Combating Social Injustice with Science: How Eco-Schools USA and The GLOBE Program empower youth to speak truth to power

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Setting the Stage
WELCOME

In what ways can I place equity at the center of teacher training?
The Eco-Schools USA Process
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Form an Eco-Action Team
Your green team should represent the school community – including people beyond the building walls, i.e. university, college, career and tech, business leaders, etc. The GLOBE Program links students, teachers, and the scientific research community in an effort to learn more about our environment, therefore, members of the GLOBE and Eco-Action teams can work together to better understand the Earth system locally and globally.

Conduct an Environmental Audit
Before starting campaign and making changes at your school, you must first understand your school’s current environmental state. Each of the Eco-Schools USA’s twelve pathways has an associated audit. The results of the audit will inform the development of the Eco-Action plan. Taking GLOBE measurements adds another level of understanding and rigor to the observations, communications, and analyses students are taking when collecting data.

Create an Eco-Action Plan
The Eco-Action plan is developed as the result of the conclusions drawn from the environmental audit and sets forth a series of goals and a structured timetable for achieving environmental improvements on campus. The data collected from the GLOBE protocols serve as another layer of evidence used to support the Eco-Action plan and continues to build deeper understanding around the pathway focus area(s).
Eco-Schools USA Environmental Pathways
Eco-Schools USA Environmental Pathways

HYDROSPHERE INVESTIGATION
Water plays many important roles in natural chemical reactions and is a good solvent. GLOBE and Eco-Schools students provide valuable data to help fill data and knowledge gaps and improve our understanding of Earth’s natural water system. Students, communities and scientists investigate hydrology through the collection of data using measurement protocols and by using scientific instruments that meet specific specifications.

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<tr>
<th>ECO-SCHOOLS USA ENVIRONMENTAL PATHWAY</th>
<th>GUIDING QUESTIONS TO SUPPORT PROGRAM IMPLEMENTATION</th>
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<tbody>
<tr>
<td>Identify forest systems and the role they play in the environment, within a community and as a part of the economy.</td>
<td>What is the relationship between forest system health and the health of the local watershed?</td>
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<td>Is there a relationship between the numbers of trees on the school grounds and pick-up time air quality?</td>
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<td>WOW focuses on the unique needs and concerns of water outside the school building. The health of water systems around the nation, create and protect critical habitat, support healthy wildlife populations and support thriving communities.</td>
<td>What are the water quality standards for schools in my municipality?</td>
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<td>Is there a relationship between water and soil quality?</td>
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Describe a memorable experience in nature.
Prioritizing Collectivism in Communication

• Storytelling and counter-storytelling are critical in both research and practice and are central to decolonial praxis (Marsh & Croom, 2016; Smith, 1999; Solórzano & Yosso, 2002).

• School leaders who serve Indigenous youth must empower students and families by embracing collective, mutual, and community-based communication.

• It is particularly crucial for non-Indigenous school leaders working in Indigenous spaces to “defamiliarize” (Kaomea, 2003) and unlearn dominant schooling practices that privilege Western knowledge that is not compatible in the educational spaces they serve (Blakesley, 2010; Buckmiller, 2015; Kitchen, Cherubini, Trudeau, & Hodson, 2010).
Skill Building
Storytelling and Empathetic Listening

Stories are:

- a pedagogical tool for growing minds
- ways and systems of knowing
- start to normalize conversation
- elicit emotional connection
- personal and rooted in experience and observations over time
- hone in on a specific moment and describe in detail
Skill Building

Practice Empathetic Listening

Hearing what the other person is saying
- attention is squarely focused on the other person
- listening to their answers
- asking follow-up questions
- paraphrasing and clarifying

Noticing other person’s energy, mood, tone of voice
- listening & looking for impact on the person- high or low energy?
- what isn’t being said?
- listening to your gut/intuition and naming it
- expressing empathy e.g. “It sounds like you are frustrated”
Colonizing Aspects of School Leadership

Reflect on the elements of the story you told and draw out how the aspects of colonizing school leadership impact and influence the memory of that experience.

| Settler colonialism, indigeneity, and leadership | Ahlquist and Hickling-Hudson (2004); Bray and Koo (2004); Khalifa (2012); Jacobs (2009); Wolfe (2006) |
| Current school leadership practices often direct vestiges of colonial administrative practices |  |
| Settler colonialists used schools and schooling to disrupt Indigenous epistemologies | Ahlquist and Hickling-Hudson (2004); Bray and Koo (2004); Calderon (2014); Obiakor (2004); Tikly (2004); Tuck and Gaztambide-Fernández (2013) |
| Settler colonialists used schools to closely monitor, control, and mold, the local populations |  |

Education as colonial

| Western frameworks have ignored alternative epistemologies in the study and practice of educational leadership | Hallinger and Leithwood (1998) |

Invisibilizing, normalizing, and othering

| Western epistemologies and structures became “normal” and all other ways became “othered” | Grosfoguel (2008); Wolfe (1999) |
| Indigenous epistemologies have been pushed out of learning and approaches to leadership | Fitzgerald (2003); Ortiz (2009) |

Schools implicitly privilege certain knowledge and values at the expense of students who do not hold these values

| Phillips and Bhavnagri (2002); Tompkins (2002) |  |
Colonizing Aspects of School Leadership

What are some common themes, concepts, terms that were shared amongst you and your partner?

What were some themes, concepts, terms that were different?

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Factors of identity that influence experience with colonial schooling

“...but was there ever any domination which did not appear natural to those who possessed it?”
~J.S. Mill
Nature of Colonial Schooling

- Quijada Cerecer (2013) found that native bodies are colonized through schooling in two ways:
  1. Schools neglected students’ educational needs and views, and
  2. Schools marginalized Native students through specific policies.

- Brayboy (2005) argues, “U.S. policies toward Indigenous peoples are rooted in imperialism, white supremacy, and a desire for material gain” (p. 429). This is the nature of colonial schooling. Colonizing educational policies and structures, by default, serve the needs of the colonizer and further oppress the aspirations of colonized communities.

- Shifts in mechanisms of racial control from one era to the next. Era 1: Slavery; Era 2: Jim Crow; Era 3: Ghettoization; Era 4: Criminalization; Era 5: the myth of the post-racial society, while disparities in health, housing, employment, etc.
History of Structural Racialization

Shifts in mechanisms of racial control from one era to the next

- Era 1: Colonial to Mexican-American War: Slavery
- Era 2: Civil War to Jim Crow: Jim Crow
- Era 3: New Deal to Civil Rights: Ghettoization
- Era 4: Civil Rights Era: Criminalization
- Era 5: Post Civil Rights Era: the myth of the post-racial society, while disparities in health, housing, employment, etc.

Grassroots Policy Project Race, Power and Policy. (7-10)
Indigenous, Decolonizing School Framework (IDSL) Definitions

- We use the terms Indigenous and minoritized together and with close meaning to demarcate the relationship between communities forced, through the violence of colonialism and slave labor, to draw on their shared experience of oppression, and resistance to imperialism, White supremacist, capitalist, patriarchy (hooks, 2004).

- “Indigenous” to refer to non-White, non-Western peoples whose ways of being in the world are informed by Indigenous knowledge. Indigenous knowledge, in turn, “refers to traditional [Indigenous] norms and social values, as well as to mental constructs that guide, organize, and regulate [their] people’s way of living and making sense of their world” and stands in opposition to imposed colonial norms and practices that center imperialism (Dei, Hall, & Rosenberg, 2002, p. 6).

- Catherine Hoppers describes IK as “the totality of all knowledge and practices, whether explicit or implicit, used in the management of socio-economic, spiritual and ecological facets of life”. (Jimoh, 8)
Indigenous, Decolonizing School Framework (IDSL)
A Pedagogical Tool

- Question, inform, and push against the persistence of colonial schooling, and make space for other expressions of IDSL that are not described here.

- Individuals (Indigenous and minoritized students) attempting to “lead” both subvert the oppression they have experienced while affirming educational practices they have uniquely developed in their positions within colonizing nations and their respective school systems.

- There is often a dominant narrative that we need to challenge and learn to debate
Indigenous, Decolonizing School Framework (IDSL)

5 Strands

1. Prioritizing self-knowledge and self-reflection;
2. Enacting self-determination for community empowerment;
3. Centering community voices and values;
4. Serving through altruism and spirituality; and
5. Approaching collectivism through inclusive communication practices with parents and students.
Culturally Responsive School Leadership Framework

Muhammad Khalifa, University of Minnesota
Mark Anthony Gooden, University of Texas
James Earl Davis, Temple University

Critically Self-Reflects on Leadership Behaviors

- Reflects on cultural knowledge and context (Gardner & Esmond, 2006)
- Displays a critical consciousness of practice in and out of school; displays self-reflection (Gooden & D[url], 2012; Johnson, 2005)
- Uses school data and indicators to measure CRSL (Schea, Schwab, Garcia, & Kelly, 2004)
- Uses parent/community voices to measure cultural responsiveness in schools (Mahaim, 2011; Smith, 2002)
- Challenges Whiteness and hegemonic epistemologies in school (Theobald & Hadfield, 2011)
- Using equity audits to measure student inclusiveness, policy, and practice (Khalifa et al., 2004)
- Leading with courage (Khalifa, 2011; M-Remel, Mariott, & Cooper, 1998)
- Is a transformative leader for social justice and inclusion (Aluma, 2005; Gooden, 2005; Gooden & O’Drury, 2011; Shieldz, 2010)

Develops Culturally Responsive Teachers

- Developing teacher capacity for cultural responsive pedagogy (Gardner & Walters, 2006; Utt, Beatt, & Scott, 2008)
- Collaborative walkthroughs (Mathiangobe & O’Drury, 2012)
- Creating culturally responsive PD opportunities for teachers (Gardner & Walters, 2006; UT et al., 2005)
- Using school data to see cultural gaps in achievement, discipline, enrichment, and remedial services (Khalifa et al., 2004)
- Creating a CRSL team that is charged with constantly finding new ways for teachers to be culturally responsive (Gardner & Esmond, 2006)
- Engaging/refocusing the school curriculum to become more culturally responsive (Sheets, 2012; Villeneuve & Lane, 2002)
- Modeling culturally responsive teaching (Mathiangobe & Gordon, 2012)
- Using culturally responsive assessment tools for students (Stopnick, 2001; Kao, Cumah-Whitley, & Brown, 2003)

Promotes Culturally Responsive/inclusive School Environment

- Accepting indigenized, local identities (Khalifa, 2010)
- Building relationships; reducing anxiety among students (Mathiangobe & O’Drury, 2012)
- Modeling CRSL for staff in building interactions (Khalifa, 2011; Tillman, 2005)
- Promoting a vision for an inclusive instructional and behavioral practices (Gardner & Esmond, 2006; Whits els-Hughes, 2006; Whits-Hughes, 2006; Carr, 2007)
- If need be, challenging exclusionary policies, teachers, and behaviors (Khalifa, 2011; Mathiangobe & O’Drury, 2012)
- Acknowledges, values, and uses Indigenous cultural and social capital of students (Khalifa, 2010, 2012)
- Uses student voice (Jimby Osumak, 2011; Mathiangobe & O’Drury, 2012)
- Using school data to discover and track disparities in academic and disciplinary trends (Schea et al., 2012; Sola et al., 2004; Theobald, 2007)

Engages Students, Parents, and Indigenous Contexts

- Developing meaningful, positive relationships with community (Gardner & Esmond, 2006; Johnson, 2005; Walker, 2001)
- Is a servant leader, as public intellectual and other rules (Aluma, 2005; Gooden, 2005; Whitsels-Hughes, 2006)
- Finding overlapping spaces for school and community (Cooper, 2005; Chamber, 2012; Khalifa, 2012)
- Serving as advocate and social activist for community-based causes in both the school and neighborhood community (Schea, 2012; Gooden, 2005; Johnson, 2005; Khalifa, 2012)
- Uses the community as an informative space from which to develop positive understandings of students and families (Gardner & Esmond, 2006)
- Resists deficit images of students and families (Davis, 2002; Fee, 2009)
- Nurturing/caring for others; sharing information (Gooden, 2005; Mathiangobe & Gordon, 2012)
- Connecting directly with students (Gooden, 2005; Khalifa, 2012; Laramore, 1993)
Indigenous, Decolonizing School Framework (IDSL) Self-Reflection

There are three basic questions that school leaders must ask themselves as they critically self-reflect about how they may be active or complicit in colonizing school practices.

1. First, we urge all educational leaders to ask if they are enacting a colonizing form of school leadership that leads to the oppression or marginalization of Indigenous students and students of color in their schools.

2. Second, we encourage educational leaders to reflect on their leadership identity and consider the ways in which their behaviors are informed by Eurocentric worldviews, values, and goals.

3. Third, we ask that they consider leading with expressions of IDSL with Indigenous and minoritized communities. Other questions for consideration are the following: Do leadership practices support the Indigenous community’s visions for self-determination and spirituality, or do their practices resist Indigenous ways of being? Are community elders involved as co-leaders of schools? (Khalifa et al. 33)

And finally, we encourage all leaders, emergent, novice, or experienced, to consider their leadership identity development to be as ongoing as the structures of schooling, and that their effects on Indigenous communities are ever evolving.
References

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