” “Boys don’t wear dresses.”

- Did you ever witness any of your teachers (K-12) treat students differently based on gender? **Example:** A teacher always choosing an A grade average male student to speak more in class than a female student?

- What stereotypes existed for you in your family household during your youth? **Example:**
  A mother to her daughter, “birth control is only for married women.”

- How have certain television shows that you’ve seen throughout your life perpetuate ideas about what type of families have “stable” lives and what type of families live “unstable” lives? **Example:** The Brady Brunch and Cosby Show versus the family dynamics of cast members shown on Everyone Hates Chris or Malcolm in the Middle.

- What are some messages you’ve gotten from religious institutions about sex, gender, sexual orientation, and/or race? **Example:** Couples who get married within the church will have a blessed marriage.
Activity 3

“Thinking about the Cycle of Socialization in Education”

Instructor Directions: Provide each student with a copy of the questionnaire below. Each student will have 5 minutes to independently work on the questionnaire to assess how the COS works within education and then regroup for a large group class discussion for 15 minutes to discuss the question of, “why was this questionnaire important?”

1. Who are some important African American leaders you’ve learned about in your K-12 education, not including Malcolm X or Dr. King?

2. Were any of the African American leaders you learned about from before the civil rights era? If so, who were they and what did they do?

3. How have you seen African Americans depicted in the media? (Music, movies, etc)

4. What are some messages that you have been exposed to about African American students? (e.g. “Black students typically have lower literacy from what I’ve seen in the movie freedom writers”)

5. How has African American culture been celebrated or acknowledged within your academic career, if at all?
Module I – Week One  “the Beginning” – History & Intro to Race + Education  Meeting #2

Goals & Outcomes:
- To better understand the U.S.’ relationship with race, with a focus on its relationship with the African/Black American Community
- To explore the history of African Americans and education in the U.S.

Recommended Readings for Module 1.2:
- Di Angelo, R. (2012) “Defining Terms” and “What is Racism?” In What does it Mean to Be White?. Peter Lang Inc.

<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
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</thead>
<tbody>
<tr>
<td>Welcome/Community Building</td>
<td></td>
<td>Sign-in sheet</td>
</tr>
<tr>
<td>15 min</td>
<td>The Welcoming</td>
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<tr>
<td></td>
<td>- Welcome students; sign in sheet</td>
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<td></td>
<td>- Ask if there are any questions lingering from last class session</td>
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<td></td>
<td>Warm Up Journal Activity</td>
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<td></td>
<td>- Have all students/course participants take out a sheet of paper and journal a response to the prompt. (See: Activity 4)</td>
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<tr>
<td>The History of Race and the African/Black American Community</td>
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<tr>
<td>20 min</td>
<td>Deconstructing “race”</td>
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<td></td>
<td>- Have all students take notes with worksheet while videos play (See: activity 5)</td>
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<td></td>
<td>- Watch “the Myth of Race” Video</td>
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<td>- Read/Review “11 ways race isn’t real”</td>
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<thead>
<tr>
<th>30 min</th>
<th><strong>Interactive Discussion</strong></th>
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<tbody>
<tr>
<td></td>
<td><em>Break into four groups of 4-5, count off</em></td>
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<tr>
<td></td>
<td>• Discuss as a group, have one person be the “scribe”</td>
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<td></td>
<td>• The Scribe writes down group notes on large sticky pad</td>
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<tr>
<td></td>
<td>o In the Little &amp; McGivern (2013) article, how was race and ethnicity described?</td>
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<td></td>
<td>o What are the key points about “race” as described by the Little &amp; McGivern (2013) article and the Vox (2015) video?</td>
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<tr>
<td></td>
<td>o How might African American students experience racial bias within their daily lives? Within educational settings?</td>
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<tr>
<td></td>
<td>• <strong>Regroup, large group discussion</strong></td>
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<tr>
<td></td>
<td>o Share key highlights from your small group discussion</td>
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<td></td>
<td>o Why was having this discussion important?</td>
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<td></td>
<td>• <em>Make sure students conversations are facilitated with the key take-aways for the day’s content (below)</em></td>
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<thead>
<tr>
<th>5 min</th>
<th><strong>Closing Circle</strong></th>
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<tr>
<td></td>
<td>• Review the Cycle of Socialization and follow the cycle using African/Black American as a social identity</td>
</tr>
<tr>
<td></td>
<td>• Share one takeaway from today that you gained from today</td>
</tr>
</tbody>
</table>

**Summary of Meeting #2 Main points/Key Take-aways:**
- Race is a social construction. There’s a difference between race, ethnicity and nationality
- The U.S. has a long history of being racially biased against non-White identifying people
Activity 4

Journal Activity

Module I – 1.2

Instructor Directions: Provide each student with a copy of the worksheet below. Each student will have 10 minutes to independently journal their thoughts to the questions below. After 10 minutes, have students turn to the person next to them to briefly share a summary of their journal entry if they feel comfortable sharing. If they do not feel comfortable sharing, invite the students to listen or just be present in the classroom (5 minutes).

How would you explain what “race” is to someone?

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How would you describe the differences between race, ethnicity, and nationality?

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What role does race and ethnicity have in the U.S. in your opinion?

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__________________________________________________________________________
Activity 5

Deconstructing Race

Module I – 1.2

Instructor Directions: Provide each student with a copy of the worksheet below. Each student will have 5 minutes to independently write down notes from the Vox “Myth of Race” video and then 10 minutes to independently read and take notes on the Vox race article. After 10 minutes, have students turn to the person next to them to briefly share their worksheet responses if they feel comfortable sharing. If they do not feel comfortable sharing, invite the students to listen or just be present in the classroom (5 minutes).

What are the key components in understanding “race” in the Vox video & Article?

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What are your thoughts on this, especially after watching the Vox video and reading the article?

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Little & McGivern (2013) state, “the social construction of race or racialization is a far more common way of understanding racial categories. According to this school of thought, race is not biologically identifiable. Rather, certain groups become racialized through a social process that marks them for unequal treatment based on perceived physiological differences.” What are your thoughts on this, especially after watching the Vox video and reading the article?
Module I – Week Two “the Beginning” – Critical Race Theory  

**Meeting #1**

**Goals & Outcomes:**

- To better understand “Critical Race Theory” (CRT) and race as a social construction
- To have students understand how the concept of race is created and the power dynamics behind the different racial identifications
- How the socialization of race connects to racial bias against African American students in U.S. schools

**Suggested Readings:**


<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min</td>
<td><strong>The Welcoming</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Welcome students; sign in sheet</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Ask if there are any questions lingering from last class session</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Warm Up Mindfulness Activity</strong></td>
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<tr>
<td></td>
<td>• Welcome all students/course participants mindfulness activity. <em>(See: Activity 6)</em></td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td><strong>Deconstructing Critical Race Theory</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Have students go over excerpts from assigned reading to help them better understand CRT, have students partner with the person sitting to their right. <em>(See: Activity 7)</em></td>
<td></td>
</tr>
</tbody>
</table>
| 20 min | **Large Group Discussion**  
  
  - *Regroup for large group discussion*
    
    - Would anyone like to share what their group discussed?  
    - Thinking about CRT what are some things you’ve learned that are important?  
    - What are some pros/cons to understanding CRT when it comes to race, racism, and Black students in the U.S.? |
| 10 min | **Closing Circle**  
  
  - Share one takeaway from today or how you are currently feeling. |

**Summary of Meeting Main points/Key Take-aways:**
*See “goals and outcomes” listings on top of lesson plan (module I 2.1).*
Activity 6

Mindfulness Warm-up Activity

➢ **Instructor Directions:** *Provide each student with a copy of the poem below. Each student will have 5 minutes to independently read the poem below and reflect on it. **Invite the students to have a moment of mindfulness after reading the poem** (with their eyes open/closed and mindful breathing).

➢ After 5 minutes, ask students if they feel comfortable sharing. If they do not feel comfortable sharing, invite the students to listen or just be present in the classroom (5 minutes).

➢ **Goal of activity:** The goal of this activity is to allow students a moment of mindfulness; I decided to include mindful activities in hopes of giving a student a moment to center themselves before diving into difficult/potentially sensitive discussion topics.

---

**Kindness**

Before you know what kindness really is
you must lose things,
feel the future dissolve in a moment
like salt in a weakened broth.
What you held in your hand,
what you counted and carefully saved,
all this must go so you know
how desolate the landscape can be
between the regions of kindness.
How you ride and ride
thinking the bus will never stop,
the passengers eating maize and chicken
will stare out the window forever.
Before you learn the tender gravity of kindness,
you must travel where the Indian in a White poncho
lies dead by the side of the road.
You must see how this could be you,
how he too was someone
who journeyed through the night
with plans and the simple breath
that kept him alive.
Before you know kindness
as the deepest thing inside,
you must know sorrow
as the other deepest thing.
You must wake up with sorrow.
You must speak to it till your voice
catches the thread of all sorrows
and you see the size of the cloth.
Then it is only kindness
that makes sense anymore,
only kindness that ties your shoes
and sends you out into the day
to mail letters and purchase bread,
only kindness that raises its head
from the crowd of the world to say
it is I you have been looking for,
and then goes with you every where
like a shadow or a friend.

*By Naomi Shihab Nye*
Activity 7

Deconstructing CRT Activity

Module I – 2.1

Instructor Directions: Provide each student with a copy of the worksheet below. Each student will have 10 minutes to read the worksheet and free-write their thoughts about the content and then 20 minutes to share and discuss their responses with a class partner.

Key Points of CRT:

- CRT is a theoretical framework in the social sciences that uses critical theory to examine society and culture as they relate to categorizations of race, law, and power (Lewis, 1999).
- CRT is a theoretical and interpretive mode that examines the appearance of race and racism across dominant cultural modes of expression (Lewis, 1999).
- CRT scholars attempt to understand how victims of systemic racism are affected by cultural perceptions of race and how they are able to represent themselves to counter prejudice (Delgado & Stefancic, 2012).

Sources Cited for this activity:


Activity 7

Deconstructing CRT Activity

Module I – 2.1

Students: Free-write your responses to the questions in the grey boxes after reading the quote in the center of the worksheet and thinking about the past readings on CRT and the cycle of socialization.

According to CRT, how might race make it difficult for Black students from low-income backgrounds prosper within their schooling?

"Thinking of race strictly as an ideological concept denies the reality of a racialized society and its impact on people in their everyday lives. On the other hand, thinking of race solely as an objective condition denies the problematic aspects of race -- how to decide who fits into which racial classifications"
- Ladson-Billings

After reading the quote by Ladson-Billings, what types of racial stigmas can you think of about Black students? How does living in a racialized society play a part in stigmas?
Appendix C: Module II Lesson Plan

Module II – Week Three  “First Socialization”  Meeting #1

Goals & Outcomes:
- To have students better understand what social identity(ies) are
- Have students better understand power and privilege
- Understand the role power and privilege have on race (e.g. African Americans)

Suggested Reading:

<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Welcome/Community Building</strong></td>
<td></td>
</tr>
<tr>
<td>15 min</td>
<td><strong>The Welcoming</strong></td>
<td>Sign-in sheet</td>
</tr>
<tr>
<td></td>
<td>- Welcome students; sign in sheet</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Journaling Open Activity</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Have students journal their thoughts to prompt (See: activity 8) and offer to share their thoughts in a round-table report back.</td>
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<tr>
<td></td>
<td><strong>Intro to Identity / Social Identity(ies), Power &amp; Privilege</strong></td>
<td></td>
</tr>
<tr>
<td>10 min</td>
<td><strong>Review Matrix of Oppression</strong></td>
<td>Matrix of Oppression (2007)</td>
</tr>
<tr>
<td></td>
<td>- Review and explain the “first socialization” part of the COS</td>
<td></td>
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<tr>
<td></td>
<td>- After reviewing the COS first socialization transition into reviewing the Matrix of Oppression (See Activity 9).</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td><strong>Group Questions Activity</strong></td>
<td>Large Poster Paper sheets – labeled “groups 1-5”, activity questions for (groups 1-5), markers</td>
</tr>
<tr>
<td></td>
<td><em>Break into four groups of 5, count off</em></td>
<td></td>
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<tr>
<td></td>
<td>- Each group gets assigned to 1-2 questions depending on their group number (See: Activity 10) to discuss as a small group, have one person be the “scribe”</td>
<td></td>
</tr>
</tbody>
</table>
- The Scribe writes down group notes on large sticky pad
- **Regroup, large group discussion**
  - Share the key highlights from your small group’s discussion
  - In what ways does social identity impact power and privilege within the U.S.?
  - What are some examples of how we exercise power/privilege between social groups?

<table>
<thead>
<tr>
<th>10 min</th>
<th><strong>Closing Circle</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Share one takeaway from today or how you are currently feeling.</td>
</tr>
</tbody>
</table>

**Summary of Meeting #1 Main points/Key Take-aways:**
See “goals and outcomes” listings on top of lesson plan (module II 3.1).
Activity 8

Journal Activity

Instructor Directions: Display the question below to students to journal their responses on their own paper or provide each student with a copy of the worksheet below. Each student will have 10 minutes to independently journal their thoughts to the question below. After 10 minutes, welcome students to briefly share their responses. If they do not feel comfortable sharing, invite the students to listen or just be present in the classroom (5 minutes).

Write down how you identify in terms of your gender, race, sex and class. What are some advantages or disadvantages that you’ve experienced with your identity(ies) over the course of your life? (E.g. “As a bi-racial woman I often struggle to find the right shade of makeup – they’re either too light or too dark.”)
Activity 9

Review of the Matrix of Oppression

**Instructor Directions:** Thoroughly review the COS “first socialization” stage and the matrix of oppression, facilitate a thorough conversation. This is a very important component to the curriculum; to have students understand *why* and *how* Black students face educational inequities, they must understand the role social identities have with power and privilege. This portion of the lesson is intended to help students understand identity, how norms are formed and thus biases against marginalized communities.

*Below* are key points the instructor should explain to students about the first socialization, the goal in including this section is to help the instructor have a foundation in how to facilitate this portion of the lesson plan/curriculum. *On the following page* is the matrix of oppression and its guiding questions.

### Review of “first socialization” (COS)

- According to the COS, the “first socialization” component of the cycle identifies the earliest interactions an individual has within society that shapes their [social] norms, values, roles [within society], and expectations (Harro, 2000).

- Individuals are **first socialized** by the teachings of their parents, teachers, and other people whom they love and trust.

- Depending on an individual’s **social identity(ies)**, they are taught social expectations based on their personal environment’s expectations. For example, for those who were assigned to the female gender at birth based on their biological sex, they are taught that they have to wear certain clothing appropriate for “women”, etc.
**Social Identity Categories:** Here are the different social identity categories people use to identify themselves with. Each category is applicable to every person – every individual is assigned a race, sex, age, gender, and ability/disability. Religion and sexual orientation are not assigned, but can be self-selected (E.g. people aren’t assigned to a religion at birth).

**Privileged Social Groups:** Here are the people within the social identity category who hold privilege or are the dominant power.

**Border Social Groups:** Here are the people within the social identity who do not hold total privilege or oppression – they fall within a middle ground.

**Targeted Social Groups:** Here are the social groups that experience marginalization and oppression from within the social identity category.

**Ism:** The oppressive practice against the targeted social groups by society.

---

Activity 10

**Instructor Directions:** *Divide students into five different groups.* Have students discuss their assigned group questions together for 15 minutes, make sure each group has one student taking notes of discussion highlights. After 15 minutes, discuss as a classroom the responses to the questions for another 15 minutes.

**Group Activity Questions**

**Group One:**
1. Discuss what are the social benefits of being “White” or “White passing”
2. What are some examples of advantages and disadvantages of racial border social groups?

**Group Two:**
1. Discuss what are the social benefits of being biologically a man
2. What are some examples of advantages experienced by the privileged sex social identity group? The disadvantages of the targeted social group?

**Group Three:**
1. What are some examples of advantages experienced by the privileged gender social identity group? The disadvantages of the targeted social group?
2. What kind of privilege does a White transgender wealthy woman experience in society despite being transgender? Example: “Caitlyn Jenner”

**Group Four:**
1. Discuss what type of access is typically given to people from the privileged social groups of: race, class, and age in education/schooling.
2. How might social identity affect someone’s education experience?
Appendix D: Module III and IV Lesson Plans

Module III – Week Four  “Institutional & Cultural Socialization”  Meeting #1

Goals & Outcomes:
- Understand how institutions & U.S. culture socialize people on both conscious and unconscious levels
- Have students better understand biases, systematic racism, cultural socialization
- Have students better understand how discriminative actions against target groups empowers privileged social groups

Suggested Readings:


<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min</td>
<td><strong>Play video on Prejudice &amp; Discrimination</strong></td>
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<tr>
<td></td>
<td>- Have students journal their thoughts while watching the video and offer to share their thoughts in a round-table report back.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td><strong>Identifying Prejudice Quotes Exercise</strong></td>
<td></td>
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<tr>
<td></td>
<td>- Have students independently read quotes on racial bias and then write down their thoughts on them (See Activity 11). After writing down their thoughts, do a pair share.</td>
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</tbody>
</table>
# Institutionalized Oppression & Systematic Racism

| 10 min | **Gallery Walk**  
|        | • Have students view and reflect on the two different posters and definitions (**See: Activity 12**) for 10 minutes and then regroup for a large group discussion about institutionalized oppression and systematic racism. |
|        |          | Two posters with activity 12 content |

| 30 min | **Large Group Discussion**  
|        | As a class, discuss the following questions  
|        | o Share thoughts on institutionalized oppression and systematic racism  
|        | o How is the pay gap a form of institutionalized oppression?  
|        | o Why do you think the image on U.S. arrests by racial demographics was shown as an example of systematic racism?  
|        | o What are some other forms of institutionalized oppressions and systematic racism that take place in the U.S.?  
|        | o How does social identity contribute to institutionalized oppression, power and privilege?  
|        | o How can bias affect the way we are socialized?  
|        | o How are stereotypes formed? |

**Summary of Meeting #1 Main points/Key Take-aways:**  
See “goals and outcomes” listings on top of lesson plan (module III 4.1).
Activity 11

Identifying Prejudice Quotes Exercise

Instructor Directions: Have each student read the two quotes below and reflect their thoughts on them (10 minutes). After their person reflections, have students turn to the person next to them and share their responses (10 minutes). And then move into the large group discussion for 10 minutes. The goal of this activity is to stimulate thinking around what and how (sub)conscious bias takes forms within society, e.g. red lining neighborhoods, predominantly White neighborhoods having higher quality-public schools.

Group Activity Questions

“... recent surveys have shown repeatedly that nearly every social choice that White people make about where they live, what schools their children attend, what careers they pursue, and what policies they endorse is shaped by considerations involving race.” (Lipsitz, 2006, p. viii)

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Achievement differences by race begin as early as the fourth grade and persist all the way through college. By twelfth grade, African American students are about four years behind White and Asian American students (Haycock, Jerald, and Huang, 2001). The national graduation rate for African American male students is around 47 percent, compared with 78 percent for White male students. (Schott Foundation, 2010).
Activity 12

Systematic Racism & Institutionalized Oppression

Instructor Directions: Place the two definitions with their images on a poster and place them on opposite sides of the classroom. Allow all students to view and reflect on each poster’s content for 10 minutes total, invite students to take notes.

Gallery Walk Activity

1) Systematic Racism: “Systemic racism includes the complex array of antiBlack practices, the unjustly gained political-economic power of Whites, the continuing economic and other resource inequalities along racial lines, and the White racist ideologies and attitudes created to maintain and rationalize White privilege and power. Systemic here means that the core racist realities are manifested in each of society’s major parts [...] each major part of U.S. society--the economy, politics, education, religion, the family--reflects the fundamental reality of systemic racism.” (Feagin, 2000)

2) Institutionalized Oppression: “is the systematic mistreatment of people within a social identity group, supported and enforced by the society and its institutions, solely based on the person’s membership in the social identity group. Institutional Oppression occurs when established laws, customs, and practices systematically reflect and produce inequities based on one’s membership in targeted social identity groups.” (Cheney, LaFrance & Quinteros, 2006)

Module IV – Week Five  “the Aftermath: Dehumanization”  Meeting #1

**Goals & Outcomes:**

- Understand how internalized oppression and dehumanization can result from perpetuating the cycle of socialization (biases, oppression, etc)

- Introduce the Black Lives Matter Movement so students can understand how the movement is a response to systematic racism against the Black community

**Suggested Readings:**


<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
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</thead>
<tbody>
<tr>
<td></td>
<td><strong>Welcoming/Community Building</strong></td>
<td></td>
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<tr>
<td>5-10 min</td>
<td>Mindfulness Poem Warm-up Activity</td>
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<tr>
<td></td>
<td>• Welcome all students/course participants mindfulness activity (see Activity 13).</td>
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</tr>
<tr>
<td></td>
<td><strong>Internalized Oppression &amp; Dehumanization</strong></td>
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<tr>
<td>30 min</td>
<td><strong>Dialoguing on the dehumanization of Black bodies</strong></td>
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<td>• Start class with reviewing the “results” stage of the cycle of socialization.</td>
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<tr>
<td></td>
<td>• Explain how a “targeted” social group, or the marginalized, can end up experiencing internalized oppression (self-hate) based on stereotypes and stigmas that institutions and culture perpetuate (5 minutes of lecture).</td>
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<tr>
<td></td>
<td>• Have students read full Eberhardt (2008) article and then enter a discussion (see activity 14).</td>
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<tr>
<td></td>
<td>• Explain how dehumanization against Black people is practiced in many different ways in the U.S. (school to prison pipeline, redlining neighborhoods, etc).</td>
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</table>
### Large Group Discussion

*As a class, discuss the following questions*

- Share thoughts on internalized oppression and dehumanization
- How do biases and stereotypes form? 
- How can they lead people into perpetuating institutional racism as well as biased behavior against targeted social groups?
- What are some current examples of bias behavior against Black people? (e.g. Stephan Clark shooting in Sacramento, CA or police brutality)

### Short-talk clip of Dr. DeGruy

Play Youtube clip of:


- Invite people to share thoughts of clip and discuss (8 mins)

### Closing Circle

Share one takeaway from today or how you are currently feeling.

---

**Summary of Meeting #1 Main points/Key Take-aways:**

*See “goals and outcomes” listings on top of lesson plan (module IV 5.1).*
Activity 13

Mindfulness Warm-up Activity

Instructor Directions: Provide each student with a copy of the poem below. Each student will have 5 minutes to independently read the poem below and reflect on it. Invite the students to have a moment of mindfulness after reading the poem (with their eyes open/closed and mindful breathing).

If I Had My Life to Live Over

I'd dare to make more mistakes next time. I'd relax. I would limber up.
I would be sillier than I have been this trip.
I would take fewer things seriously.
I would take more chances.
I would take more trips.
I would climb more mountains and swim more rivers.
I would eat more ice cream and less beans.
I would perhaps have more actual troubles but I'd have fewer imaginary ones.
You see, I'm one of those people who live sensibly and sanely hour after hour, day after day.
Oh, I've had my moments and if I had it to do over again, I'd have more of them. In fact, I'd try to have nothing else. Just moments.
One after another, instead of living so many years ahead of each day.
I've been one of those people who never go anywhere without a thermometer, a hot water bottle, a raincoat and a parachute.
If I had my life to live over, I would start barefoot earlier in the spring and stay that way later in the fall.
If I had it to do again, I would travel lighter next time.
I would go to more dances.
I would ride more merry-go-rounds.
I would pick more daisies.

By Nadine Stair (age 85)
from Condensed Chicken Soup for the Soul
Copyright 1996 by Jack Canfield, Mark Victor Hansen & Patty Hansen

Activity 14

Internalized Oppression & Dehumanization

Module IV – 5.1

Instructor Directions: Show students the quote below from Eberhardt’s article (be sure all students read the article in its entirety beforehand), have students write down thoughts on the quote (10 minutes) and then share their thoughts with the person next to them. (15 minutes) Then lead the conversation into a large group discussion.

Eberhardt Article:

Dehumanization Dialogue Activity

“African Americans convicted of capital crimes were about four times more likely than Whites convicted of capital crimes to be described with ape-relevant language, such as "barbaric," "beast," "brute," "savage" and "wild." "Those who are implicitly portrayed as more ape-like in these articles are more likely to be executed by the state than those who are not," the researchers write” (Eberhardt, 2008, Stanford.edu).

With your class partner, discuss:

- How has systematic racism, stereotypes and biases led to the dehumanization of Black people (target social group)?
- How is this article by Eberhardt a good example of how dehumanization against Black people can take form in the U.S.?
Appendix E: Module V Lesson Plans

Module V – Week Six         “Liberation through Education (HRE)”    Meeting #1

Goals & Outcomes:
  o Use education as an example of a type of platform for social change and review the “take action” stage in the Cycle of Socialization.
  o Introduce Human Rights Ed & the Universal Declaration of Human Rights (UDHR)
  o Importance of Identity in relation to education (e.g. freedom schools)
  o Restoring student dignity by re-fueling their student agency

Suggested Readings:


<table>
<thead>
<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts for Social Change – Liberation through Education</td>
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<tr>
<td>15 min</td>
<td>Direction for Change</td>
<td>Whiteboard or poster paper, markers</td>
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<tr>
<td></td>
<td>• Discuss the “direction for change” stage in the cycle of socialization – how educating people through courses or curriculum like this “interrupts” the cycle.</td>
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<td></td>
<td>• <strong>Ask students, “what are some examples of how to raise consciousness?”</strong> Write responses on a White/chalkboard or poster paper.</td>
<td></td>
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<tr>
<td></td>
<td>• Discuss how education can be used as a platform for social change – e.g. this course helps students identify biases and discuss power, privilege, and oppression.</td>
<td></td>
</tr>
<tr>
<td>30 min</td>
<td>Introduce Human Rights (Education) &amp; the UDHR</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Have students review worksheet (See Activity 15), then have students discuss the content with 2 other students. Report back afterwards.</td>
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</tbody>
</table>
| 30 min | **Current Event: Starbucks!**  
- (10 min) Have students read this article about an incident at Starbucks where two innocent Black men were arrested:  
  
**Large group discussion:**  
- How was power exerted in this incident?  
- Do you agree that social identity and bias played a role in having two Black men arrested for simply sitting down at a coffeeshop?  
- What are some ways to prevent incidents like this from occurring? Is the implicit bias/cultural competency training that Starbucks is holding following an HRE model, if so, is it helpful? | Two posters with activity 12 content  

In the large group discussion, facilitate conversations around how education has been and can be a form of empowerment for the Black community, refer to freedom schools (Nasir, 2011). |

|  | **Summary of Meeting #1 Main points/Key Take-aways:**  
See “goals and outcomes” listings on top of lesson plan (module V 6.1). |
Activity 15

Group Activity Questions

Instructor Directions: Have students get into groups of 3 and discuss the group activity question below for 15 minutes. Then regroup as a class to discuss each group’s responses (15 minutes).

Goals of this activity:

- Introduce how every individual is entitled to their basic human rights; there is a legal document that has been accepted by numerous countries on what those human rights are. The “Universal Declaration of Human Rights” (UDHR) was proposed in 1948 and signed by the U.S. in 1966. Have students read/review the UDHR (cited under suggested reading in this lesson plan).

- Discuss how the UDHR and Human Rights Education (HRE) are models for social change and raising consciousness. If more people learned about human rights and practiced HRE models, we would have a more conscious society. Have students read/review the HRE handbook (cited under suggested reading in this lesson plan).

Group Activity Question

How might HRE help “interrupt” the Cycle of Socialization? Why and how might HRE be needed to combat racialized practices in the U.S.?

“Human Rights Education promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices. (HRE) helps to develop the communication skills and informed critical thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity.” – Flowers (1998)

Brainstorm Thoughts
Module V – Week Seven  “Liberation through Education (HRE)”  Meeting #1

Goals & Outcomes:
- Allow for students to reflect on the course material within a safe space
- Discuss solutions, activism, and the Black Lives Matter movement
- Discuss the Cycle of Liberation

Suggested Readings:


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<tr>
<th>Time</th>
<th>Topic/Activity</th>
<th>Materials/Notes</th>
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<tr>
<td></td>
<td><strong>Solutions, Social Change &amp; Reflections</strong></td>
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<td>5 min</td>
<td><strong>Warm Up Mindfulness Activity</strong></td>
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<td>• Welcome all students/course participants mindfulness activity. <em>(See: Activity 16)</em></td>
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<td>15 min</td>
<td><strong>Reflections</strong></td>
<td>Whiteboard or poster paper, markers</td>
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<td>• Discuss class reflections – what have you learned about socialization, institutions, and bias that you did not know before? Write responses on a White/chalkboard or poster paper.</td>
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<td>• Why is being able to identify your own bias helpful?</td>
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<td>• How can implementing HRE frameworks address the current racialized practices against African Americans?</td>
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<td>20 min</td>
<td><strong>Activism &amp; the Black Lives Matter Movement</strong></td>
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<td>• Ask students, “why is activism important?” or why is being an advocate for social change needed?</td>
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<td>• Have students review the Black Lives Matter website:</td>
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<td><a href="https://Blacklivesmatter.com/about/what-we-believe/">https://Blacklivesmatter.com/about/what-we-believe/</a></td>
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<td>• Discussion:</td>
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<td>o How does the BLM embody HRE frameworks?</td>
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The Cycle of Liberation

| 15 min | **The Cycle of Liberation**  
**Large group discussion:**  
• How can the cycle of liberation be used as a strategy for social change?  
• Is the cycle of liberation framework helpful? Can different institutions use it in their practices? E.g. Law firms, schools, businesses, etc.  
• What are some ways that you can personally implement the “interpersonal” stage of the cycle? How do you think it can change your outlook on life or how you value others? |
| 20 mins | **Closing Activity**  
|• Pass out the “Social Change” worksheet (activity 17) to students and allow them 10 mins to complete and then 10 mins for everyone to share with the classroom. |

**Summary of Meeting #1 Main points/Key Take-aways:**  
See “goals and outcomes” listings on top of lesson plan (module V 7.1).
Activity 16

Mindfulness Warm-up Activity

Instructor Directions: Provide each student with a copy of the poem below. Each student will have 5 minutes to independently read the poem below and reflect on it. Invite the students to have a moment of mindfulness after reading the poem (with their eyes open/closed and mindful breathing).

I Said To The Wanting-Creature Inside Me

I said to the wanting-creature inside me:
   What is this river you want to cross?
   There are no travelers on the river-road, and no road.
   Do you see anyone moving about on that bank, or nesting?
   There is no river at all, and no boat, and no boatman.
   There is no tow rope either, and no one to pull it.
   There is no ground, no sky, no time, no bank, no ford!
       And there is no body, and no mind!
   Do you believe there is some place that will make the soul less thirsty?
   In that great absence you will find nothing.
   Be strong then, and enter into your own body;
       there you have a solid place for your feet.
       Think about it carefully!
       Don't go off somewhere else!
   Kabir says this: just throw away all thoughts of imaginary things,
       and stand firm in that which you are.

By: Kabir

Activity 17

Social Change Worksheet

**Instructor Directions:** Have students write down their answers to the question in the hearts below. Pass out the “Social Change” worksheet to students and allow them 10 mins to complete and then 10 mins for everyone to share with the classroom.

**Goals of this activity:**

- To stimulate thinking around individual ways a person can be conscious of their social identities, their own power and privilege, and how they can take active steps to create social change.

- To allow students time to individually reflect and identify their own [racial] biases and methods for change based on what we learned from the cycle of socialization framework.

**Activity Question**

In the hearts, write down some of your own biases in addition to different ways you can implement social change and/or interrupt the cycle of socialization!