

Competency Workshop

Sourcewell Regional Offering

June 1, 2023

Morning

Access resources here: bit.ly/3Mjlrpc



Part	Topic	Notes
A	<ul style="list-style-type: none"> ▪ Welcome ▪ Introductions and grounding ▪ Community builder 	Materials will be electronic in the created google drive shared with you. You are welcome to print anything you'd rather have as a paper copy.
B	A brief history of US schools	Timelines are in the Google Drive. Please reflect using a journal/notebook/scratch piece of paper or electronically.
C	Vocabulary choice board	The vocabulary choice board is all electronic and can be found in your google drive in the folder labeled: Vocabulary Choice Board (Part C).
D	Environment & setting	The board game will be played together in person. Electronic handouts are available upon request
E	Curriculum & instructional pedagogy	Anti-bias and Anti-Racist (ABAR) text selection located in the Google Drive.
F	Morning reflections	Please reflect using a journal/notebook/scratch piece of paper, or electronically.

Afternoon

Part	Topic	Notes
G	Lunch	Lunch is on your own.
H	Cultivating inclusive relationships Cultural Competency spotlight: Religion and LGBTQ	Case studies are in the Google Drive. The LGBTQ timeline and reflection are in the Google Drive. Please reflect using a journal/notebook/scratch piece of paper, or electronically.
I	Building Partnerships Cultural Competency spotlight: Mental health, (Dis)ability, American Indian and Alaskan Native, and language diversity	We will process this activity using poster paper and sticky notes. A handout with your generated responses will be provided to you electronically.
J	Personalized action plan	Please use this time to explore in more depth the resources provided to you, including the Google Drive spreadsheet: <i>Personalized Action Resources</i> . Use the action plan template (Google Drive and handouts journal) to identify how you will put this new learning into action and use it to be an even more culturally competent educator.
K	Share out	
L	Closing and next steps	

Educational History: African Americans

African American Education time (pre-civil rights movement)

1849-1980

1849 – Roberts v. City of Boston – “Separate but equal”

- Some states were required to build separate education facilities
- In some states where there was no law claiming racial distinctions; white families refused to send their children to school with African American children
- Segregation was the result

1855 – Massachusetts outlaws school segregation

- No laws in Boston prohibited racial divides in schools
- Because of the prejudice Black children faced, the black community opened its own private school
- Segregated schooling was resulting in inferior education (teachers, building, funding)
- Gov. signed into law no denial of school based on race or religion

1865 – Freedman’s Bureau created

- “An act to establish a Bureau for the Relief of Freedmen and refugees to provide food, shelter, clothing, medical services, and land to displaced Southerners, including newly freed African Americans.”

1865-1880 Great Literacy Crusade

- In 1863 only 7% of African Americans were literate
- Within a 90-year period, the literacy rate jumped to 90%

1868 - Hampton Institute Industrial Model of Teacher Training

- Emphasized manual labor for boys (sawmill, farm, dishwashers, etc.)
- Emphasized housework for girls (sewing, cooking, cleaning, etc.)
- Aimed at developing good work and moral habits

1895 – Booker T. Washington’s Atlanta Compromise

- The agreement was that Southern blacks would work and submit to white political rule, while Southern whites guaranteed that blacks would receive basic **education** and due process in law. Blacks would not focus their demands on equality, integration, or justice, and Northern whites would fund black educational charities.

1896 – Plessy v. Ferguson – “Separate but equal”

- Supreme court upholds constitutionality of racial segregation

1909 – National Association for the Advancement of Colored People (NAACP) major goal was to end segregation

1910-1940 – Second crusade for black education

- An expansion of segregated schools

1954 – Brown v. Board of Education decision

1964 – Civil Rights Act

- Institutions receiving federal funds cannot discriminate

1980 - present

- The great school retreat on school segregation

Reflect:

- What information on this timeline was part of your prek-12 education? What information did you learn after you left school? What information was new to you today?

- How might a person's varied historical exposure impact their mental models?

- What role does language diversity play in these historical events?

- How does this connect to instruction and learning in schools today?

Citizenship History: Asian Americans

Asian American Citizenship Timeline

1790-1965

1790 – Naturalization Act

- Excludes Asians from naturalized citizenship

1853 – CA Supreme Court

- Denies rights of Chinese to testify in courts based on ban against Native American testimony.
- Court rules Native American laws apply to Chinese according to “Bering Sea” thesis

1855 – U.S. Supreme Court

- Rules in Chan Yong case that Chinese are not “white” and therefore, ineligible for citizenship under 1790 Naturalization Act

1866 - Civil Rights Act

- Citizenship for native-born except Native Americans

1882 – Chinese Exclusion Law

- Banning all Chinese workers from the U.S.

1922 – U.S. Supreme Court

- Rules Takao Ozawa not “white”, therefore ineligible for citizenship
- While born in Japan, Ozawa was educated in U.S., and was Christian

1923 – U.S. Supreme Court

- Rules Asian Indians ineligible for naturalized citizenship.
- Court argues that “the intention of the Founding Fathers was to confer the privilege of citizenship upon the class of person they knew as white.”

1941-1945 – Internment of Japanese Americans

- Concentration camps included native-born citizens

1943 – Congress Rescinds Chinese Exclusion Law

- Grants Chinese the right to become naturalized citizens

1953 – McCarran-Walter Act

- Rescinds the racial restrictions of 1790 Naturalization Act

1965 – Immigration Act

- Ends (legal) discrimination against Asians

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Educational History: Hispanic/Latinx

Hispanic and Latino/a/x Education Timeline

1855-1970

1855 – State of California

- Requires all school instruction be conducted in English

1870 – State of Texas

- Texas law requires English as a language of school instruction

1895 – Plessy v. Ferguson: “Separate but equal”

- Supreme court upholds constitutionality of racial segregation

1900 – Foraker Act

- Americanization of Puerto Rico

1912 – Puerto Rican Teacher’s Association

- Organized to defend Spanish as a language of instruction

1915 – Central High School in San Juan

- Students strike, demanding Spanish as language of instruction

1918 – State of Texas

- Texas makes it a criminal offense to use any language but English in school instruction

1929 – League of United Latin American Citizens

- Supports bilingual instruction and maintenance of Mexican cultural traditions

1930 – State of Texas

- Texas courts uphold right to segregate Mexican Americans for educational purposes

1934 – Padin Reform

- Restricted English – only rule in Puerto Rican schools

1935 – State of California

- California law allows segregation of Mexican Americans as Indians

1951 – Commonwealth of Puerto Rico

- Spanish is restored as language of instruction

1968 – Bilingual Education Act

1970 – Cisneros v. Corpus Christi- 1954 Brown decisions applied to segregation of Mexican Americans

Reflect:

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Citizenship Timeline and Historical Underpinnings: Native Americans

Native American Citizenship and Historical Timeline

1790-1990

1790 – Naturalization Act

- Denies Native Americans U.S. Citizenship

1830 – Indian Removal Act

- Initiates Trail of Tears for so called “Five Civilized Tribes”
- “Five Civilized Tribes”: Choctaw, Cherokee, Chickasaw, Creek, and Seminole tribes

1901 – Citizenship granted to so called “Five Civilized Tribes”

1924 – Indian Citizenship Act

- Native Americans granted U.S. citizenship

1969 – Report

- “Indian Education a National Tragedy”

1971 – Alaskan Native Claims Settlement Act

- Aboriginal claims “settled” by Act of Congress
- Largest land claim settlement in U.S. history

1972 – Indian Education Act

1974 – Indian students granted freedom of religion and culture

1975 – Indian Self-Determination and Education Assistance Act

1978 – Indian Child Welfare Act & Congress grants all Native Americans religious freedom

- Federal law that seeks to keep Native children with Native families and tribes

1990 – Native American Languages Act

Historical Underpinnings

Manifest Destiny: “A phrase coined in 1845, the idea that the United States is destined – by God, its advocates believed – to expand its dominion and spread democracy and capitalism across the entire North American continent.” (history.com definition).

Doctrine of Discovery: A framework and decree from Pope Nicholas V stating that “vacant” land (land not inhabited by Christians) could be “discovered”, claimed, and colonized. “Pagan” inhabitants (savage or non-Christian) could be assimilated or converted to be spared. Otherwise, it was the right of the explorers to remove, enslave, or kill.

Indian Boarding Schools: Methods of Colonization

- **Cultural Genocide:** The use of schooling and education to destroy culture.
- **Deculturalization:** The use of schooling and education to destroy culture (language, dress, hair, customs, etc.) and replace it with the dominant cultural traditions, beliefs, and values.
- **Assimilation:** integrate (or “melt”) cultures into one mainstream “American” culture.

Reflect:

- What information on this timeline was part of your prek-12 education? What information did you learn after you left school? What information was new to you today?
- How might a person’s varied historical exposure impact their mental models?
- What role does language diversity play in these historical events?
- How does this connect to instruction and learning in schools today?

Cultural Competency Workshop 2.0

Timeline reflections

1. What patterns do you notice in the timelines?

2. How are the group connected?

a. What aligns?

b. What does not?

Cultural Competency Workshop 2.0

Vocabulary choice board notes and reflection

Review the terms and ideas below. Jot down any notes you want to remember in each square. Reflections will be shared out in a Padlet.

<p>Diversity</p>	<p>Cultural Competency</p>	<p>Equity</p> <p>Equity vs. Equality bicycle image</p>
<p>Implicit Bias</p>	<p>Race Equity Glossary From Minnesota Educational Equity Partnership (MNEEP)</p>	<p>Mental Models</p>
<p>Microaggressions</p>	<p>Inclusive Language Guide</p>	<p>Recognizing and Addressing Harmful Language</p>

Guide for Selecting Anti-Bias and Anti-Racist Classroom Texts

Should I choose this book?

As you use this guide to make choices about book selection, think about books in these three categories:

- This is a good choice!
- This book has some questionable parts (if I choose it) I'll want to be sure I address them directly
- This book is harmful, I won't use it

What to watch for

The following are categories to examine for both verbiage and illustrations to ensure the texts you choose are both anti-bias and anti-racist selections.

Watch for...	Why it matters	Examples
Stereotypes: an oversimplification of a person or group; usually derogatory	Stereotypes remove the complexity that comes with being human or belonging to a cultural group. Seeing an entire group in a limited way is dehumanizing and perpetuates misinformation.	<ul style="list-style-type: none"> ▪ All group members are drawn or behave in the same way (no diversity within groups) ▪ Images are reduced to caricatures ▪ Other common examples: Black males only playing sports, young women in caretaking or "helper" roles; other stereotypes here (Box 1) ▪ Common book examples here
Tokenism: the only "one" that represents an identity or perspective different from the other characters. Often this "one" character can be paired with a stereotype	Diversity exists within and across groups and cultures. When we limit differences to a single character (often not even a main character) we reinforce the ideas of "sameness" with a few exceptions.	<ul style="list-style-type: none"> ▪ One child of color among all white children ▪ One child in a wheelchair among able-bodied children ▪ Watch for narratives that reinforces the idea that there is a normative culture or that does not honor unique perspectives and experiences.
Invisibility: underrepresentation or lack of representation of characters (especially main characters) from diverse experiences and backgrounds	Children need to see themselves represented in a variety of contexts, past, present and future (mirrors). They also need windows into other worlds to expand knowledge of the world, especially if they live in perceived homogenous communities.	<ul style="list-style-type: none"> ▪ Lacking a variety of identities ▪ Casting groups as only in the past (i.e. Native American or Indigenous groups) ▪ Casting groups in only oppressive roles (i.e. slavery) ▪ Animal characters are used to teach diversity concepts instead of human characters. (See inanimate characters represented over BIPOC characters here) ▪ List of invisible groups found here (Box 2)

Watch for...	Why it matters...	Examples
Relationships and Lifestyles: central characters and story lines follow dominant cultural norms	Story lines that reinforce power and privilege send messages that value some ways of being over others.	<ul style="list-style-type: none"> ▪ Limited concepts of families ▪ Limited concepts of relationships and/or gender ▪ Main characters' choices and behaviors are almost always representatives of dominant cultural norms
Language: there are multiple ways to represent language; choose asset based and respectful representations	Presenting Standard English "correct" or preferred, undermines the many ways people access and use language. Recognize and remove racist language	<ul style="list-style-type: none"> ▪ Stereotypical phrases or dialect ▪ Language portrayed as "broken" or "weird" English ▪ In bilingual books, English text larger or on the top of the page, the second language in smaller text on the bottom of the page.

Questions to ask yourself:

- **Am I avoiding a learning opportunity because I believe it's too controversial, children are "too young" or the adults in the community are "not ready"?** *Children are aware and capable of feeling the effects of oppression at young ages. If children are experiencing harm; we can and should talk about it.*
- **Am I choosing a text with biased or racist messages or images? Who will this cause damage and harm to?** *Some may argue for a text as a teaching tool, maybe about how things were in the past. Some may argue for a text as an essential component of the cannon of knowledge (ex: To Kill a Mockingbird). This learning almost always benefits white, privileged groups at the expense of historically marginalized groups that may be traumatized or stigmatized.*

Where can I find inclusive and diverse children's books?

- Social Justice Books: A Teaching for Change Project <https://socialjusticebooks.org/guide-for-selecting-anti-bias-childrens-books/>
- We Need Diverse Books <https://diversebooks.org/resources/where-to-find-diverse-books/>
- Diverse Book Finder <https://diversebookfinder.org/>

Resources

- Huyck, David and Sarah Park Dahlen. (2019 June 19). Diversity in Children's Books 2018. sarahpark.com blog. Created in consultation with Edith Campbell, Molly Beth Griffin, K. T. Horning, Debbie Reese, Ebony Elizabeth Thomas, and Madeline Tyner, with statistics compiled by the Cooperative Children's Book Center, School of Education, University of Wisconsin-Madison: <https://ccbc.education.wisc.edu/literature-resources/ccbc-diversity-statistics/books-by-about-poc-fnn/>. Retrieved from <https://readingspark.wordpress.com/2019/06/19/picture-this-diversity-in-childrens-books-2018-infographic/>.
- Social Justice Books A Teacher for Change Project retrieved from <https://socialjusticebooks.org/booklists/>
- Whatcom County Library System. Children's Literature with Negative Portrayals and Stereotypes for Curriculum retrieved from <https://wcls.bibliocommons.com/list/share/606377252/606389837>
- Vroom Fick & Heidick (Dec. 2017) Identity Inclusive Text Rubrics. Wheaton College
- Vroom Fick & Heidick (Dec. 2017) Identity Authentic Language Rubric. Wheaton College

Cultural Competency Workshop 2.0

Reflection notes

I'm curious to learn more about...

The Christmas Concert

A case study for rural based schools

The Goldmans approached their children's elementary school, snow gently falling as they walked from the parking lot to the front entrance. On the front lawn of the school was a nativity scene.

"I thought our kids attended a public school," Mr. Goldman commented as they walked past the holy family displayed on the school property.

"I know, I know," responded Mrs. Goldman, "but don't say anything. We don't need to be the one Jewish family in town that ruined Christmas."

As they entered the building they walked past a large, beautifully decorated Christmas tree and through hallways filled with construction paper Santas and Christmas stocking art projects, each one a reminder that the Goldmans were outsiders in this community.

"Well, what do you think it will be this year?" Mr. Goldman asked as he opened the Christmas Concert program. "Jingle Bells? Silent Night? Away in a Manger?"

The children filed in on the risers and took their place, but this year there was also a live nativity, stage right. "Oh, my," whispered Mrs. Goldman. The Goldmans looked at each other, unable to gather their words as they watched their daughter file in as Mary, the mother of Jesus. She was beaming from ear to ear, so proud to be given such an important lead role in the Christmas Concert.

"This is too far. We have to say something," whispered Mr. Goldman furiously.

"She will be so upset. She already feels different during this time of year. Just let her have her moment," Mrs. Goldman pleaded.

"Well maybe we don't say anything to her, but I'm going to talk to the administration about this."

The next morning Mr. Goldman called the principal to set up a meeting and ask about some of the ways the public school was infusing and promoting religious beliefs. He explained how they had no communication from either the school or their daughter about her playing Mary in the live nativity during the Christmas Concert.

"I understand your concern, Mr. Goldman. I'm sure it was very surprising and upsetting." Principal Morris began.

"I'll be sure to talk to the music teacher about why she didn't inform you of your daughter's role. The thing is, we are a small, tight knit community and the annual Christmas Concert is tradition. It's one of those school events that really brings the community together; they love hearing all the Christmas songs during the Christmas season." Mr. Goldman shifted in his chair, he felt like he was not being heard.

"I will make sure all the teachers know that your children should not participate in any of the Christmas activities because it is not your religion. It won't happen again. I'm so sorry about that. What other holidays don't you celebrate?"

“What holidays *don't* I celebrate?” Mr. Goldman was flustered but set that comment aside and focused on the reason he was there. “So, the Christmas practices are going to carry on, but you’re just going to make sure my kids are excluded from them?” Mr. Goldman could feel his face getting hot.

“Well, you can’t have it both ways, Mr. Goldman.” Principal Morris laughed nervously. “What do you want me to do? Cancel Christmas celebrations at our school?”

“Yes. That is what I’m saying. It’s a public school, and this is a Christian holiday; you’re excluding the students that don’t celebrate Christmas.” Mr. Goldman was getting angry now.

“I know you’re new to this community, but we really pride ourselves on tradition and this is one tradition I definitely cannot touch. They’d run me out of town!” laughed Principal Morris. “But seriously, we can’t make everyone happy. We try to throw in a Hanukkah or a Kwanza activity here or there to make everyone feel welcome, but we know we can’t please them all. Let me know if you want me to talk to your kids’ teachers about participation during the holidays and I’ll be happy to make sure they have a Jewish activity they could do instead. Maybe make a dreidel or a menorah, something like that. How does that sound?” Principal Morris offered.

“I think I’m going to need to talk this over with my wife. I’ll have to get back to you.” Mr. Goldman was so frustrated he decided to leave before he said something he may regret later.

Reflection Questions

- Mrs. Goldman joked that she didn't want to be the one Jewish family in town that "ruined Christmas." How does celebrating Christmas in schools create a barrier between the family and community? Between the children and the parents or caregivers?

- How is "tradition" creating an inequitable learning environment?

- Principal Morris tries to make some accommodations. What is the problem with this move?

Considerations

- The family now must decide between “taking on” the community tradition and “going along to get along.” It also strains families that are working to preserve their culture or traditions. Children may be resistant toward their families while working to assimilate to their peers. By keeping any religious holidays out of public school, we avoid putting families in this uncomfortable position.
- When “tradition” or “because we’ve always done it that way” is the reason for a decision, we should signal reexamine the policy or practice deeper for the “why”. Who is benefiting and who is excluded? Making equitable decisions does not mean favoring the majority. It often means prioritizing those that have been historically most marginalized.
- Trying to add in other religious holidays, while keeping Christmas central, is not a solution. Principal Morris also runs the risk of stereotyping other religions and most likely something will get missed. What about people that do not practice any faith traditions? Avoiding any religious representation, unless schools are studying religions of the world, is best.

Friday Night Prayers

A case study for rural based schools

“Dear heavenly Father, we thank you for the opportunity to come together this night as a team. We thank you for the hard work and dedication that each one of these young men have put into preparing for tonight’s game. Lord, we ask that you watch over and keep safe our boys and our opponents. It’s in Jesus’ name we pray. Amen.”

“Amen.” The team echoed after Coach J finished praying over the team. Every Friday night, before the team left the locker room, coach would pray over the team; thanking the Lord for their ability to play and praying for safety.

Khalid, a Somali student was new to the community and new on the football team as well. His athletic skills had boosted his popularity and social capital. He was well liked by both staff and students at his new high school.

The next week in the teacher’s lounge, several staff members were discussing last Friday night’s game with Coach J.

“Nice game, Coach! Looks like we are off to a great start this season.” Mr. Peterson said.

“I agree, that was a fun game to watch,” added Mrs. Williams, “and I think it’s so wonderful that you pray over the boys before every game. That is just powerful. I’m sure not every community allows prayer in school like we do, we are so fortunate. Some schools don’t even want God in the building and then they wonder why we have all this school violence.”

Coach J, Mrs. Williams and Mr. Peterson all attended the same church, but Mr. Peterson was unaware of the practice of praying over the team before each game. His mind went to the new student, Khalid. Khalid was Muslim and did not practice Christianity, he knew there were a few other students on the team that were either agnostic or atheist. Not everyone on the football team was Christian.

“Have you ever talked to Khalid about praying over the team? I don’t think he is Christian. Do you think that might make him feel uncomfortable?” Mr. Peterson asked.

“Oh yeah, I asked him right away. He said he didn’t mind; it doesn’t bother him at all. He’s a good kid, you know.” Coach J quickly replied.

“Well, it’s refreshing to see that new families moving in are willing to fit into our community traditions. It’s not like that everywhere you know.” Mrs. Williams chimed in.

“Yeah, Khalid and his family are a good fit, it’s too bad there aren’t more families like them. It would solve a lot of problems.” Coach J stated and Mrs. Williams nodded her head in agreement.

Mr. Peterson felt uncomfortable with the direction the conversation was going. Even though Coach J said he had asked Khalid about the prayer, he still didn’t feel comfortable with the idea of praying with the team before each game. He wondered if other students that were not practicing Christians had been asked about how they felt

about the prayer. He wondered if families were aware this was happening. Lunch ended and the staff returned to their classrooms. Mr. Peterson knew he needed to say something but was unsure where to start.

Reflection Questions

- Is it possible that Khalid really wasn't comfortable with the prayer, even though he told his coach he was? Why might that be? What kind of social capital is gained or lost for going along with the team culture? ▪ Coach J only asked the new Somali student about the prayer. Who might the coach be missing? What if all the players were Christian, would the prayer be ok?

- What mindset is operating when Coach J and Mrs. Williams are discussing how Khalid and his family are a "good family"? In their eyes, what is making them "good"?

- How might Coach J's good intentions (display of his personal faith) create a relationship barrier between players and coach?

Considerations

- Coach J assumed that because he asked Khalid about the prayer, that it was ok without considering the power dynamics at play. First is the Coach (authority role) and the student athlete. The student may comply because he feels like he should, even if he truly isn't comfortable with the idea. Second is the peer pressure to conform to (or at least go along with) the dominant culture. Khalid may want to fit in with his team or doesn't want to be the person who took away the prayer tradition.
- Coach J asked Khalid about the prayer, but he did not consult with Khalid's family. The family might have a different opinion than their son. Coach J may have singled out Khalid about his religious practices because of his racial diversity, but we don't know if other players and/or families are comfortable with the prayer practice. Religious diversity isn't something you can see. Even if all the players and families were Christian, it sets a precedent for any new players or families. Now anyone that does not conform or accept this prayer practice will be known for "ruining" or "taking away" a beloved tradition. In the end, the impact is unintentional barriers are created rather than inclusive spaces.
- This is a damaging way of labeling families. Essentially, Coach J and Mrs. Williams are saying, to conform or assimilate to the dominate school/community culture is what makes you good. Does maintaining your own identity make you bad? Difficult? A troublemaker? A monocultural mindset creates damaging experiences for those that don't fit a limited understanding of culture. It also narrows the possibility for students and families to bring their whole selves to the community.
- Coach J's faith might be the guiding lens in his life. He is entitled to his own religious beliefs. If building relationships with each of his players is also important to him; he needs to recognize that he may be unintentionally isolating or alienating certain students that do not share the same beliefs. Coach J can live out his faith beliefs through his inclusive actions (rather than words) while preserving relationships with each of his players.

LGBTQ History Timeline Reference

Reflect:

- What information on this timeline was part of your prek-12 education? What information did you learn after you left school? What information was new to you today?

- Choose an event that is unfamiliar to you; do some independent research or go to WWW.GLSEN.ORG/LGBTQHISTORY to learn more. What did you learn?

- How does this connect to instruction and learning in schools today?

LGBTQ HISTORY TIMELINE REFERENCE

- 1** 2ND CENTURY, 130
 Antinous, a 19-year-old man who was the Roman Emperor Hadrian's favorite lover, mysteriously dies in the Roman province of Egypt. After finding out about Antinous's death, Hadrian creates a cult that gave Antinous the status of a god and built several sculptures of him throughout the Roman Empire.
- 2** 1623
 Francis Bacon, a noted gay man who coined the term "masculine love," publishes "The Advancement of Learning—an argument for empirical research and against superstition." This deductive system for empirical research earned him the title "the Father of Modern Science."
- 3** 1624
 Richard Cornish of the Virginia Colony is tried and hanged for sodomy.
- 4** 1649
 The first known conviction for lesbian activity in North America occurs in March when Sarah White Norman is charged with "lewd behavior" with Mary Vincent Hammon in Plymouth, Massachusetts.
- 5** 1749
 Thomas Cannon wrote what may be the earliest published defense of homosexuality in English, "Ancient and Modern Pederasty Investigated and Exemplify'd."
- 6** 1779
 Thomas Jefferson revises Virginia law to make sodomy (committed by men or women) punishable by mutilation rather than death.
- 7** 1886
 We'wha, a Zuni Native American from New Mexico, is received by US President Grover Cleveland as a "Zuni Princess." They are an accomplished weaver, potter, and the most famous Ihamana, a traditional Zuni gender role, now described as mixed-gender or Two-Spirit.
- 8** 1924
 Henry Gerber forms the Society for Human Rights, the first gay group in the US, but the group is quickly shut down.
- 9** 1925
 Blues singer Ma Rainey is arrested in her house in Harlem for having a lesbian party. Her protégé, Bessie Smith, bails her out of jail the following morning. Rainey and Smith were part of an extensive circle of lesbian and bisexual African American women in Harlem.
- 10** 1928
 The Well of Loneliness, by Radclyffe Hall, is published in the United States. This sparks great legal controversy and brings the topic of homosexuality to public conversation.
- 11** 1950
 The first lasting gay organization, the Mattachine Society, is formed in Los Angeles. They refer to themselves as a "homophile" group. The group exists for about a decade before splitting into smaller entities.
- 12** 1952
 Christine Jorgensen is the first American who comes forward publicly about being transgender and speaks openly about her experiences with gender confirmation surgery and hormone replacement therapy. Her transition causes an international sensation, and for many, she is the first visible transgender person in the media.
- 13** 1955
 The Daughters of Bilitis (DOB), considered to be the first lesbian rights organization, is formed by Del Martin and Phyllis Lyon in San Francisco, California. The group is conceived as a social alternative to lesbian bars, which were considered illegal and thus subject to raids and police harassment.
- 14** 1956
 James Baldwin, African American novelist and intellectual, publishes his first novel, Giovanni's Room, a critically acclaimed work that explores bisexuality, as well as intimate relationships between men.

- 15** ▶ 1962
 Illinois becomes the first U.S. state to remove sodomy law from its criminal code.
- 16** ▶ 1963
 Bayard Rustin, noted civil rights activist and gay man, is the chief organizer behind the historic March on Washington, which culminates with Dr. Martin Luther King's famous "I Have a Dream" speech.
- 17** ▶ 1963
 The first gay rights demonstration in the USA takes place on September 19th at the Whitehall Induction Center in New York City, protesting against discrimination in the military.
- 18** ▶ 1966
 Compton Cafeteria Riot broke out at a San Francisco eatery when trans women were denied service and arrested for breaking gendered clothing laws.
- 19** ▶ 1969
 Police raid the Stonewall Inn in New York City in the early hours of June 28. This leads to four days of struggle between police and LGBTQ people. Transgender people, LGBTQ people of color, and youth are a major part of these "riots" that mark the birth of the modern LGBTQ movement.
- 20** ▶ 1970
 The first "Gay Liberation Day March" is held in New York City.
- 21** ▶ 1970
 Marsha "Pay It No Mind" Johnson and Sylvia Rivera are co-founders of Street Transvestites Action Revolutionaries (STAR).
- 22** ▶ 1973
 The board of the American Psychiatric Association votes 13-0 to remove homosexuality from its official list of psychiatric disorders, the DSM-II. The resolution also urges an end to private and public discrimination and repeal of laws discriminating against homosexuals. However, homosexuality continues to be pathologized by appearing as Sexual Orientation Disturbance in the DSM-II, and then as Egodystonic Homosexuality in the DSM-III. Sexual orientation is finally removed in the revised version of the DSM-III 1987.
- 23** ▶ 1977
 Harvey Milk becomes the first openly gay person to be elected to public office in California when he wins a seat on the San Francisco Board of Supervisors.
- 24** ▶ 1980
 Democrats are the first political party to add "gay rights" to their platform during the Democratic National Convention.
- 25** ▶ 1982
 Nearly 800 people are infected with GRID (Gay-Related Immunodeficiency Disorder). The name is changed to AIDS by the year's end.
- 26** ▶ 1984
 Virginia Uribe begins Project 10, a program to support LGBTQ students in a Los Angeles high school. The project is eventually adopted by the entire Los Angeles School District.
- 27** ▶ 1985
 The first memorial to the Nazi's gay victims is unveiled at the Neuengamme concentration camp, a pink granite stone monument inscribed, "Dedicated to the Homosexual victims of National Socialism."
- 28** ▶ 1987
 ACT UP, a direct-action activist group, is founded in the LGBT Community Center in New York City to bring attention to AIDS-related issues using civil disobedience.
- 29** ▶ 1989
 Billy Tipton, a famous male jazz musician, dies. As a result, it becomes publicly known that Tipton was assigned female at birth but lived and identified as male for most of his adult life.

- 30** ▶ 1989
Denmark becomes the first country in the world to legally recognize same-sex unions, after passing a bill legalizing “registered partnerships” in a 71–47 vote.
- 31** ▶ 1991
Audre Lorde is named State Poet of New York. She is a critically acclaimed novelist, poet and essayist who was also politically active in the social justice movements, a cofounder of The Kitchen Table Women of Color Press, and an editor of the lesbian journal “Chrysalis.”
- 32** ▶ 1994
Pedro Pablo Zamora (born Pedro Pablo Zamora y Díaz, February 29, 1972 – November 11, 1994) was a Cuban-American AIDS educator and television personality. As one of the first openly gay men with AIDS to be portrayed in popular media, Zamora brought international attention to HIV/AIDS and LGBTQ issues and prejudices through his appearance on MTV’s reality television series, *The Real World: San Francisco*.
- 33** ▶ 1996
Kelli Peterson founds the Gay/Straight Alliance at East High School in Salt Lake City, Utah. The city school board bans all “non-curricular” student clubs in order to keep the group from meeting.
- 34** ▶ 1997
Ellen DeGeneres and her television character, Ellen Morgan, come out. *Ellen* becomes the first television show to feature a lesbian or gay lead character. The show is cancelled the following year.
- 35** ▶ 1998
Matthew Shepard, a gay Wyoming college student, is brutally beaten by two young men, tied to a fence and left overnight. He dies six days later.
- 36** ▶ 1998
Tammy Baldwin became the first openly lesbian candidate ever elected to Congress, winning Wisconsin’s second congressional district seat over Josephine Musser.
- 37** ▶ 1999
GLSEN conducts its first National School Climate Survey to assess the experiences of LGBTQ youth with regards to their experiences of school-based harassment and victimization, the frequency with which they heard homophobic language in their schools, and their overall comfort in school. The survey is the first of its kind to examine the specific experiences of LGBTQ-identified youth in schools nationally.
- 38** ▶ 2002
NYC expands the definition of “gender” to include protections for transgender and gender non-conforming people in employment, housing, and public accommodations in the NYC Human Rights Law.
- 39** ▶ 2003
Horizon Foundation creates the *Gwen Arujo Memorial Fund for Transgender Education* in honor of Gwen Amber Arujo, a slain trans teenager. The fund’s purpose is to support school-based programs in the nine-county Bay Area that promotes understanding of transgender people and issues annual grants.
- 40** ▶ 2003
The U.S. Supreme Court overturns sodomy laws, proclaiming rights to privacy and decriminalizing “homosexual” behavior.
- 41** ▶ 2004
Massachusetts becomes the first U.S. state to legally recognize same-sex marriage.
- 42** ▶ 2006
Attorney and transgender activist Kim Coco Iwamoto is elected to the state-level Board of Education in Hawaii. She is the first openly transgender person to be elected to a state level office in the US.
- 43** ▶ 2006
Soulforce, an organization committed to confronting religious-based hate, launches its first Equality Ride bus tour, visiting 33 colleges and universities that ban enrollment of openly LGBTQ students.

44 2009

President Obama signs the Matthew Shepard and James Byrd, Jr. Hate Crimes and Prevention Act, also known as the Matthew Shepard Act, into law. The law expands the 1969 U.S. federal hate-crime law to include crimes motivated by a victim's actual or perceived sexual orientation, gender identity, or disability, and becomes the first federal law to include legal protections for transgender people.

45 2009

The David Ray Hate Crimes Prevention Act or David's Law was a bill first introduced in the US House of Representatives by Rep. Sheila Jackson-Lee of Texas. It was designed to enhance federal enforcement of laws regarding hate crimes, and to specifically make sexual orientation, like race and gender, a [protected class](#).

46 2011

The US military policy "Don't Ask, Don't Tell" officially ends. This allows lesbian, gay, and bisexual people to serve openly in the military. The repeal of "Don't Ask, Don't Tell" does not lift regulations barring many transgender people from serving.

47 2011

United States Department of Education Secretary Arne Duncan issues a statement clarifying that students have the right to form gay-straight alliances (GSAs) under the Equal Access Act of 1984 in any public school that allows noncurricular student groups to form. Schools must also provide GSAs with the same opportunities as other groups to convene and access resources.

48 2011

When We Were Outlaws: a Memoir of Love and Revoluton by Jeanne Cordova, lesbian activist and pioneer in the fight for LGBTQ rights, is published.

49 2012

The Food and Drug Administration approves Truvada to be taken as a daily preventative for those at risk of acquiring HIV as PrEP (Pre-Exposure Prophylaxis). The Center for Disease Control notes that this is the first time a drug has been approved to prevent acquisition of sexually and intravenous transmission of HIV.

50 2013

The US federally recognizes same-sex marriages, extending federal benefits to couples in states that allow same-sex marriage. The Supreme Court strikes down the Defense of Marriage Act (DOMA), a law signed by President Bill Clinton in 1996 that prohibited same-sex couples from receiving federal marriage benefits. On this same day, the Supreme Court also rules that California's Proposition 8 ban on same-sex marriage is unconstitutional, allowing California to become the 13th state where same-sex couples can marry.

51 2014

The Department of Education issues official guidance to clarify that transgender students are protected from discrimination under Title IX, a federal civil rights law that prohibits discrimination against students on the bases of sex/gender in federally funded education programs and activities.

52 2014

Laverne Cox is the first transgender woman to win an Emmy as an Executive Producer for *Laverne Cox Presents: The T Word*, a documentary. It aired on MTV.

53 2014

Austin City Council approves ordinance for single-stall bathrooms to be recognized as gender-neutral.

54 2015

The Supreme Court rules that states are constitutionally required to issue marriage licenses to same-sex couples, legalizing marriage equality in all 50 states.

55 2015

Cincinnati votes to ban reparative/conversion therapy of LGBTQ youth.

56 2015

MTV's critically acclaimed series *True Life* airs an episode covering the topic of living and being genderqueer, bringing to light for many viewers at home (beyond the introduction to the world outside of the gender binary) how to properly use the singular "they" and other neopronouns.

- 57** ▶ 2015
 Inspired by Black Lives Matter, students at the University of Missouri began the #ConcernedStudent1950 movement in response to racism, sexism, and other issues in the administration. The movement was led by queer-identified black students, such as student body president Payton Head.
- 58** ▶ 2015
 The US Department of Health and Human Services issues an official revision that shortens the deferral period for blood donation from men who have sex with men. In addition to shortening the deferral period from a life ban to 12 months, the new revision includes the statement that for the purposes of questioning, gender should be considered on a “self-identified and self-reported” basis.
- 59** ▶ 2016
 President Obama dedicated the new Stonewall National Monument in Greenwich Village, Lower Manhattan, as the first US National Monument to honor the LGBTQ rights movement.

FOR MORE LGBTQ HISTORY EVENTS AND ICONS, GO TO
WWW.GLSEN.ORG/LGBTQHISTORY.

Cultural Competency Workshop 2.0

School Centric Vs. Community Centric

Below are common scenarios that happen in school. Together we will identify what makes a school centric practice and brainstorm ideas to shift these common practices to be more community centered.

Common scenario	Cultural Competency category	What makes this school centric?	What shifts would create more community partnerships?
I.E.P. Individualized Education Plans	Mental health/ability/disability		
Field trips	Mental health/ability/disability		
Playgrounds	Mental health/ability/disability		
Parenting classes	American Indian and Alaskan Natives		

Advisory groups	American Indian and Alaskan Natives		
School celebrations or holidays	American Indian and Alaskan Natives		
English only communication (written and verbal)	Language diversity		
Events and programs in English only	Language diversity		
Signage in the school	Language diversity		







Collective Knowledge Creation

Definition:

Collective knowledge creation is a social learning and teaching process rooted in the belief that all members in the community contribute valuable perspectives, understanding and expertise, and affirms the student's essential role in the creation of knowledge.

Have you ever experienced this? How is this different or unique from traditional teaching and learning?

Descriptors:

	Holds the belief that all students and families have knowledge and expertise to share with the learning community; all students and families are respected as content area resources
	Affirms families as authentic education partners who influence and inform teaching and learning
	Power and authority for knowledge creation and responsibility for teaching and learning are distributed among all members of the community; de-centers the teacher
	Learning is rooted in student inquiry
	Demonstrates how new ideas and learning are created and shared as a social construction
	Increases human knowledge and solutions; broadens the canon and curriculum to include traditionally marginalized narratives

Which of these is most difficult to implement in the learning environment? Why?

Equity issues in curriculum and instruction addressed by collective knowledge creation*:

- Deficit thinking
 - How can we catch deficit thinking and honor the strengths of every individual in the community?
- Lack of engagement
 - How can we change curriculum and pedagogy to increase engagement?
- Disconnect from purpose of education
 - How do we create a deeper connection to learning and the ultimate purpose(s) of knowledge?
- Whiteness-centered pedagogy and curriculum
 - How do we broaden the canon of knowledge and expand to traditionally marginalized narratives?

* This is not an exhaustive list!

Strategic Plans for Cultural Competency

Long term goal

Goal #1				
Action Steps	Timeline	Evidence of Effectiveness	Notes	Accountable to

Short term goal

Goal #2				
Action Steps	Timeline	Evidence of Effectiveness	Notes	Accountable to