I. High level statement

The Seattle Public Schools Board of Directors ("Board") and Seattle Public Schools ("District") reject all forms of racism as destructive to the District's mission, vision, values, and goals. The purpose of this policy is two-fold: 1) acknowledging that becoming an anti-racist school system will require long-term, intentional institutional restructuring based on anti-racist analysis and identity, and authentic engagement with students and families, particularly Black and Brown students and families and 2) immediately identifying and addressing incidents of racism in all aspects of the learning and working environments. To these ends, the Board and District are committed to:

(II. Directives)
1. Establish and sustain a district-wide culture that shares the collective responsibility to unapologetically identify, address and dismantle systems, decisions and outcomes that result from and perpetuate racism and white supremacy culture and privilege;

2. Identify and acknowledge, with clarity and transparency, where racism, in all forms, occurs or exists within the District - naming the practice and the harm perpetuated;

3. Create responses that reject racism, that are expedient, operationally consistent, and restorative—including accessible reporting and complaint-handling processes for those experiencing or witnessing racism;

4. Reject racist practices and beliefs, and instead actively cultivate and embrace the unique gifts, talents and interests of every child, ending the predictive value of social or cultural factors, such as race, class, or gender, on student success, in alignment with Policy 0030;

5. Increase academic opportunity to those furthest from educational justice and foster cultural awareness among those who benefit most academically and economically from racist structures;

6. Practice anti-racism, equity, and inclusion in all decision-making; dismantle discriminatory practices and systems; and individually and collectively recognize unconscious bias and belief gaps in our governing structures;

7. Provide training, resources and engagement regarding anti-racism, equity, inclusion, and unconscious bias at all levels of the District, including leadership, staff, students, families, community and labor partners, vendors and contractors;

8. Conduct anti-racism and equity audits of District policies and practices to remove implicit or explicit bias, institutional racism, and discrimination;

9. Actively recruit, share power with, and promote full participation of Black, Indigenous, and People of Color ("BIPOC") families in both school-site and district-wide decision making;

10. Create, cultivate, and maintain safe and welcoming opportunities and environments for courageous conversations and listening sessions with historically marginalized BIPOC families; educate our communities on BIPOC families' histories, cultures, experiences, identities, and issues faced; and evolve our District's anti-racist actions to meet these families' most pressing needs through transparent and authentic engagement;

11. Create and maintain partnerships with BIPOC community organizations that have trusted relationships with families within our school communities;

12. Provide meaningful and ongoing anti-racist and anti-bias training and professional development for all educators and staff, as well as anti-racist and anti-bias pre-teacher training;

13. Provide curricula, teaching practices, and school library materials that challenge systemic racism, and honor the histories, cultures, traditions, identities, perspectives of BIPOC communities that have historically been erased or ignored, i.e. ethnic studies embedded in the instruction;

14. Support BIPOC student activism and leadership, including welcoming channels of communication and inclusivity; and promote financial literacy and mental health supports and connections to resources as a corrective action to systemic racism;

15. Recruit and retain, and remove barriers to BIPOC educators, administrators, and school board members, which includes cultivating a more welcoming environment for BIPOC educators to thrive;

16. Promote and sustain individual school cultures that honor, respect, reflect, and are welcoming to BIPOC students and staff, and recognizing the systems that historically impeded these culture shifts;

17. Develop authentic and asset-based student assessment metrics that honor the brilliance of BIPOC students and research and implement new metrics in the spirit of correcting injustice;

18. Provide professional development utilizing healing centered engagement within classrooms and schools; and constantly invest more resources to create a safe and healing

space in the educational system as a refuge and educational ground for anti-racist behavior;

19. Identify and dismantle unjust and discriminatory student discipline and zero-tolerance policies that perpetuate generational trauma and the school-to-prison pipeline; and educate educators and students about the racist history of this pipeline and create short and long-term plans on how to stop it;

20. Require comprehensive guidelines, anti-racist and anti-bias training for all school staff regarding involvement of law enforcement, child protective services and the use of force by security personnel and other staff;

21. Ensure schools treat racism and bias as serious matters and educational opportunities. With each racist aggression or transgression, increase anti-racism training and promote mental, emotional and spiritual healing to those impacted by racist attacks. Take small incidents of racism, also known as microaggressions, seriously. These are often overlooked but can be a powerful agent of racism that should be explicitly addressed;

22. Create measurable goals, timeline and accountability in collaboration with students, families and parent group leaders throughout by which the District is accountable to itself, Board and community for achieving progress toward becoming an anti-racist organization;

22. Ensure BIPOC students, families and staff in predominantly white schools feel supported rather than isolated;

23. Collect and disaggregate data by race, type and severity of incidents, while maintaining confidentiality, so that trends can be identified, and corrective action can occur before major problems develop. Measure and address gaps within instances and systemically;

24. Track and monitor high incident areas, including playgrounds, hallways, and obstructed spaces;

25. Investigate racism in identification of students with special needs, different abilities, IEP and 504 plans.

The Superintendent shall expeditiously create and update procedures necessary to implement this policy. The procedures shall promote and prioritize appreciation of the diverse ways that individuals and groups with varied social characteristics experience the world. The procedures shall acknowledge and announce, District-wide, that racism interferes with the prosperity and mental health of our communities and recognize that each and every student and group have strengths that should be embraced and fostered throughout the District.

Schools and the District shall maintain records of complaints concerning racism by staff, students and parents and their resolutions in accordance with the Superintendent [Complaint Handling Procedures]. Procedures may differ depending on the nature of the complaint and persons implicated. Completion of versions of both and data collection standards and procedures. "Response Guidelines – Responding to Incidents of Hate and Bias for School Leaders and Schools", and the "Student and Parent Guide for School Response to Incidents of Hate and Bias" used in every building.

The Superintendent shall report annually to the Board on the progress of aggressive anti-racism strategies, the incidents of racism reported or identified, and the responses and actions taken.

Buildings shall provide information in the Continuing School Improvement Plans including data of incidents of reported racism and responses taken; and, how anti-racism education strategies align with Board policies and Superintendent procedures.

(III. Background)

Personal, institutional, and systemic racism has historically existed and continues to exist in our society, our City and our schools and school systems. Combatting racism in every District setting is a legal and moral imperative. Practices of redlining and failure to share educational and economic opportunity have resulted in a racially and economically segregated city. It is the Board's belief that education is the first and best defense against the perpetuation of racist practices in our society. The Board recognizes that change is difficult and requires courage at every level. At the same time, we know we will not close our gaps, succeed in our mission, live our values or accomplish our goals if we do not undertake this critical work. We also recognize that we must center the voices of our Black, Brown and other families of color and authentically engage with families and the community to make progress.

In the District, there are significant disparities between student racial groups that must be acknowledged and addressed, including:

-Academic performance, educational opportunity and representation within curriculum, pedagogy and educator representation;

-Graduation rates, advance learning identification and opportunities, ethnic study opportunities, diverse course availability and participation, special education identification and delivery, standardized test scores, and discipline rates;

-Acknowledgment of racism, exposure to and knowledge of differing cultures, belief that all students can and will achieve when students are truly respected and engaged and provided opportunity, and willingness to share resources to an equitable end;

-Distribution and retention of teachers and staff of color, and the impact of contractual provisions on populations of color from District to school buildings to construction sites.

These disparities exist because of centuries of systemic racism that continue to plague our society and have significant inter-generational effects and perpetuate economic, social

and educational inequity. Racial inequities were created over time and can be eliminated over time. Similarly, personal prejudice is learned and can be unlearned. Educators need to be educated on how to become anti-racist and teach anti-racism and play a vital role in reducing racism and inequity by recognizing the manifestation of racism, creating culturally inclusive learning and working environments, dismantling educational systems that directly or indirectly perpetuate racism and privilege through teaching, policy and practice.

(IV. Definitions for the purpose of Seattle Public Schools)
(Adapted from the Government Alliance on Race and Equity
at www.racialequityalliance.org; Albemarle SD Policy; Alberta Civil Liberties Research Center)

ANTI-BLACKNESS- The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies. The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.

ANTI-RACISM- the active process of identifying, examining, challenging and changing the values, environments, structures, and behaviors that perpetuate systemic racism with the goal of creating educational and employment equity.

CULTURE- A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of

unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors, and styles of communication.

IMPLICIT BIAS - Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals' stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics. (State of the Science Implicit Bias Review 2013, Cheryl Staats, Kirwan Institute, The Ohio State University.

INDIGENEITY - Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means and reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant. (Example: Maori in territory now defined as New Zealand; Mexicans in territory now defined as Texas, California, New Mexico, Arizona, Utah, Nevada and parts of Colorado, Wyoming, Kansas, and Oklahoma; Native American tribes in territory now defined as the United States).
https://johansandbergmcguinne.wordpress.com/official-definitions-of-indigeneity/

INDIVIDUAL/PERSONAL RACISM - pre-judgment, bias, or discrimination by an individual based on race. Individual racism includes both privately held beliefs, conscious and unconscious, and external behaviors and actions towards others.

INSTITUTIONAL RACISM - occurs within institutions and organizations, such as schools, that adopt and maintain policies, practices, and procedures that reinforce existing inequities for people of color and advances for white people with privilege.

INTERNALIZED RACISM - Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements: Decision-making - Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other's authority and power - especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not. Resources - Resources, broadly defined (e.g. money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving "everybody." Standards - With internalized racism, the standards for what is appropriate or "normal" that people of color accept are white people's or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them. Naming the problem - There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease - emotional, economic, political, etc. - on people of color. With internalized racism, people of color might, for example, believe we are

more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support. (Internalized Racism: A Definition, Donna Bivens, Women's Theological Center. 1995)

INTERSECTIONALITY - Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So, when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination. (https://www.them.us/story/kimberle-crenshaw-lady-phyll-intersectionality)

STRUCTURAL (SYSTEMIC) RACISM - Encompasses the history and current reality of institutional racism across all institutions and society. It refers to the history, culture, ideology, and interactions of institutions, laws and policies that perpetuate a system of racial inequity that harms communities of color.

CULTURAL RACISM - Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is

seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what "nude" means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.) http://www.racialequitytools.org/

WHITENESS - The term white, referring to people, was created by Virginia slave owners and colonial rules in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness as a legal concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. The creation of 'whiteness' meant giving privileges to some, while denying them to others with the justification of biological and social inferiority. (https://www.pbs.org/race/000_About/002_04-teachers-01.htm)

WHITE SUPREMACY - White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege. (Challenging White Supremacy Workshop, Sharon Martinas Fourth Revision. 1995.)

WHITE SUPREMACY CULTURE - White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have evolved from the United States' history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways,

by defining what "normal" is – and likewise, what "professional," "effective," or even "good" is. In turn, white culture also defines what is not good, "at risk," or "unsustainable." White culture values some ways – ways that are more familiar and come more naturally to those from a white, western tradition – of thinking, behaving, deciding, and knowing, while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so... 2. White supremacy culture is an artificial, historically constructed culture which expresses, justifies and binds together the United States white supremacy system. It is the glue that binds together white-controlled institutions into systems and white-controlled systems into the global white supremacy system. (Paying Attention to White Culture and Privilege: A Missing Link to Advancing Racial Equity, by Gita GulatiPartee and Maggie Potapchuk, The Foundation Review, Vol. 6: Issue 1 (2014). 2. Challenging White Supremacy Workshop, Sharon Martinas Fourth Revision. 1995)

RACIAL HEALING - To restore to health or soundness; to repair or set right; to restore to spiritual wholeness, (Racial Equity Resource Guide, W. K. Kellogg Foundation, Michael R. Wenger, 2012)

RESTORATIVE JUSTICE - Restorative Justice is a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by a wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed. (The Movement for Black Lives https://policy.m4bl.org/glossary /)

Adopted:
Revised:
Cross Reference:
Related Superintendent Procedure:

Previous Policies:
Legal References:
Management Resources: