Inclusive Excellence Concepts

Inclusive excellence is a complex process that include several important concepts. The following definitions have been curated by the College of Education to guide its work:

- *Anti-racism* - "the work of actively opposing racism by advocating for changes in political, economic, and social life" (Racial Equity Tools Glossary, 2020).

- *Cultural* – how we do things here in a US social context; social norms, roles, language that advantage privileged groups

- *Cultural competence* - defined as the ability to understand, appreciate and interact with people from cultures or belief systems different from one's own (DeAngelis, 2015).

- *Culturally responsive/sustaining pedagogy* - Approaches to equitable teaching that views the cultural ways of being, doing, and knowing that students bring to the classroom as an asset and in practice, "… refers to the teaching, pedagogy, curriculum, theories, attitudes, practices, and instructional materials that center students' culture, identities, and contexts throughout educational systems" (Bryan-Gooden et al., p. 4).

- *Diversity* — diversity, or social difference, exists without much effort (i.e., if everyone in the space were racially White there'd be diversity (class; sexuality; religion; etc.))

- *Equality* — everyone has access to the same thing; although equality and equal opportunity is often misunderstood because it assumes that people are starting from the same set of circumstances (i.e., we could provide "equal access/opportunity" but it's often without concern for the circumstances that preceded the opportunity)

- *Equity* (justice) — everyone has what they actually need to thrive (even if that's different from the person sitting next to them)

- *Equity literacy* – cultivating in teachers the knowledge and skills necessary to become a threat to the existence of inequity in their spheres of influence (Gorski, 2013, 2016; Gorski & Swalwell, 2015).

- *Educational equity* refers to implementation of policy, practices, procedures, and legislation that translates into resource allocation, education rigor, and opportunities for minoritized youth and communities. It includes the restructuring and dismantling of systems and institutions that produce inequities (National Equity Project, n.d.)

- *Ideological* – hegemonic ideas, beliefs, and attitudes advantageous to privileged groups which shape our practices

- *Inclusion* — purposeful inclusion of social difference in particular space (i.e., who is included where and why)

- *Intersectionality* - Coined originally by Crenshaw (1990), intersectionality is a framework or robust theoretical and analytical tool for discussing how multiple systems of oppression operate to maintain one another and create distinct impact on individual's lives. Crenshaw offered three forms of intersectionality: (a) cultural, (b) political, and (c)structural.
  - o <u>Cultural</u> refers to how narratives intersect to inform how individuals with multiple minoritized identities are perceived; she notes the ways that Black women have been seen historically as invisible labor and caretakers, and how that manifests in current exploitation of their work.
  - o <u>Political</u> refers to how social movements that are single axis fail to take into account the multiple oppressions operating on individual's lives. For instance, reproductive rights movements may fail to address issues that disproportionately impact immigrant women such as family separation or pharmaceutical sedation of children in detention centers.
  - o <u>Structural</u> refers to how policies and laws are not prepared to account for multiple axis experiences, ie., when sexual assault response protocols were devised on campus, they failed to account for how undocumented survivors would interact with law enforcement or how trans* survivors would access affirming health care.

- *Multiple Identities* - Jones & McEwen's Model of Multiple Identities (2000) describes relationships between socially-constructed identities (race, sex, nationality, class, etc.) in college students. The model depicts how a core set of personality characteristics, values, and life experiences operates in relationship to socially constructed identity categories and a larger social context. Multiple identities accounts for the multiplicity and simultaneity of dimensions of identity and contends that no identity is understood in isolation. For instance, race shapes gendered experiences, and ability is impacted by socioeconomic status.

- *Oppression* - Advantage and disadvantage conferred based on social group membership; Young (1990) notes that oppression manifests through violence, marginalization, cultural imperialism, powerlessness, and exploitation.
  - o <u>Exploitation</u> is the systematic transfer of resources (such as land, wealth, or labor value) from one group to another.
  - o <u>Marginalization</u> is the prevention or limitation of full participation in society through exclusion from, for example, the job market, health care system, public benefits programs, or community activities.
  - o <u>Powerlessness</u> is a deprivation of the ability to make decisions about one's living or working conditions.
  - o <u>Cultural imperialism</u> is the valuing and enforcement of the dominant group's culture, norms, and characteristics.
  - o <u>Violence</u> includes physical, sexual, and emotional violence, and the threat of violence, as well as policies and structures that condone violence.

- *Social Justice* — "Includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure" (Bell, 2007, p. 1)

- *Structural* – policies, in/formal rules, customs and traditions enacted by institutions that advantage privileged groups.

References

American Psychological Association (N.D.)

Bell, L. A. 2007. "Theoretical foundations for social justice education". In *Teaching for diversity and social justice*, Edited by: Adams, M., Bell, L. A. and Griffin, P. 3–15. Routledge.

Bryan-Gooden, J. Hester, M. & Peoples, L.Q. (2019). Culturally Responsive Curriculum Scorecard. New York: Metropolitan Center for Research on Equity and the Transformation of Schools, New York University.

Crenshaw, K. (1990). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stan. L. Rev.*, *43*, 1241.

DeAngelis, T. (2015). In search of cultural competence. *Monitor on Psychology, 46*(3), March, 64-69.

Gorski, P. (2013). *Reaching and teaching students in poverty: Strategies for erasing the opportunity gap*. Teachers College Press.

Gorski, P. C. (2016). Equity literacy: More than celebrating diversity. *Diversity in Education*, *11*(1), 12-15.

Gorski, P. C., & Swalwell, K. (2015). Equity literacy for all. *Educational leadership*, *72*(6), 34-40.

Jones, S. R., & McEwen, M. K. (2000). A conceptual model of multiple dimensions of identity. *Journal of college student development*, *41*(4), 405-414.

National Equity Project. (N.D.). Educational equity definition. Retrieved from: https://www.nationalequityproject.org/education-equity-definition

Racial Equity Tools (N.D.) Racial equity tools glossary. Retrieved from: https://www.racialequitytools.org/glossary