

CITYBRIDGE
FOUNDATION



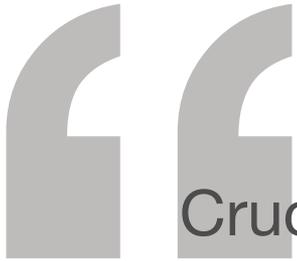
...this humanizing combination as the basis for an emancipatory way of being, moving toward a fundamentally unchained life that is available to women and men everywhere who hunger and thirst for righteousness, especially those “who stand with their backs against the wall.”

Jesus and the Disinherited, viii



...continued to hold his disinherited people to a magnificently (some would say unrealistically — but who defines the real within the mystery of the “inward center”?) high set of expectations...then there are creative connections along the way that may exceed even our greatest expectations.

Jesus and the Disinherited, p. xiii



Crucial to the sense of change that marked the African-American community by the end of the 1940s was its acute awareness of the rising tide of anti colonial struggles that was shaking the foundations of white, Western world in places such as Africa, India, and Asia. Thurman was a part of all that, and the “Disinherited” of his title was also meant to encompass the colonized people beyond these shores.

Jesus and the Disinherited, p. x



For such lives remind us that the ultimate issue is not being more moral than white folks, but becoming more free than we have ever been, free to engage our fullest powers in the transformative tasks that await us at the wall.

Jesus and the Disinherited, p. xviii



The post-World War II years, were of course a crucial transition period in the history of African Americans. New beginnings in politics, economics, and human migration were being shaped by and for Black America, and new contingent of leaders was expressing its determination to break the power of Jim Crow, the legalized—and terrorizing—system of segregation that formed the structural core of America’s wall.

Jesus and the Disinherited, p. x



...caring pastor of the dispossessed would not back away from the demands of a life of integrity, a life that refuses to give into “fear, hypocrisy, and hatred, three hounds of hell that track the trail of the disinherited.

Jesus and the Disinherited, p. xi



For those who need profound succor and strength to enable them to live in the present with dignity and creativity. Shall we gather at the wall?

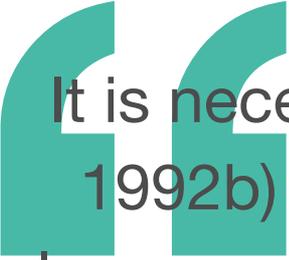
Jesus and the Disinherited, p. xviii



Schools must develop into and promote what we and others have called "learning organization cultures." Learning organizations are those that provide intellectual and character development and a desire to become lifelong learners for all. There are schools where the discrepancies in development and learning are eliminated by the time students graduate from high school. Anything less leaves America behind in a world where intellect is the medium of exchange and power.

Changing the Discourse in Schools

Pg 8.



It is necessary to deconstruct (Foucault, 1977; Hooks, 1992b) these sorting ways so that educators can no longer accept the existing system of schooling. We are convinced that once educators understand they are part of maintaining the hegemonic culture, they will reject such behavior. [...] We must learn to ask different questions and to question everything we do in schools from a perspective of effects and consequences. There needs to be a focus upon creating learning conditions and relationships that do not sort and also provide high levels of intellectual development for every student.

Changing the Discourse in Schools, p. 9



What we must also recognize is that "hegemonic cultural ways" work in hidden and oblique ways to maintain themselves. The ways of school reform and change that most of us know about and practice are basically those ways we have learned from our teaching and school cultures. These are the hidden ways that maintain Discourse I ideas: the code words that promise but do not deliver change. In Missouri, we have identified seventy-five academic benchmark standards that will enable us to compete economically with Europe and Japan. World class standards is the language.

Changing the Discourse in Schools, p. 8



Where are the people who are willing and committed to engage in the struggle? The ones who will find joy in Discourse II paths to Discourse II schools? That is, people who will claim Discourse I as their terrain of contestation. Given the contest, Discourse II becomes an overriding project of possibility and hope for change. If, as Alice Walker (1992) suggests, resistance is the secret of joy, then we seek the joyous people.

Changing the Discourse in Schools, p. 9



A helpful note is that cultural ways are not absolute. Such ways were part of the rhetoric of the Robber Barons of the 1880s and the 1980s as well. But, there were also persons of wealth, power, and privilege in the 1880s and also in the 1980s who recognized the hegemony for what it was and sought to dismantle it (Josephson, 1962). An intelligent view of the twenty-first century would reveal that it is important to abandon some old cultural ways in order to make new ones.

Changing the Discourse in Schools, p. 5



These code words are sometimes said by some non-Euro-ethnic principals and teachers, who have become white middle class by adoption and preference. It is not a new story in America's racial history. An urban school leader recently told us, "Some of the most biased teachers in my school are middle class non-white teachers who have moved to the suburbs and teach in the inner city." She continued, "It is how they show they belong."

Changing the Discourse in Schools, p. 7



So we argue very strongly that any real effort to make substantive (systemic) change must begin with a Discourse II dialogue in schools, one that blames no one and deconstructs what is really going on (Smith, 1994). It must have leadership that asks smart questions and leadership that creates discourse so there is sufficient dissatisfaction with what is, among not only the staff, but the community and students as well. Once that Discourse begins they can all move forward together to implement changes that will transform their school.

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... as in most urban schools, the fundamental issue of race, racism, and classism could not only not be discussed but must also be denied as a factor in schools. There have developed, in these urban school cultures, code words and phrases to express their racism, classism and anger..." They prevent organizational cultures from changing or identifying problems that block them from accomplishing their stated purposes and becoming more authentic organizations.

Changing the Discourse in Schools, p. 7



We suggest that the difficulty in initiating schooling for a democratic society flows from the strength of social reproduction in American schooling. Social reproduction as defined by McLaren (1994) is perpetuation of social relationships within the larger society. Another way to say this is that children are developed to replace their parents and/or family members in the social and economic life of a society.

Changing the Discourse in Schools, p. 1



Elites not only rule through informal consent, incentives, or even the use of force but rather often through taken-for-granted, accepted social conventions or practices' that define and constitute what is "natural," "normal," and the "way things are" or "should be." Hegemony, then, preconditions a social discourse that allows the powerful and those who use the discourse to blame outsiders and subordinates for their own oppression and "failings." It can also lead to those groups blaming themselves for their fates.

Changing the Discourse in Schools, p. 3



the current dominant discourse in schools (how people talk about, think about and plan the work of schools and the questions that get asked regarding reform or change) is a hegemonic cultural discourse.

Changing the Discourse in Schools, p. 1



Techniques, methods, and new curriculum content are the stuff of improvement efforts. Learning and the effect of classroom relationships and conditions seldom if ever become a focus of improvement, unless it is a new discipline program to aid control. Teachers are seldom if ever given the opportunity to do active learning and engage in reflective discourse about the effects of their work.

Changing the Discourse in Schools, p. 2



The use of existing cultural ways promotes symptomatic issues like attendance, dropouts, discipline, low test scores, and low grades. Often in cultural organizations like schools, we exchange one cultural way for another that maintains outcomes that sort by race, class, and gender. (The new discipline policy has much the same effect as the old discipline policy.)

Changing the Discourse in Schools, p. 3



What are we doing in this school that alienates many of our children so that they create problems and are disruptive?

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Changing the Discourse in Schools, p. 3



Discourse II conversations tend to be about uncomfortable, unequal, ineffective, prejudicial conditions and relationships in a school. Discourse II processes create demystified schooling eventually.

Changing the Discourse in Schools, p. 4



What we want to consider here is, can Discourse II schools be created? What is the substance of Discourse II and how do we get such a transformational agenda in schools? How do we get practitioners in school cultures who accept existing cultural ways to deconstruct and demystify their beliefs about their work? How do we create a Discourse II dialogue without creating anger, defensiveness, blame, guilt, and denial?

Changing the Discourse in Schools, p. 4



To deny a person the fullest intellectual and personal development is to deny a fundamental human right. Certainly, in our social context it denies property, liberty, and probably eventually life.

Changing the Discourse in Schools, p. 4



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Changing the Discourse in Schools, p. 4



In the past, the better educated you were, the more options you had or the greater chance to, at least, be in some manner in charge of your own life-to be free. That is why Western cultures have historically assured the best schooling for the privileged and limited the schooling of others as a cultural priority. It is one of cultures' ways of preserving social reproduction.

Changing the Discourse in Schools, p. 4



We blame everyone and everywhere except where the problem probably largely lies-in a social/economic-cultural system that requires and "needs" to create persons of poverty to preserve a well-protected system of social privilege (Fine, 1990). Adam Smith (1776) said that in order to create persons of wealth to advance civilization, it is necessary to create persons of poverty. Six hundred to one was his ratio. In America today the ratio may be a little higher.

Changing the Discourse in Schools, p. 6



Schools sort students through teaching methods, schedules, school rules, administrators, and teachers. The right kids still get sorted or "tracked" down the right paths, including out the door.

Changing the Discourse in Schools, p. 7



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If people have to keep starting over, they never get very far. Changing leadership regularly is one way to keep starting over. Part of the dynamics that maintains the sorting machine is that urban type schools are often not allowed any continuity when they do get good leadership.

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African American youth represent 18% of students, but 35% of the students suspended once, 46% of those suspended more than once, and 39% of the students expelled.

Civil Rights Data Collection (2014)



Over 80% of the education workforce in the U.S is White including in city centers where students of color make up the majority of the population enrolled.

National Center for Education Statistics (2012)



49.7 percent of public school students are students of color: 24.7 percent Hispanic or Latino of any race, 15.5 percent black or African-American, 4. percent Asian, 3.1 percent two or more races.

Civil Rights Data Collection Survey (2016)



51 percent of high schools with high black and Latino enrollment also have assigned police officers.

Civil Rights Data Collection Survey (2016)



1.6 million students attend a high school with a police officer but no guidance counselor.



Black students are 2.3 times more likely than white students to be referred to law enforcement or arrested as a result of a school incident.

Civil Rights Data Collection Survey (2016)



Black and Latino students make up 38 percent of those enrolled at schools that offer AP course—but less than a third of students taking AP courses. Similar disparities were found in advanced math and science courses like chemistry, physics, algebra II and calculus.

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The greatest design thinkers have always been drawn to the greatest challenges, whether delivering fresh water to Imperial Rome, vaulting the dome of the Florence Cathedral, running a rail line through the British Midlands, or designing the first laptop computer. They have searched out the problems that allowed them to work at the edge because this was where they were most likely to achieve something that has not been done before.

Change by Design p. 203



Design is about delivering a satisfying experience.

Design ***thinking*** is about creating a multipolar experience in which everyone has the opportunity to participate in the conversation.

Change by Design p.192



To harvest the power of design thinking, individuals, teams, and whole organizations have to **cultivate optimism**. People have to believe that it is within their power (or at least the power of their team) to create new ideas, that will serve unmet needs, and that will have a positive impact.

Change by Design p. 76



Most problems worth worrying about are complex, and a series of early experiments is often the best way to decide among competing directions. **The faster we make our ideas tangible, the sooner we will be able to evaluate them, refine them, and zero in on the best solution.**

Change by Design p. 89



The specific set of tools will vary according to the particular disease or treatment, but two underlying principles are the same: first, as with every other type of time-based design project, each patients' journey through the process will be unique; second, it will be far more effective to engage individuals as active participants in their own stories. **Designing with time means thinking of people as living, growing, thinking organisms who can help write their own stories.**

Change by Design p. 136



Our objective, when it comes to **the application of design thinking in schools**, must be to develop an educational experience that does not eradicate children's natural inclination to experiment and create but rather encourages and amplifies it. As a society our future capacity for innovation depends on having more people literate in the holistic principles of design thinking, just as our technological prowess depends on having high levels of literacy in math and science.

Change by Design p. 223



Empathy is **the mental habit that moves us beyond thinking of people as laboratory rats or standard deviations.** If we are to “borrow” the lives of other people to inspire new ideas, we need to begin by recognizing that their seemingly inexplicable behaviors represent different strategies for coping with the confusing, complex, and contradictory world in which they live.

Change by Design p. 49



A purely technocentric view of innovation is less sustainable now than ever, and a management philosophy based only on selecting from existing strategies is likely to be overwhelmed by new developments at home or abroad. **What we need are new choices**--new products that balance the needs of individuals and of society as a whole; new ideas that tackle the global challenges of health, poverty, and education; new strategies that result in differences that matter and a sense of purpose that engages everyone affected by them.