



Navigating Whiteness in the Restorative Practice Movement

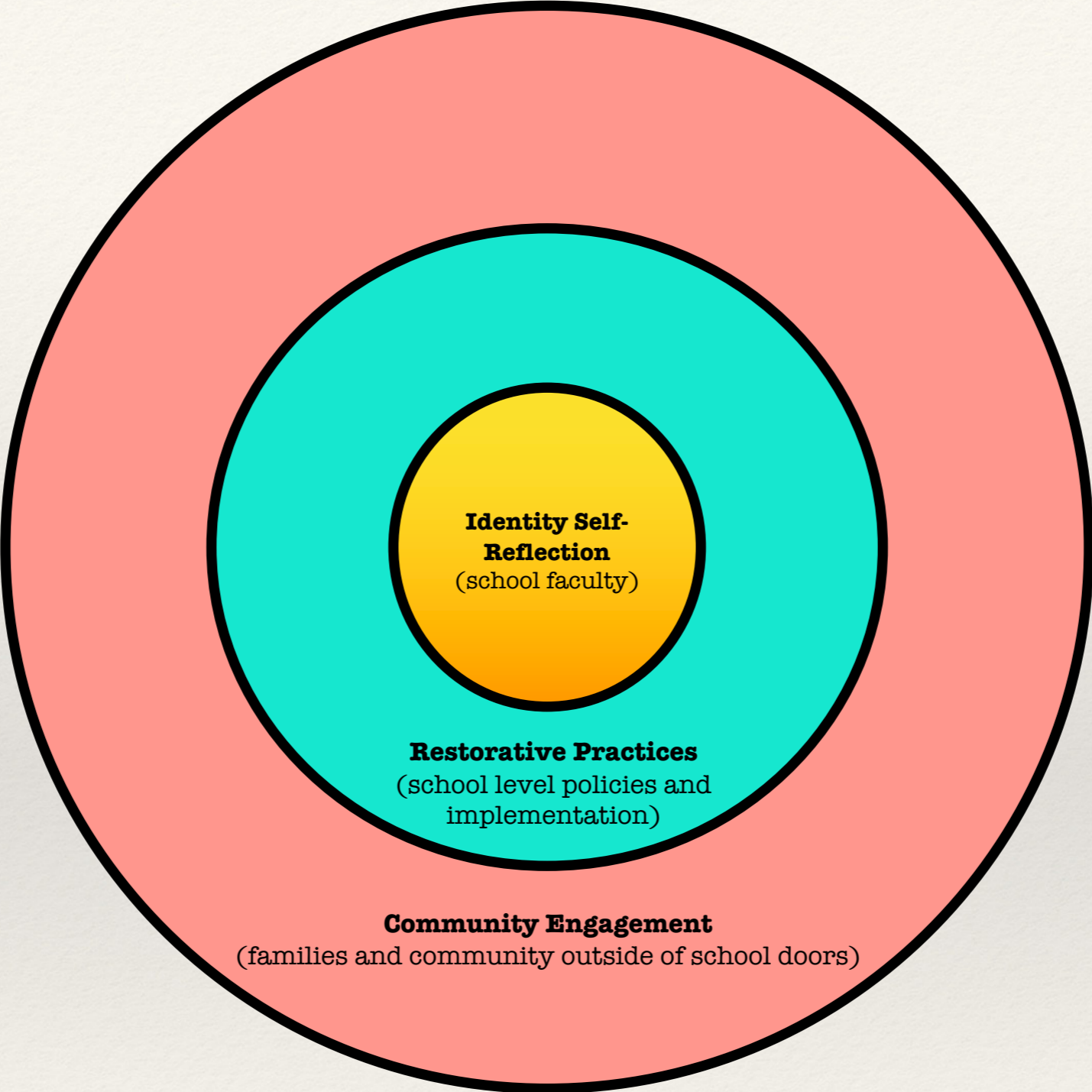
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Guiding Questions

- ❖ Can RP operate as an approach to effectively disrupt the School-to-Prison Pipeline and eliminate current disparities in racialized outcomes in United States schooling?
- ❖ How do we create truly restorative communities amidst the persistence of White Supremacy?
- ❖ How do we adapt our development of school-based practitioners based on their identities?









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Collingwood
Primary School
A RESTORATIVE
SCHOOL

91%

Week beginning:

This term our core value is

Restorative

QUICK CIRCLES

- What's happened?
- How did it make you feel?
- How Can you make things better?

Affective Statements

Positive Examples

- I feel happy, that you are my friend.
- I feel grateful, that you helped me.

Negative Examples

- I feel upset, when you push me around.
- I feel left out, when you don't let me play.

**WHEN YOU ASK WHITE TEACHERS IF THEY THINK
THEIR RACIAL IDENTITY IMPACTS THEIR CLASSROOM
COMMUNITY...**



“Great things have been arriving here for centuries.” - Albert Dock website



What's missing?

“The messages are about multiculturalism, diversity and celebration of difference. These are all excellent messages and a carrot approach is both enabling and uplifting; however, such an approach has also allowed different forms of racism and racial discrimination (overt, covert, personal, cultural and institutional) to continue to be masked. The fact that the ‘majority’ (even though they might acknowledge racism exists) largely do not have personal experiences of racial prejudice, racial discrimination or racism has meant that the syllogism appears to be that the absence of racial incidents means all is well.”

- Rowena Arshad, Scotland and Race Equality: Directions in Policy and Identity

“... misframing of racism in wider society – racism is seen as an aberration, something linked primarily to far right movements or celebrity scandals rather than a mechanism that pervades social and organisational structures”

- Carol Young, Senior Policy Officer for the Coalition for Racial Equality and Rights (CRER)

Whiteness

- ❖ Social construct used to highlight normative behavior
 - ❖ *It's either normal or 'Other', whiteness as default, rarely racialized*
- ❖ Maintenance and exertion of power and privilege over non-white individuals and communities
 - ❖ *Through lack of exposure, fear, beliefs in cultural deficiency*
 - ❖ *Via housing, employment, school segregation and everyday micro-aggressions*

Tools of Whiteness

“...tools of Whiteness facilitate in the job of maintaining and supporting hegemonic stories and dominant ideologies of race, which in turn, uphold structures of White supremacy.”

- ❖ **Emotional**

- ❖ “Stop trying to make me feel guilty.”

- ❖ **Ideological**

- ❖ “Now that things are equal.” (colorblind mentality)

- ❖ **Performative**

- ❖ “Shh” (White Silence)

White Fragility

“I believe that white progressives cause the most daily damage to people of color. I define white progressives as any white person who thinks he or she is not racist, or is less racist, or in the “choir,” or already “gets it.” White progressives can be the most difficult for people of color because, to the degree that we think we have arrived, we will put our energy into making sure that others see us as having arrived... White progressives do indeed uphold and perpetuate racism, but our defensiveness and certitude make it virtually impossible to explain to us how we do so” (Diangelo, 2018, pg. 5).

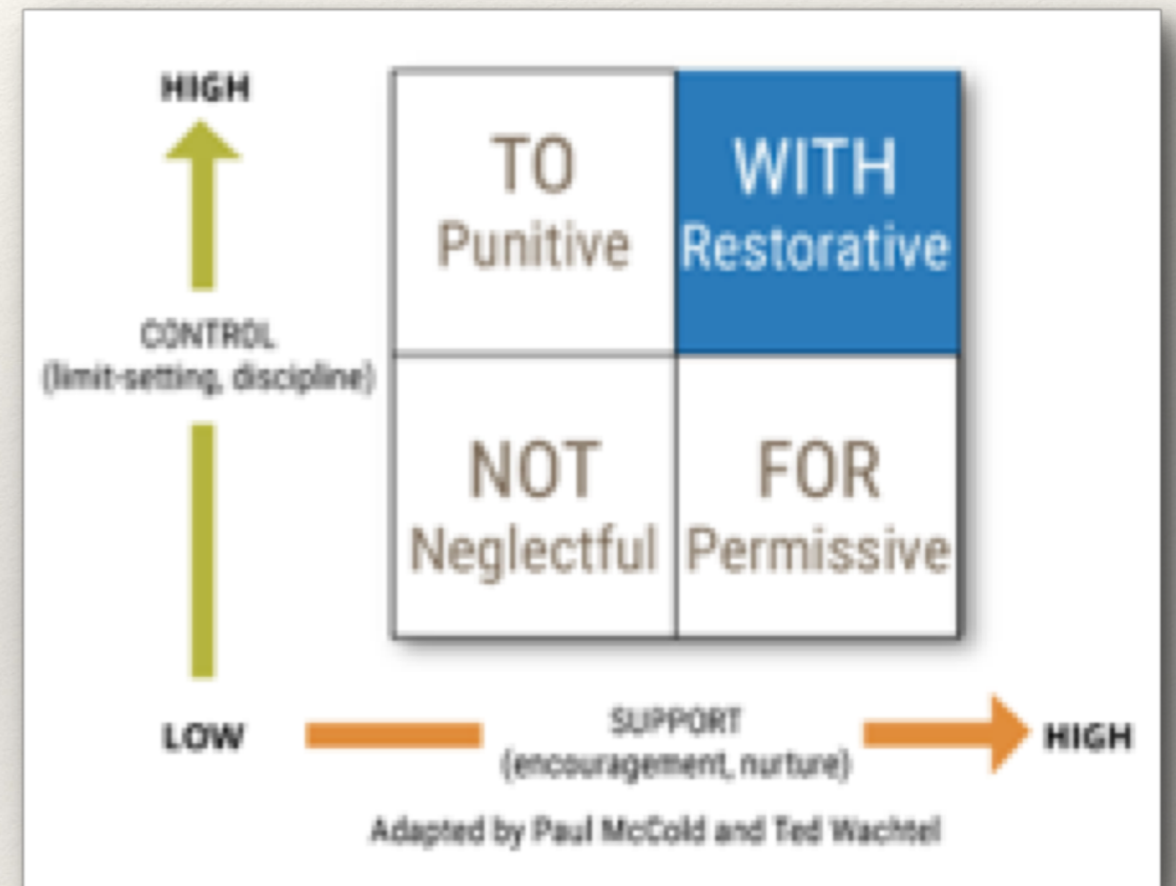
Exerting Whiteness in RP

- ❖ Role of the facilitator
 - ❖ Decision making still in the hands of those with power
 - ❖ 80% White teaching force
 - ❖ Adults maintaining power in circles
 - ❖ Particularly in elementary schools
- ❖ Shaming through “voice(s) of those harmed”
 - ❖ An imbalance in how we hold students accountable

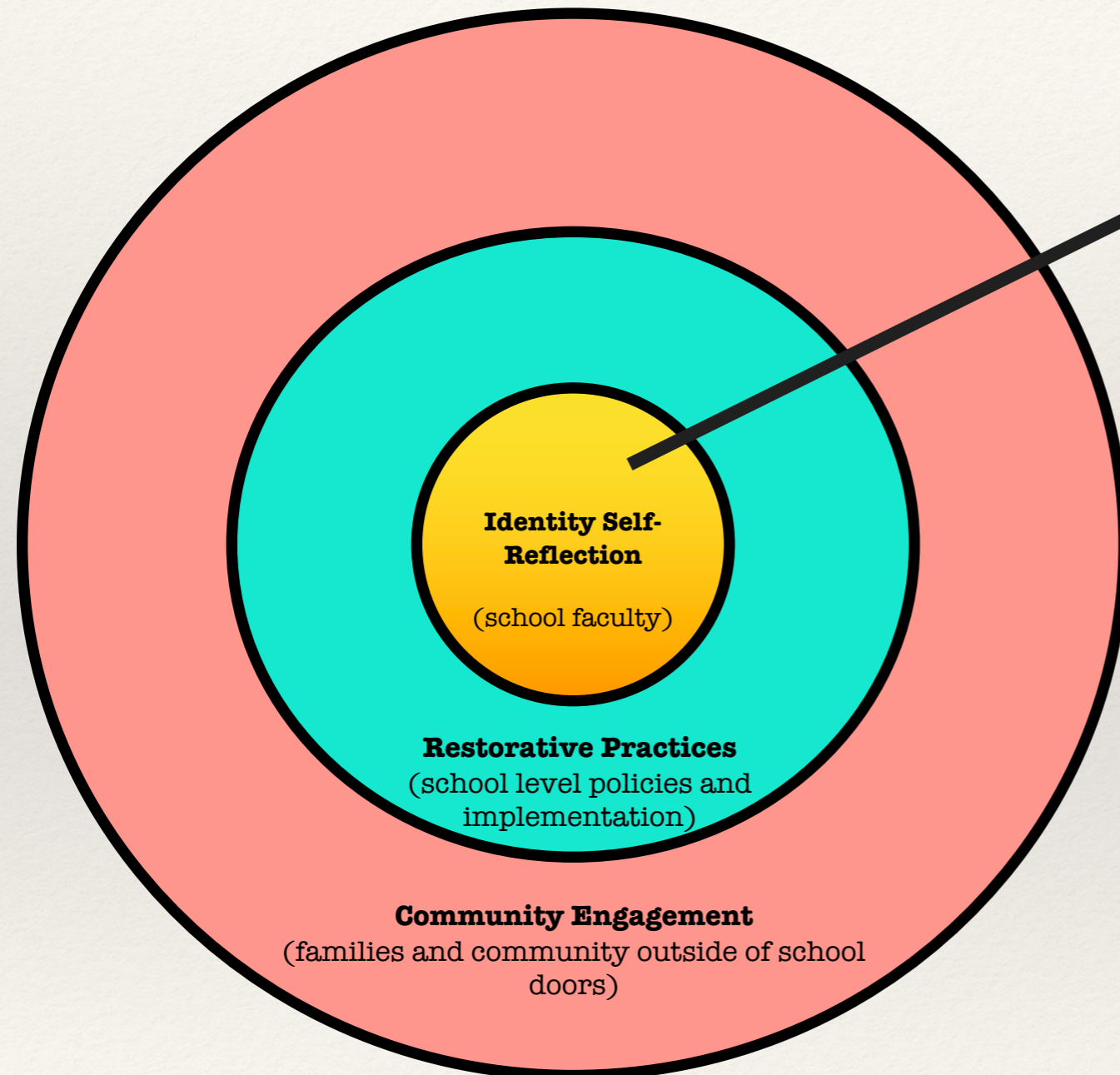
Roadblocks to a Restorative Milieu

“With” is different for White folks:

- ❖ Our understanding of misbehavior and punishment
- ❖ RP/RJ does not account for implicit bias
- ❖ Maintenance of White Supremacy



The Work Moving Forward...



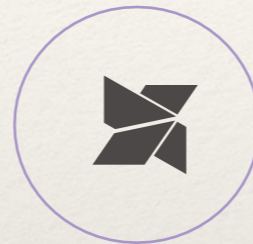
- Recognizing historic and present day inequalities in education
- Starting with Self: Building capacity for critical consciousness/reflection (racial stamina)
- Anti-racism training with a distinct focus on whiteness and white supremacy
- Culturally Responsive Education

Culturally Responsive Framework

Overarching Goal:

To develop a multicultural lens amongst a core group of practitioners to look through and use to make ongoing systemic practice and policy changes in schools.

Six Core Concepts:



Culture



Race/Identity



Power/Privilege



Vulnerability



**Stereotype
Threat**



Microaggressions

From Helms to Howard: Racial identity development

“Not just another tool - it’s the toolbox”

Comparison of the Stages of Racial Identity Development Models

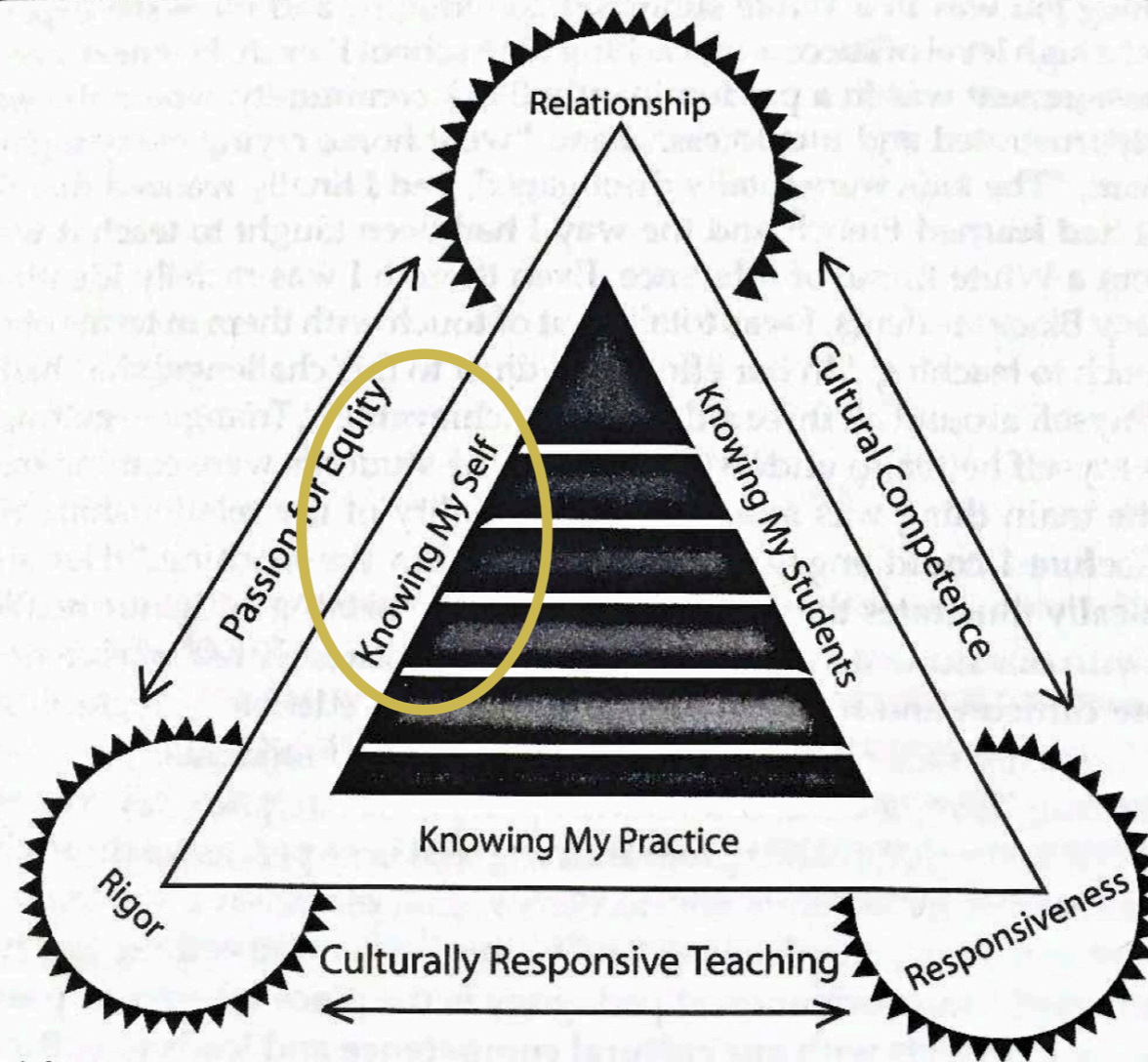
	Helms (1995)	Hardiman (1982)	Sue (2003)	Myers et al. (1991)	Howard (2004)
1.	Contact	Lack of Social Consciousness	Conformity	Individuation	Fundamentalist White Orientation
2.	Disintegration	Acceptance	Dissonance	Dissonance	
3.	Reintegration & Pseudo- independence	Resistance	Resistance & Immersion	Immersion	Integrationist White Orientation
4.	Immersion/ Emersion	Redefinition	Introspection	Internalization	
5.	Autonomy	Internalization	Integrative Awareness	Integration	
6.			Commitment & Antiracist Action	Transformation	Transformationist White Identity

Lund, Carole L. (2009). "White Racial Identity Development Model for Adult Educators," Adult Education Research Conference.
<http://newprairiepress.org/aerc/2009/papers/38>

Michael, Ali, "Raising race questions: Whiteness, education and inquiry in seven teacher case studies" (2012). *Dissertations available from ProQuest*. AAI3509287.

<https://repository.upenn.edu/dissertations/AAI3509287>

Figure 7.3. Achievement Triangle: Transformationist Pedagogy



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“In addition to our knowledge and competence in dealing with issues of race, transformationist teachers also know that educational equity and school reform, in large part, depend on White educators’ willingness to engage in the process of our own personal and professional growth” (p.123).

Implications for School-based Implementation

- ❖ **Start with Self**
- ❖ **Examination of shared values and school's mission**
- ❖ **Integrate self-reflection throughout RP/RJ trainings**
- ❖ **Develop an on-going practice that acknowledges the impact of race and racism**

Phase Two: Starting with Self and Centering the Work

Objective: *Building a restorative community is reliant on our own ability as members of the community to recognize how we impact others (colleagues, students and families), including our potential blindspots and biases. Identity self-reflection allows each of us as individuals to examine what we are bringing with us in to the school building. This phase of implementation would happen in the first month, shortly after phase one.*

Details:

Workshops:

1. Our Shared Values

Participants will step back and look at the underlying values of the school and their connection to these values. The group will establish/reinforce tangible personal connections to the school's mission, avoiding being caught in a world of platitudes. They will then outline their own personal stories of what brought them to this work, what drives them, and what do they keep coming back to when the road gets tough.

Time: 1.5 hours

Readings:

- School Mission Statement/Guiding Values

2. Identity Impact

Participants will fill out the Identity Grid, sparking a dialogue about intersectionality and how each of our identities impact (or are impacted by) our surrounding school community. This session will be critical in defining what 'Restorative' really means to the community. How do our identities impact our ability to foster a restorative environment? How does implicit bias affect us and our school community?

Time: 3-4 hours

Readings:

- Excerpts from: Ali Michael, Bree Picower, Mica Pollock, Gloria Ladson-Billings

Why would I want to do that?

“There is, however, a sense of excitement and an invigorating challenge to be found on the road to an emergent transformationist White identity. There is a feeling of adventure and discovery in growing toward greater awareness. There is personal renewal and hope to be found in the possibility of change and the opportunity to believe and act in new ways. There is a positive and healing privilege gained through our connection and collaboration with colleagues and students from other racial, ethnic, and cultural groups. And there is a joy in knowing that we have chosen to be in this struggle, that we are part of a movement to dismantle the foundation of our own past and present dominance. The reward for transformative White educators is that we have a vision worthy of a lifetime of work” (p. 139).

- Gary Howard, *We Can't Teach What We Don't Know*

Additional References

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