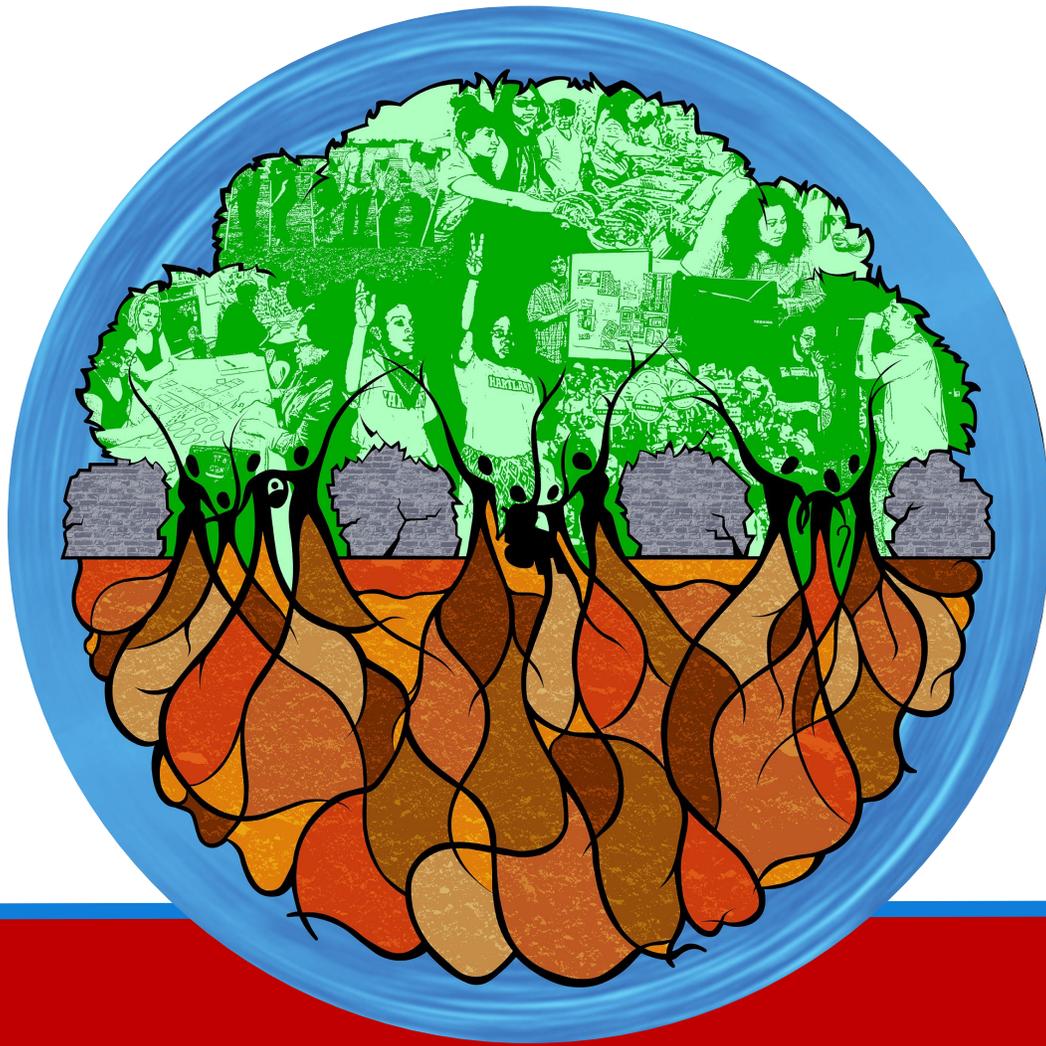


SESEC
SOUTHEAST SEATTLE
EDUCATION COALITION



EQUITY AND EQUALITY IN EDUCATION
SESEC Project Summary Report

Respectfully submitted by emily warren & Jondou Chen

Family Leadership Design Collaborative
familydesigncollab.org

ACKNOWLEDGEMENTS

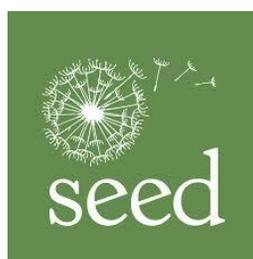
This work would not have been possible without the financial support of Umpqua Bank, Seattle Foundation: Vibrant Democracy - Engagement Pipeline, City of Seattle Office of Civil Rights, Sparkplug Foundation, Bank of America, Seattle Peoples Fund, and the University of Washington College of Education: Family Leadership Design Collaborative.

We are deeply grateful for the Equity and Equality in Education Planning Committee, Train the Trainer Group, the ad hoc planning committees, our event emcees, storytellers, and graphic reporters: Thank you to Lily Abbott, Dean Allsopp, Gabe de los Angeles and Uriel, Kat Barr, Nimco Bulale, BJ Cholas, Derek Dias, Sieng Douangdala, Niesha Fort, Yordanos Gebreamlak, Maria Guzman, Yasmin Habib, Chanel Hall, Sean Heans, Flor Hernandez, Eddie Howard, Diana Huynh, Simmy Kumar, Jill Leahy, Kirk Mead, Nelrica Mosqueda, Michael Nguyen, Denise Perez Lally, Shawn Peterson, Keshia Porcincula, CiKeithia Pugh, Annabel Quintero, Austin Raymond, Xochilt Sanchez, Rose Spidell, Tania Tauer, Darlish Thach, Mahogany Villars, Josie Watanabe, and Nourah Yonous. We are so grateful for all of you taking the time to share with us extensive personal and professional insights that helped guide, shape, and actualize the EEE project.

We are especially indebted to Jondou Chase-Chen for the endless guidance, masterful facilitation, and thoughtful insights that have shaped our work far beyond just this project.

Thank you to the University of Washington -- Family Leadership Design Collaborative (FLDC) team: Ann Ishimaru, Megan Bang, Charlene Nolan, Aditi Rajendran, and Henedina Tavares for all the work you all did to build relationships across sites and help us dive deeper into our work.

Thank you to our organizational partners: UW College of Education, Rainier Avenue Church, Asian Counseling and Referral Services, and Seattle Public Schools. Most importantly, thank you to our coalition partners who have supported us throughout the years and continue to show up and do this work with us. The coalition and projects like these would not exist without each and every single one of you.



SESEC: Documenting FLDC Phase 2 Processes

Respectfully Submitted by: emily warren & Jondou Chen

ABSTRACT

Over a two year period from Fall 2017 to Summer 2019, the [Southeast Seattle Education Coalition](#) (SESEC) convened the Equity and Equality in Education (EEE) Project Planning & Leadership Team. As part of a broader [Family Leadership Design Collaborative](#) (FLDC) and with facilitative support from the [National Seeking Educational Equity and Diversity](#) (SEED) Project, the EEE took up the FLDC research questions:

- How can communities, families and educational systems co-design transformative possibilities toward community-defined well-being and educational justice?
- How can we build and enact generative solidarities within and across communities?

SESEC sought to take these questions up in the context of Southeast Seattle, which is the only People of Color (PoC) majority area in the city, and more specifically within SESEC's cross-racial network of organizations. This partnership generated meaningful community learning, development, agency, and advocacy. This document serves to report out the process of SESEC's work with FLDC in the development of the EEE project, as well as our major learnings. This report also aims to be a support document for other community organizations who wish to engage in similar work in their communities.

COLLABORATIVE FRAMEWORK

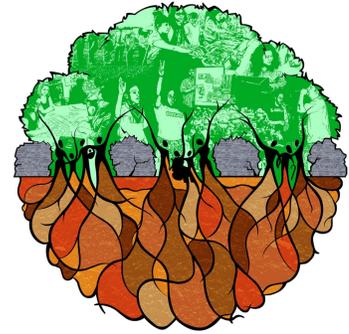
The Southeast Seattle Education Coalition (SESEC) mission is “to rally communities of color and allies to improve Southeast Seattle schools so all students succeed and all families are empowered.” The coalition grew out of a

deep concern that public schools on the Southend of Seattle were being left behind and the needs of students, primarily students of color, were not being met. SESEC offers several projects and programs to work with community members to understand the issues faced by families on the Southend, develop data sets (both quantitative and qualitative) that are specific to the region and speak to community needs, grow leaders, develop and mobilize community political power, and respond to pressing community issues. SESEC also works to convene people around issues of educational equity through advocacy and policy.



Southeast Seattle Education Coalition

The Family Leadership Design Collaborative (FLDC) describes itself as “a national network of 40 scholars, practitioners, and family and community leaders who seek to center racial equity in family engagement by catalyzing an expansive national research agenda and developing ‘next’ (beyond current ‘best’) practices, measures and tools.” The graphic they use to reflect their work with communities represents the way FLDC hopes “to radically re-imagine family engagement in schools and other institutions” and support “family and community wellbeing and [educational justice.](#)”



The National Seeking Educational Equity and Diversity (SEED) project “is a peer-led professional development program that creates conversational communities to drive personal, organizational, and societal change toward greater equity and [diversity.](#)” Many of the prompts, facilitative questioning, coaching, and facilitator development used through this process derived from SEED’s 33-year history in supporting peer facilitators. Mindy Huang, from SESEC, was trained through SEED and Dr. Jondou Chase Chen is one of the three co-directors.

Initially, the collaboration between SESEC, FLDC, and SEED was intended to incorporate three main aspects: SESEC’s EEE project, SESEC’s Train the Trainer module, and FLDC’s co-design project. Early in the process, by January of 2018, the Train the Trainer module was integrated into EEE work and EEE became the focus of the co-design work between SESEC and FLDC.

The Equity and Equality in Education (EEE) project is “designed to engage the SE Seattle community in a series of activities that will culminate in their participation in the development of policy and programming recommendations to close the achievement and opportunity gaps faced by SE Seattle students (General Grant Proposal).” SESEC began work with the FLDC co-design project in the fall of 2017, and the EEE project had already begun their work for this project, specifically the Racial Equity Speaker Series.

FLDC’s CO-DESIGN PROCESS

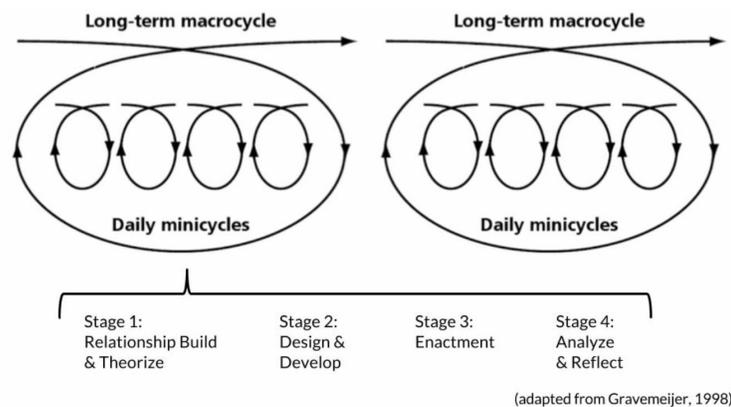
FLDC’s commitment to their partnering organizations are as follows:

1. Families & communities as co-designers of their own solutions
2. Engaging multiple identities and perspectives in interactions and relationships
3. Reflexive and iterative learning processes
4. Leaning in to current and ongoing tensions points

Co-design is the major component of the work FLDC does with their partnering organizations. “Co-design is a process of partnering and decision-making that engages diverse peoples to collectively identify problems of practice and [innovate solutions.](#)” Jondou goes on to explain co-design to EEE partners in the following way:

1. Making relations and being critically reflexive
2. Imagining equitable futures and designing in the here and now
3. Addressing critical historicity, invisibility, survivance, and resistance
4. Taking up powered relations, heterogeneity, and enactable possibilities
5. Iterating expansively and sustainably toward transformative agency ([SESEC EEE Planning Meeting 11.29.2017](#), Turn 29)

Cycles, or circles, come up in co-design work in a prominent way. The image below illustrates both the short- and long-term cycles used in the co-design process; using circles to move forward.



There are generally four stages of a co-design process: 1) relationship building and theorizing; 2) designing/developing tools to support new relationships and theories of change; 3) enactment of our theories and practices; and 4) analyzing and reflecting on our process for continued learning and innovation.

Jondou also referenced the ideas of circles in an early meeting with SESEC, saying, “one thing that happens in co-design is that we make a lot of circles, and we come back to questions we’ve asked before. Not because we didn’t learn the first time, or not because we’re trying to be busy, but actually because we believe by reflecting... by circling around, get deeper and deeper.” ([SESEC EEE Planning Meeting 11.29.2017](#), Turn 29)

Another aspect that remained central to the work between FLDC, SESEC, and SEED was the reciprocal learning relationship. Jondou says, “It’d be interesting... learning... a different take on it to hear what you are learning from us first. And then for us to say, ‘Well, we’re learning

from what you're learning.' And integrating and synthesizing those two lines of thought.”
([WU+SESEC Co-Design Meeting 04.18.2018](#), pg 20)

PHASES

There were two parallel sets of phases happening as FLDC and SESEC collaborated, FDLC's process and SESEC's process. They are described here:

FLDC

FLDC's co-design project has had two phases: Phase 1: Co-Designing Community Wellbeing & Educational Justice and Phase 2: Implementing our Imaginations for Transformative Impacts. SESEC had worked with FLDC researchers prior to Phase 1 by applying their design process and Family Engagement Survey to collect data from Southeast Seattle families. They also partnered in FLDC's Phase I work.

Phase 1 was a year-long process in which FLDC and SESEC worked with the Chinese Information Service Center (CISC) to collect data and engage the community in Family Design Circles. From the Family Engagement Survey, which surveyed over 600 families, CISC collected over 200 data points, more than any data set they had had access to prior to that point. During Family Design sessions, families were asked about their educational dreams for their children, SESEC and FLDC helped families to understand the data that CISC collected, and finally, SESEC and FLDC helped families understand how to navigate and advocate for their children in schools, with the school district, and other education systems (i.e. city and state). CISC's community were also unsure about what to ask for, although they knew they wanted their children to be served better. During this process, families had reported not wanting to share their experiences with governmental or school officials for fear of retribution and the unknown of how to navigate education systems. In a later session, 8-10 governmental or school district officials were invited to a meeting and the group was broken up into smaller groups with about 10 community members and 1-2 governmental official(s). With strong interpretation services and prior support in the family design meetings, family members were empowered to share their experiences in schools.

Phase 2 was a nearly 2 year process titled "Implementing our Imaginations" for Transformative Impacts. SESEC entered FLDC's Phase 2 in their FDLC's second cohort. Cohort 2 consisted of Southeast Seattle Education Coalition (Seattle, WA), Global Indigeneity (Chicago, IL) and Southfield Public Schools (Southfield, MI). In Phase 2, FLDC supported monthly one-on-one co-design meetings, monthly "all-call" co-design meetings with other cohort members, and site visits in order to support implementation of their particular projects.

SESEC

SESEC's EEE project consists of three phases: Phase I: Racial Equity Speaker Series, Phase II: Community Conversations, and Phase III: Finding Solutions. Under Phase 2 of FLDC's work, SESEC has completed Phases I and II of the EEE project. Phase III of EEE is still underway.

For the purposes of this report, the phases referred to here will be in reference to EEE's process since they are all contained within FLDC's Phase 2.

EEE PHASE I: Racial Equity Speaker Series

The Equity and Equality in Education (EEE) Project Planning & Leadership Team began work on this project before joining FLDC's cohort. Initially, this stage involved developing "a slate of topics and engage speakers who will present on racial equity in education...to meet and hear from prominently recognized speakers to learn about and discuss a variety of topics (General Grant Proposal)." To this end, SESEC secured [john a. powell](#) as [their first speaker](#) in September of 2017.

When SESEC's co-design process began with FLDC and SEED in November of 2017, the EEE planning team explored what "expertise" really meant in the context of community development and shifted their focus. This will be explored in more detail in the [Shifts in Understanding](#) section of this report. The co-design process "transformed the EEE project, particularly Phase I of the project, from its original design of bringing prominent local and national speakers to Seattle to 'lecture' on topics relevant to educational equity. Instead, a decision was reached where the sessions would be designed around individuals from our local community to speak on key topics." The speaker series was restructured "to fit the needs of the community (Final report to the Sparkplug Foundation 07.25.2019)." The events, then, in the series were:

September 28, 2017	<i>Advancing Equity with Solidarity in Mind ft. professor john a. powell</i>
February 8, 2018	<i>Our Speakers, Our Voices, Our Strength</i>
June 16, 2018	<i>SESEC Summit: Making Our Own Histories</i>
September 25, 2018	<i>Community Conversation w/ Superintendent Juneau</i>
October 20, 2018	<i>Growing Democracies for Racial Justice</i>

Our Speakers, Our Voices, Our Strength

Our Speakers, Our Voices, Our Strength, the second in the EEE's series had a significantly different feel than the first, intentionally so. The first in the speaker series in September of 2017 hosted john a. powell, internationally recognized expert in the areas of civil rights, civil liberties, structural racialization, racial identity, fair housing, poverty, and democracy; *Our Speakers, Our Voices, Our Strength* event focused on centering the expertise and knowledge of community members in Southeast Seattle. In a December SESEC + UW meeting, Erin Okuno, SESEC's

Executive Director, said, “I think how we got to the moment of SESEC taking [*on Our Speakers, Our Voices, Our Strength*] is driven by a lot of anxiety, to be honest... What does series of events look like, and get to do it well. We have to go ahead and start planning something and hope that the committee will trust us to start driving some of it. Part of it, too, is logistically to get an event done in January, we don't have enough time to book a national speaker, and based off of the first couple meetings we've had, the storytelling was so interesting and so great, it's like, ‘Why shouldn't we just use who we have?’ Because their stories are probably more interesting than bringing in a national speaker at this point. So that's kind of where we landed on it. I think we have to work with the group to figure out who the slate of speakers will be, and format it to meet some of the goals of the group ([SESEC + UW Co-Design Meeting 12.13.2018](#), Turn 145).” The decision to move away from a national speaker was also informed by the many conversations EEE had about the [meaning of expertise](#) and the [Four Segments of Self-Knowledge](#). Jondou explained it this way: “There are things that we know that we know, there are things that we know that we don't know, and then what we don't know that we don't know, and what we don't know that we know. I used that framework to think about how do we think about expertise and who has expertise, and asking the question from the speakers, who ... This is earlier in the transcript, where I said, ‘Are we bringing in speakers because they know what we know, and we just think that they could say it better than us, or because we have questions, and we assume that they have knowledge?’ Right? And what's our hope for not just ourselves, but for the potential audience as well? That's what Cikeithia [Pugh]'s is responding to here, is that question of, “What is it that we want the folks who come to this 'speaker event' to leave with?” ([SESEC + UW Co-Design Meeting 12.13.2018](#), Turn 197). FLDC Co-PI Megan Bang also talked in this meeting about the power of Red Talks: “There was a whole committee, they're called Red Talks. They were coming out of a riff on Ted Talks. What we decided is that we were really talking about how this dynamic that I'm talking about is all over Indian country in particular, that somebody else is gonna solve our problems for us or knows more than we do, so what if we actually elevated within our own community [inaudible 00:47:20] Red Talks? Where it was a panel of four or five people in community that has lived experience around a big idea. And those four people would share stories, or share whatever they wanted, and then we had a collective conversation afterwards. We've had them every season for three or four years now, and now there's actually a national network of doing Red Talks. The whole point of it is to say, ‘How do we actually disrupt not seeing the strength and access in our own communities?’ and pulling on our own local expertise to leverage towards change making. It's called Red Talks. ([SESEC + UW Co-Design Meeting 12.13.2018](#), Turn 150).”

In a later meeting, Jondou says, “Why do we want a speaker series? What's the point of a speaker series in terms of this? Why do you think you go to speakers, slash, why do you think people go to speaker series? Is it knowledge confirmation? Is it because they know what they don't know, and this is a topic I know I don't know about, I want to know, right? Are they hoping for something new? Like, for you all, what ... And what should the goal ... What do you think it's

been, and what do you think we should try for ([SESEC EEE Design Meeting 12.15.2017](#), Turn 72)?”

Thus, out of multiple conversations in EEE and with FDLC, the following outline for *Our Speakers, Our Voices, Our Strength* was generated:

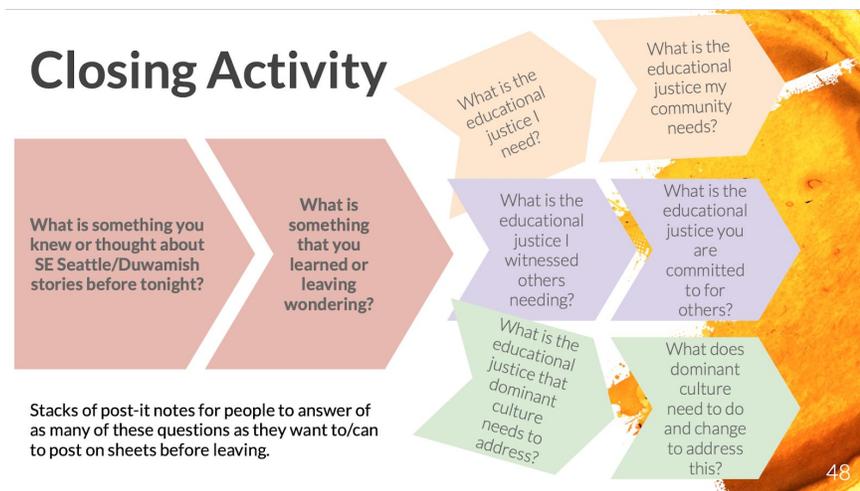
Goals:

- Remembering the inclusion/exclusion criteria.
- Re-defining expertise: what we do we know, what do we want to know, and what we don't know for ourselves and our audience.
- Wanting to see ourselves reflected in the speakers, while also learning something new about ourselves.
- Want to go on a journey with the speaker and ourselves.

Speakers: 5 community based speakers w/ 5-12 minutes each sharing stories of educational justice/injustice in SE Seattle/Duwamish lands. Derek Dias and Chanel Hall emcees. Speakers: Nimco Bulale (wasn't able to make it), Lily Abbott, Sieng Douangdala, CiKeithia Pugh.

Table discussions: 6 table conversations: What's your story? How are your stories a form of strength for you? How do your stories shape what you need for justice? How does hearing other people's stories move you toward solidarity for their justice? Which questions? Butcher paper was put on the tables to record notes, doodle, catch thoughts, or to do whatever folks wanted to do with it. The butcher paper was then collected to use for future planning.

Closing Activity: As a closing activity, the following questions were at each table and given a stack of post-it notes to answer as many questions as they want to/ can to post on large sheets of butcher paper before leaving.



The event ultimately offered two MC's and six speakers for 150 participants; the MC's framed the space and helped with transitions, three speakers shared their stories, participants broke into table discussion, three more speakers shared their stories, and there was a final round of table discussions. The event was a success along a number of measures: attendance, strong facilitation, meaningful dialogue, and community connections. In the debrief of the event, the two main commitments that came were for the EEE committee "to figure out the inclusive, the kid inclusive space, and designing events that are where children can both be in the space with everyone else and they have a separate space if they need to be that. The second thing is working with people who are going to be table facilitators to develop a toolkit of facilitation ([SESEC EEE Design Meeting 03.14.2010](#), Pg 10)."

SESEC Summit: Making Our Own Histories

As EEE transitioned to the third even of the Speaker Series, some of the larger questions that were considered as a part of the planning process were:

Codesign Challenge: How can we build community and organizational capacity for racial equity in Southeast Seattle?

- How can we expand what SESEC creates in its monthly meetings, programs, and individual partnerships?
- How can we grow racial equity that is grounded in wholeness and wellness and learning to be just?
- How can we work across communities of color to build wholeness and solidarity?
- How can we work with white people seeking to be allies and organizations driven by dominant-culture goals?
- How can we be inclusive of not only different cultural groups but also people of different ages, languages, abilities, and experience level in doing racial equity work?

The idea for the *SESEC Summit: Making Our Own Histories* came from an EEE member, Shawn Peterson from Na-ah Ilahee Fund, who described an activity done "working around trauma in the native community." He continues, "we did this exercise, basically the native history timeline in Seattle, and we just put up periods of time on big poster paper on the wall, and then we filled in generally what people knew, what was happening from the 50s, 60s, until the present and what was happening in the native community in Seattle, so folks just put up what we knew and then we started- really it was a way to fill in our own history...So I thought it was a really powerful way to have a chance to be your own person, to write your own history instead of feeling like someone else is writing for you and about you, taking up table space. Not allowing those people who were actually impacted by it, say, this is what I saw, this is what was going on and all those things ([SESEC EEE Design Meeting 04.11.2017](#), Pg 15)." Yasmin Habib also contributed to the idea by suggesting that the group envision the future, paint a future. And finally, Jondou suggested that a river metaphor be used as part of the frame.

The following was proposed to the EEE group for the June 16th SESEC Summit:

BALANCES WE'RE TRYING TO STRIKE

- All of our histories
- Textbook dates and our own dates
- Past past - past - present & future facing timeline
- Before you were born
- In your life
- For your futures
- In school and out of school
- Learning strengths as well as systemic challenges
- Accessible questions for kids
- Accessible questions for newcomers

[Tiered questions](#) were written to allow for multiple access points for participants. In the meetings leading up to this event, Erin, Jondou, and Mindy had EEE members work through several of these questions in pair-shares and triads to give them time to craft their own answers and prepare to facilitate at the June 16th event.

Big Activity: River of Life:

	PAST	PRESENT	FUTURE
INCLUSIVE	What was your favorite _____ in your educational journey? (e.g. teacher, book, TV show, outfit)	What is something you know about Southeast Seattle schools or communities?	What is something you want to learn or see in the future? in the future for Southeast Seattle schools or communities?
CRITICAL	When is a time you noticed that education isn't always fair or just?	What are the most pressing educational justice issues facing Southeast Seattle?	What will be the consequences if we do not address racism and educational injustice in Southeast Seattle?
TRANSFORMATIONAL	When have you witnessed justice in education? When have you witnessed educational justice for your community?	What does wholeness, wellness, and solidarity look like right now for students and communities in Southeast Seattle?	How will we know when we have educational justice? What will it look, feel, taste, smell, or sound like?

The event, itself, began with a Land Acknowledgment given by Shawn Peterson and access needs being collected anonymously through index cards. To more fully access the river metaphor, the first activity was a River of Humanity, where participants lined up based on how long they and/or your family has been a part of Southeast Seattle; the prompt was “How long have you or your family been a part of Southeast Seattle? Form a river from source (longest) to delta (most recent)...” and then “Please talk to a person (or 2) next to you for a moment about what it means to you be a part of SE Seattle (you’re here today!) given how long you’ve been here.” This was a way to introduce everyone to each other as well as to the space. Participants then counted off to divide into 10 table groups, ensuring that each table had a diversity of lived experience to contribute to the conversation of learning about, co-creating, and imagining the past, present, and future of educational equity in Southeast Seattle. In table groups, after reviewing [Color Brave Space](#) norms, check-ins and another opportunity to name access needs were offered. The first table prompt was “How does talking about race make you feel? If you can, use a water metaphor.” After having those conversations, table captains moved on to the Big Activity, The River of Life, to help participants reflect on their own and the collective histories of Southeast Seattle to understand what educational justice might look like in our communities. As a part of these prompts, participants were encouraged to write short answers on Post-It notes to create a visual river of the answers.

An interesting shift in this event was that Jondou, Erin, and Mindy didn't facilitate table groups and were able to float through the space. Jondou reported, "we did an intervention at a table that was a facilitator of color and everybody else was white. And then there was definitely a dynamic between a male facilitator of color and a white participant, kind of going at each other. And Erin was able to intervene in that situation. It's like Erin, you know, like Erin, Mindy, and I was able to float in the room and get a sense of the timing ([SESEC EEE Design Meeting 06.22.2018](#), pg 3)." As a part of the debrief, the group also considered the balance of table discussions and big group discussions. The group also considered how to mitigate the way in which white participants detract from the conversation and how to continue to center the voices of people of color. Gender dynamics were also explored as a part of this conversation. Because there were two more events in the speaker series, these reflections allowed EEE to make changes in future programming.

One of the "meta-questions [for this even] is, so bringing all the voices together, what do all these different pieces help us to understand about the state of education in Southeast Seattle ([SESEC EEE Design Meeting 06.15.2018](#), pg 18)." This event did just that, and allowed not only SESEC get a sense of the issues facing the Southend community, but it also allowed community members to come together and strengthen the community as they considered the prompts and learned and built knowledge together.

Community Conversation w/ Superintendent Juneau

In the summer of 2018, Denise Juneau began her tenure as Superintendent of Seattle Public Schools. In September of that year, SESEC hosted a community conversation to introduce Superintendent Juneau to Southend community partners and families and begin to build the important relationship between the Superintendent's office and South Seattle communities. After welcoming the audience, the host opened with the following thoughts: "SESEC and ACRS share the values of supporting our communities of color and working towards educational justice. We also share a deep value around community voice and creating space for people of color to share thoughts and build relationships. Superintendent Juneau, we are looking forward to building a relationship with you, hopefully one anchored in respecting: Place, People, Practices, and Power. We need to respect and understand the meaning of place – especially our SE Seattle community, people of color, culturally embedded practices, and attending to power dynamics. We are here to build relationships, share in new conversations, and push our thinking about the importance of stories and lived experiences of people of color. At the core of racial equity work is relationships. We need each other and we need to understand each other's stories. Get to know new people, listen to each other, and continue the conversations outside of the room ([Superintendent Juneau Listening Session Script](#), pg 6-7)."

Two community members, parent Niesha Fort and high school student Darlish Thach, were then invited to share their stories of thinking and working for: [公 \(gong\)](#), [平 \(ping\)](#), [義 \(yi\)](#) justice in response to the following questions:

- What are the justices we need to achieve educational justice?
- What are the justices we need with each other – person to person justice and within the system?

Kirk Mead then interviewed Superintendent Juneau with questions from the audience and one guiding question from SESEC: Seattle Public School's is about to embark on a 3-year strategic plan. Will this be different than past efforts? How will we know and feel it is different?

After the storytellers and interview, participants broke up into table conversations where facilitators guided participants through a conversation about race, education, and our community. Main themes that the conversations were focused on were: community building, accountability to communities of color, inclusion and access for people of color, and storytelling from the community. Butcher paper was placed at each table for participants to jot notes and questions and those notes were gathered and shared with Seattle Public Schools.

After table groups, audience members were invited to share thoughts with the large group, including Superintendent Juneau, as a part of the closing activity. One of the hosts commented, "no person or organization will achieve racial equity alone, it takes all of us and we need to build relationships and work together to see changes in our educational system ([Superintendent Juneau Listening Session Script](#), pg 7)." This event, from the inception and planning to the structure of the meeting to the meaningful conversations and connections that happened at the meeting, speaks to the attention that SESEC pays to community building, voice, and empowerment.

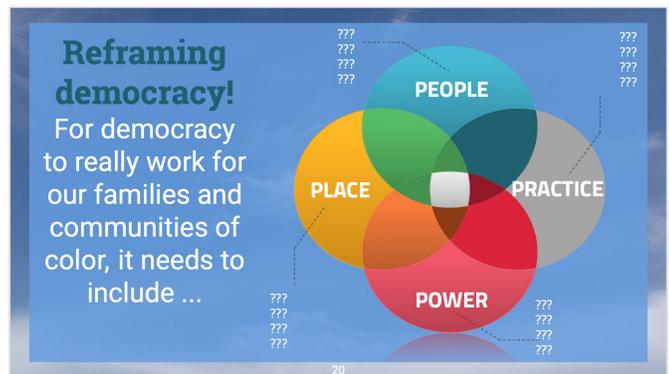
Growing Democracies for Racial Justice

The final speaker event in the speaker series was titled *Growing Democracies for Racial Justice* and was held a month later on October 20th, 2018. The framing question for the event was: *What does it look like for us to grow justice?* As in past co-design processes, there were several planning sessions to prepare:

9/5 Pre-Design
9/12 Pre-Design
9/19 Design Session 1
10/3 Design Session 2
10/17 Design Session 3
10/20 Going Public
10/31 Design Debrief

The event began, as became customary, with land acknowledgement, [check-in](#), [Color Brave space](#), and [access needs](#). Participants were then invited into conversation in table groups about what their ‘democracy story’ was: How did you learn about democracy? What was it supposed to do? How did it work? How did it work out?

After story-sharing, participants were invited to think about a larger frame of how democracy might be considered through People, Practice, Power, and Place. As the analysis moved from personal to systemic, the following questions were raised: How does or how has democracy served PoC? What works for families and communities of color about democracy? What doesn’t work for families and communities of color about democracy? These questions were then discussed in table groups.¹ In much like the [Making Our Histories](#) event, the conversation moved from past to present and future. As this program moved to envisioning the future, the following questions were posed: What is something you need to be whole, well, and in just relationship with PoC families and communities? What do we already have in our families and communities of color, that our democracies should include? How can our schools uplift democracies that serve people of color? If democracy really worked for people of color it would look like ...



¹ Other prompting questions that table captains were prepared with were:

- Who are the people from the story that are included and not included?
- Who holds power in the story?
- What were the races of the people in the story?
- How do families and communities get information?
- Whom do we believe? Who do those with power believe?
- Who owns the stories and data that lead to democracy?
- What does democracy teach you about place?
- Physical places for communities of color, safe spaces for people of color... what does democracy look like that honors these spaces?
- What are the shifts of demographics in schools vs neighborhood histories?
- How does the physical space shape democracy?
- How do we think about stories of indigeneity vs. colonialism?
- How are schools places of uplifting democracy or not?
- How are democratic principles used for growth or as damaging?
- Who has the right and autonomy to participate?
- How do we give space/how do youth take up space for their voices in the educational system?

After table discussions and a large group report-out, SESEC offered their thoughts on this question with by adding verbiage in each of the four categories.



To wrap up, participants were asked to reflect back to move forward: What is something that you are leaving with today?

As in past events, rich conversations emerged, helping to empower the community and build deep and meaningful relationships. This event, and for the speaker series more generally, demonstrated the deep commitment that SESEC had to the co-design process, meeting the needs of the Southeast Seattle community, and empowering community members to see themselves as experts.

EEE PHASE II: Community Conversations

As a part of the SESEC / FDLC process, EEE members were encouraged to take their facilitation skills and/or some of the topics raised through the process back to their organizations. While many EEE members did so informally throughout and beyond when speaker series, two organizations, Community & Parents for Public Schools (CPPS) and Asian Counseling and Referral Service (ACRS) did so more formally with community conversations and reported back to SESEC. CPPS hosted an event for students and parents at Dunlap Elementary titled: *Equity in Education (What does this look like for you and your student?)*, defining:

- Equity-the quality of being fair and impartial
- Education-the process of receiving or giving systematic instruction, especially at a school
- Equity in Education-a measure of achievement, fairness, and opportunity in education

About 20 community members participated, ranging in age from 25-74 and representing the following racial backgrounds: Mexican, Somali, Tonfan Somoan, African American, Oromo, Vietnamese, El Salvador, Native American, White, Columbian, and Chinese. Themes explored

were the high value of education, not always feeling welcome at school, the gap between home values and school values, how English can sometimes be a barrier to understanding situations, and the struggle in navigating school rules and systems.

ACRS hosted a similar event for students, 24 attended, ages 12-18 years old. Students were asked broadly about their educational experience and their responses have been organized here by theme.

- Disconnect between what they learn in school and the skills they perceive to be necessary to succeed in "real life."
- Diversity — Demographics of teachers and administrators do not represent diversity of students and students have witnessed teachers make problematic racial comments that has resulted in students feeling excluded or unsafe at times.
- Curriculum and Testing — When asked what the most difficult aspect of school was, students in the boys' group reported testing and group projects.
- Family Engagement — In both groups, students reported there being high expectations from family members to get good grades and go to college; students identified culture and immigration as significant influences in parents' expectations.
- Discipline — Students overwhelmingly agreed that the rules or methods of discipline do not motivate them to be better students or contribute to a more productive learning environment. Rather, students felt that the rules were there to exert control over students.
- Communication — Students overall agreed that while there is variation among teachers, there were teachers they felt were supportive at school. However, the main barrier to seeking help was the number of students in one class and teachers not having enough time to pay individual attention.

The final summary that ACRS submitted to SESEC reported, “while the two groups of students emphasized varying aspects of the educational experiences, the overarching feedback was that students seek more comprehensive support from schools. While schools' main purpose may be to support students' academic journeys, students perceive their schooling as much more than getting good grades; their curiosity and willingness to learn about themselves and broader reality is not mutually exclusive to academics. These interests are intertwined and mirror the complexity and depth of each students that is often overlooked in public education. The integration of these areas in schools are particularly more important to students from marginalized groups who are less likely to be exposed to positive growth opportunities outside of school ([Summary Report for 08/14/2018 SESEC Focus Groups](#), pg 4).”

MAJOR LEARNINGS / ARTIFACTS

FLDC

In FLDC's reporting, some of the major learnings that emerged from the cross-site work were grouped into the following buckets: *Types of Solidarity* (Learning, Resonating, Action, Opening / Closing, Aspirational, Changing Mindsets/Perceptions, Evolving our practice/Resurgence, Hope, Agency) and *Theories of Change* (Expanding Conceptions of the Issue, Racial Socialization, Healing, Humanizing, Changing Mindsets/Perceptions, Creating/Maintaining Space & Time for Reimagining, Evolving our practice/Resurgence, Reclaiming/Revitalizing). In All-Call Meetings, where sites across the nation, the emergent themes were: Power & Justice in Storytelling, Holding Complexities & Moving Forward, Reciprocal Relationships, Internal Tension, Multilevel Relationships & Systemic Layers. As will be revealed through SESEC's learnings, many of these themes overlap with what emerged in SESEC's with EEE and the speaker series.

SESEC Artifacts

Design Elements

Many of the design elements SESEC utilized in the co-design process were borrowed and adapted from other organizations. SESEC had previously used some of these, but came to a deeper understanding of the importance of them. SESEC was purposeful in wanting to tap existing knowledge and partner with trainers who already had this knowledge base. In addition, SESEC facilitators and facilitators they supported during this process arrived at a point by the end of the project where they could clearly articulate the importance of these tools. These tools were re-highlighted and deeply understood through this process. To learn more about these elements, practices, and how they might be used, follow the links or see the appendices.

Facilitative Prompts (SEED)

Check-in and Check-out prompts have also long been used at SESEC meetings and events. These prompts help to bring people into the space and move them out of the space in a good way, assist the group and facilitators in getting a sense of the energy of the group, allow time for self-reflection, and build trust. A list of these prompts can be found in the [appendix](#).

Three levels/tiers of Questions (Jondou Chen)

One of the ways in which the EEE planning team worked to make their events more accessible, for age/experience difference as well as understanding of systemic inequalities, was to offer tiered questions that allowed different access points for different levels. For example, in the SESEC Summit:

Big Activity: River of Life:
What does educational justice look like past present and future?

INCLUSIVE

Accessible, Beginner, Basic

CRITICAL

Woke Power Analysis

Making Our Own Histories event, three types of questions were used:

- Inclusive - Accessible, Beginner, Basic
- Critical - Woke Power Analysis
- Transformational - Building Our Future

The questions used in each of the sections can be found here:

Big Activity: River of Life:			
	PAST	PRESENT	FUTURE
INCLUSIVE	What was your favorite _____ in your educational journey? (e.g. teacher, book, TV show, outfit)	What is something you know about Southeast Seattle schools or communities?	What is something you want to learn or see in the future? in the future of Southeast Seattle schools or communities?
CRITICAL	When is a time you noticed that education isn't always fair or just?	What are the most pressing educational justice issues facing Southeast Seattle?	What will be the consequences if we do not address racism and educational injustice in Southeast Seattle?
TRANSFORMATIONAL	When have you witnessed justice in education? When have you witnessed educational justice for your community?	What does wholeness, wellness, and solidarity look like right now for students and communities in Southeast Seattle?	How will we know when we have educational justice? What will it look, feel, taste, smell, or sound like?

Mindy talked about how in an early EEE meeting the question “What is the educational justice you need?” had “stumped a lot of people. So we’re working on different levels of questions so that it’s more accessible, then how to like move in for the basic questions. How to draw the guts from them but without like shutting some people down.”

([WU+SESEC Co-Design Meeting 04.18.2018](#), pg 3)

When reflecting on this event, EEE planning members talked about a few success points with the tiered questions, which showed how useful this method was in supporting people’s learning. The first was how many different responses came up from the basic past question: “What was your favorite/best _____ in school of your education journey?” Responses ranged from teacher, first day of school outfit, favorite TV show, etc. The stories that were shared were touching, creative, and fun, and provided a way for people to connected. Follow-up questions were available to stretch the group even further. In this case, “Can you think about how your best or your favorite might be related to something systemic ([WU+SESEC Co-Design Meeting 04.18.2018](#), pg 18)?” and the TV-show was connected to being an English-language learner. When the transformational past question was raised, “When have you witnessed just power in education?” Jondou recounts an interaction with a white participant: “I think [the white participant] is newer to the work. I think they’re well intentioned... And the white person was kind of like ‘Yeah, this question’s really hard for me because I can’t really think about white community or white culture, you know, from my growing up.’ And I got to do this facilitation thing where I said, ‘You know, I’m gonna totally hear you. I wanna hear

you and say that, acknowledge that you didn't feel like you had a white community or white culture growing up.' And I'm like 'And, from my own experience, that's really fascinating to hear because I grew up as one of very few people of color in my neighborhood, and I had a strong POC community, but we had to travel to see each other.' And I said, 'I knew what white community was. I knew what white culture was. You know, like they really stuck out.' And then she totally was like, 'No, you're totally right because I just assumed that that was normal and nothing to talk about.' So it was a good moment and it's just something... it was a social work student in one of our schools, you know, one of our southeast schools, so it's good ([WU+SESEC Co-Design Meeting 04.18.2018](#), pg 4).”

Ultimately, these prompts offer differentiated learning to capture the diversity of experience of participants.

[Color Brave Space \(Equity Matters\)](#)

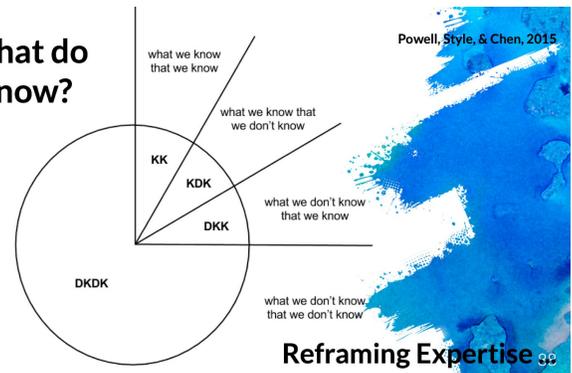
Color Brave Norms have long been used in SESEC's events and meetings. Through the co-design process, the importance of these norms became increasingly clear. There are many different possibilities of proposing guidelines for the kinds of conversations that SESEC is offering, yet the Color Brave Norms have become a staple at SESEC events. The norms are available in English and Spanish. At events, facilitators ask different participants to read each of the norms outloud and nearly each time, two or three of the norms are read in Spanish, challenging English language dominance.

1. Put relationships first.
Ponga sus Relaciones en Primer Lugar
2. Keep focused on our common goal.
Mantengase Enfocado en Nuestro gol Comun
3. Notice power dynamics in the room.
Darse Cuenta de Dinámicas de Poder en el Cuarto
4. Create spaces for multiples truths and norms.
Crea un Espacio para Múltiples Verdades y Normas
5. Be kind and brave.
Sea Amable y Valiente (Apóyese en el Malestar)
6. Practice examining racially biased systems and processes.
Práctica Examinar Sistemas y Procesos que son Parcialmente Raciales
7. Look for learning.
Busca para Aprender

Four Segments of Self-Knowledge (SEED)

The framing of Segments of Self-Knowledge is a SEED practice that helps participants understand the ways in which they know or don't know themselves and the world. In the context of this project, the segments of self-knowledge were used to think about the Racial Equity Speaker Series and what SESEC +FLDC, as well as Southeast Seattle communities, know or don't know about education and racial inequities. This led to the observation that the speakers knew things that SESEC already knew, so the questions emerged: why hire expensive presenters when SESEC could offer those insights? What was the purpose of high-profile speakers when the knowledge is already in Southeast Seattle. Building on that, the shift in the speaker series moved to helping

So what do we know?



community members articulate things they knew they knew or didn't know they knew, by excavating their lived experiences and telling their own stories. In one meeting, Mindy said, "It was interesting looking at what I focus on personally and the most, but then as an organization, I was like, if we're talking to the district, or like the school board, is pretty much like what we know we know. But when we're working with the coalition, it's the other three. Where we know kind of what we know, but then we're not sure what the coalition necessarily needs, and we're missing like who comes most often. Like as we're making decisions of what this project ... we had this conception of it, but then as we started to co-design, it's like, well, now that there's a shift in how that looks. So it was interesting thinking of like, we work in this, but what's our, certain things that we do, it shifts to a different section ([SESEC EEE Design Meeting 12.15.2017](#), Turn 24)." Later in that meeting Jondou said, "Kind of an issue that I've heard and seen is sometimes community orgs have to lean so heavily on what we know that we know, because dominant culture organizations don't know it, that we actually don't ... We become brittle. And we don't open ourselves up to actually knowing what our community ... like checking back with our communities. We're so far ... We've seen this in terms of ... I think about the government. Representatives who leave areas and go to Washington or, right. to Olympia. And lose touch with their home communities. Community orgs that ... definitely not talking about our orgs but right? There might be orgs we know within our communities where like, yeah, they think they represent the community, but do they really? Right? They might have used to. And I don't, I'm not faulting those organizations, I'm faulting the system. Where we become the knowledge carriers for our communities. The experts. And we don't ... I don't know everything about every Asian person. Sometimes I get that from those positions ([SESEC EEE Design Meeting 12.15.2017](#), Turn 42)."

Gender Pronouns (SEED)

During introductions, EEE facilitators modeled introductions of stating one's name and the gender pronouns they would like others to use when referencing them. This practice is used to respect the many different gender identities that enter the space as well as challenging people to not make assumptions about one's gender simply by appearance. The [handout attached](#) here goes into greater detail on the whats, whys, and hows of gender pronouns.

Access Needs / Accommodations (SEED)

In addition to check-in questions, EEE facilitators asked participants what they might need to participate as fully as possible in the meeting. Jondou says, "Sometimes we use the term accommodation, we use it from a special education perspective, we take the justice based perspective on accommodations but actually we want to reframe accommodations as a form of justice. Things to know, to do ([SESEC EEE Design Meeting 04.11.2017](#), Pg 1)." These responses could range from someone needing others speak up because of hearing loss to a request for frequent bathroom breaks to needing to be able to check their phones because they have a sick child at home. Some of the different ways this question was asked was: Who are you bringing into this space? Is there anything that you need us to know or do to be in just relationship with you? Do you have any accommodations that you need for us to be in good relationship with you during our time together? And those can be physical, mental, social, emotional. What is something you need to be your whole self, whatever that means for you?

Weaponizing and Access to Data (Jondou Chen)

One way the FLDC is attempting to shift power in research dynamics is making clear the ways in which academia traditionally have used communities, particularly communities of color, as "research subjects." The "researcher" decides the research question and the metrics by which to measure change, preserving the power of the researcher to mold, narrate, and dictate what is worth studying. In FLDC's work and in the co-design process, the power of deciding metrics and the data to be collected is turned over to the communities of color. In the work of SESEC, the family engagement survey was reworked to ask the kinds of questions that SESEC and their partnering organizations were interested in learning. Data was also collected by recording conversations at the Racial Equity Speaker Series and combing through the visual notes created in those events to help shape the future events.

Use of Myth / Metaphor (Jondou Chen)

A common practice in SEED is using myth (or metaphor) to explore ideas. Myths / metaphors can not only illuminate and access things that are not easily accessible through words or in a linear way, but they can also be used to extend an idea and explore through the



expansion of the myths / metaphor the possibility of what could be. For example, in the activity EEE facilitators led in the final event of the Racial Equity Speaker series, participants explored the question “What does it look like for us to grow justice?” Participants then talked about the roots, the trunk and the branches, and then finally, when thinking about the future of education in Southeast Seattle, participants were asked to think about the leaves and fruits that they’d like to grow. Then, then question: “What are the outcomes you are seeking to change for educational justice?” Other metaphors used in this project have been [bird nests and cages](#), cooking and food, wheels, human sculpture, waters and lifeguards, and rivers. For example, one activity done during a March EEE meeting was looking at images and finding examples of windows, something that is unfamiliar to one’s lived experience, and mirrors, something that is familiar to one’s lived experience .The metaphor was then used to connect to system analysis around institutional racism ([SESEC EEE Design Meeting 03.14.2018](#), pg 11, 24). Many EEE members then took back this activity to their home organizations.

Shifts in Understanding

The design elements outlined above were tools that FDLC and SESEC used and developed throughout their time together. The following section describes some of the shifts in understanding and sharpened analysis that was developed over time, particularly in the work of EEE and the speaker series.

Braiding vs. Building

An early concept of how the different constituents and organizations might work together in solidarity became ‘how can we braid together?’ Jondou says, “One of our group members... talked about how [he likes] the term ‘braiding instead of ‘bridging.’ Or, saying that there was a lot of bridging work that was being asked. Like I’m always being asked to go over there.... We’re always building things. But preferring the term concept of braiding because it takes what’s already there.... Each strand gets to be itself , right, rather than a melting, right? Or a mixing ([SESEC EEE Design Meeting 12.01.2017](#), Turn 34).”



"In a time when many choose to divide & build walls, we choose to find beauty and commonality in one another. All walks of life, all my relations."

[Bethany Yellowtail](#)

Jondou goes on to say, “In this piece, [Yellowtail] is braiding together... some folks have a concept of a monolithic indigenous native culture. Actually, [she] says, ‘no.. and she articulates this better at the website. What part of this blanket is Northern Cheyenne, which part of this is Crow, and bring it together.’... So, again, what are the pieces, just as Bethany’s literal braiding. If braiding means distinct, what are the parts of you that you’re bringing to this space? That you bring to this space to this group?” ([SESEC EEE Design Meeting 12.01.2017](#), Turn 37) In addition to braiding perspectives, Erin also talked about how SESEC was working on “the braiding of expectations, it’s the braiding of assumptions, it’s the braiding of reality, of, ‘This is the resources, the timelines, and all of that ([SESEC + UW Co-Design Meeting 12.13.2018](#), Turn 231).”

Building Trust

There were many ways that the facilitators build trust during meetings and events. The most basic one is the practice of using [check-in and check-out questions](#). Not only did this practice serve to bring people in and close meetings well, it also was a way for participants to get to know each other. Check-In questions were often interesting and thought-provoking, ranging from “What’s your favorite season and why?” to “What do you do to prepare for or respond to the changing seasons?” Check-Outs was most often “What’s your takeaway?” Another way to build trust was through sustained relationships and scaffolding work that invited vulnerability. Mindy says, “When we first started, it’s trust building. I think back to when we first started out, as we were still gathering people, and then some people couldn’t show up to this meeting, and the group was reflecting...so there was a mix of people and they were like, what is this project, what are we here for? And as this project is evolving, people maybe have come in with very different expectations, and what EEE planning meant and then what train the trainer was. But I think now the group is melding...You know we talk a whole lot, and I think them being so open and sharing their stories and being vulnerable from the very start helps other people feel like they can do that too...It’s just not like...it came magically out of nowhere. It took a lot of working together to get there ([SESEC + UW Design Meeting 01.17.2018](#), pg 28).” Shawn Peterson, one of SESEC’s partners, says, “A lot of the work I do in my community... it’s relationships first. Everything else comes second. If you don’t have those relationships, the work’s not going to work.... We can’t really exist without each other, right? We all bring our strengths and weaknesses, and how can we count on each other to pick up where we may be.. I don’t know, I don’t want to say ‘deficient’ but you know what I mean?... We often talk about deficits in ourselves, within our communities, and it’s not coming from a strength-based approach, which I don’t think that’s efficient or productive. So really looking at what we all bring to the table and, again, what our communities have ([SESEC EEE Design Meeting 12.01.2017](#), Turn 36).” At one meeting, planning team members were asked to bring someone to the next meeting, not necessarily physically, but as a way to introduce the group to someone in their community, context, family.

Decolonizing: What does expertise mean?

One of the first dialogues that occurred in the co-design process deciding who would be the second speaker for the Racial Equity Speaker series. The original envisioning of the project was to bring prominent speakers, experts in the education field, to Southeast Seattle. The thought was to give access to information to Southend families who might not normally have access to prominent speakers because of marketing that might exclude them, location, and/or cost. The idea was to sponsor high-profile speakers to speak in the Southend with specific marketing through SESEC and for free. In an early FLDC / EEE planning meeting on November 29th, 2017, the group explored what expertise actually means in the context of SESEC's work.

Jondou: And at our last meeting that we all had together here, Ann Ishimaru, the Co-PI on this project, asked the question, 'What is expertise, anyway?' Because the speaker series, the goal is to bring in experts. And experts are brought in 'cause they have some kind of expertise, right? And saying, well, what do we know? And how does that work?...And what's interesting, for me, in thinking about the speaker series, is thinking about how many things on the speaker series desired list is things this group already knows, but wants other people to know? Right? And a part of me also, then says, well, why do you want the speaker to say it instead of you? Which is a political question about the expediency of having a speaker come in. What is the expertise in? Is it actually the knowledge, or is it in communicating the knowledge?... And so, I guess I offer this framework right now to us, to say as we think about the idea of bringing in speakers, what is our goal in terms of knowledge for the speaker series? What's the big idea? I think that's both for the speaker series, but that's really our bigger co-design question. What are we trying to learn together here?

Annabel: For me, I think a goal would be for a speaker to be so inspiring, take us down to the valley, and take us out of the valley. And have us see our weakness and our greatness in their story. So that people are inspired and change after. Yeah.

CiKeithia: You know, this framing for, at least my part in participating in the past discussions, ... like the group brainstorm. It's actually making me rethink, as well as acknowledge my default to dominant culture ways, as saying, who are prominent people that could ... the usual suspects that you would expect to be part of this process. It's a big ... I processed that way, y'all, sorry. But I'm seriously reflecting on the past discussions. And not that those aren't wonderful, talented people that I think could both present wonderful stuff and inspire, and hopefully there would be rich discussions that emerge. But I'm almost thinking, in this moment, that I need to rethink ... and perhaps the speaker series is giving space for people to talk about their individual experiences

with seeking the justice that they need ([2017.11.29 SESEC EEE Design Meeting 11.29.2017](#), Turn 87).”

In a later call, Jondou makes this comment, “But it's become pretty clear that...like what this design process has been is to ... There is some verb, like spreading what SESEC does well. Right? Convene people to have the conversations that we need to have about racial equity. Right, bringing people together to have the conversations, and instead of SESEC being this special meeting place, unicorn space that people are doing that, actually right, supporting families, communities, and organizations to have their own conversations, and to be part of a wider broader conversation. It isn't just SESEC ([SESEC + UW Design Meeting 01.17.2018](#), pg 12).”

Later in the meeting, Jondou says. “Allowing folks to name different justices that are needed. I think it will be interesting to offer up in the first session, like why are we having multiple speakers than one speaker. Right, and naming that there’s no one single story of the justice that is needed for Southeast Seattle ([SESEC + UW Design Meeting 01.17.2018](#), pg 22).”

In a FLDC call, in preparation for the *Our Speakers, Our Stories* event, Charlene said, “It always feels like our stories are being told to us by some expert and hearing this from voices like our own..feels so real.. And it makes you realize that.. We’re in this together. It’s not just me. I’m not alone. It’s very empowering, too, to know that there are so many people around you who share your story or similar stories. It’s very empowering. It makes you feel like you could do something; you can make a difference and you are making a difference([SESEC FLDC 01.26.2018](#), pg 18).”

EEE began to envision the Southend residents as experts in their lived experience and how that connects to larger systems, and the focus of the speaker series changed through the co-design process.

What is Justice? For whom?

EEE had to grapple with how to design events that honored the multiple experiences and perspectives that Southeast Seattle community members brought into the space. One of the through-line questions throughout the Racial Equity Speaker Series was “What does Justice look like?” This is a big, complicated, and transformational question. In an early design meeting, the group talked about who this question was meant for and what answers might emerge.

Jondou: ...Allowing folks to name different justices that are needed...and naming that there’s no one single story of the justice that is needed for Southeast Seattle...We’re interested in taking up these differences

Ann: So to what extent are those differences individual differences?... And to what extent is it important for us to, as we think about educational justice, or any kind of justice, name and differentiate beyond individuals, there are also communities that do have different histories and may have different stories and priorities, and all the rest of that ([SESEC + UW Design Meeting 01.17.2018](#), pg 22).”

As a part of preparing for the *Our Speakers, Our Voices, Our Strength* event, Jondou introduced the Mandarin characters 公 (gong) 平 (ping) 公 (gong) 義 (yi), which helped to frame a conversation in an EEE meeting about justice. It was then used as a part of the *Our Speakers, Our Voices, Our Strength* event. Here is the written exercise, in his own words. An [expanded version](#) can be found in the appendix.

“Gong 公 is the form of justice, when we talk about social justice this is typically what we are thinking of. It's like public pronouncement, public policies, for instance, it's what's spoken. This is another one, ping 平; it's person to person justice. There's a form of equality that can come from this but also just in terms of relationships, fairness between peoples. There's a form of justice. The last form of justice though is the oldest one, yi 義. It's a form of justice that is spiritual, it's a cosmic righteousness. Yi justice is when there is a time in your life that you're celebrating the birth of something, the loss of something. You're about to harvest, you're going to commit to some major undertaking, you take a moment to make a sacrifice to lift something up to the cosmos, whatever you believe in. As I undertake this endeavor, give me justice, that I might I be able to do this. where are you at with these?

I'm going to ask you to articulate for yourself, what are the justices that you need, what are the just relationships you have, organizationally, how does the balance feel? You're going to talk about for yourself, what do you want to work on more? For your organization what do you want to take on more? These words go in combination. Gong ping is public policy that determines how people are supposed to be in relationship with each other. What are the stories of justice that you have? That we have in this space. What's a story of yi justice for you? Of your own pursuit of justice for yourself. Maybe it was going back to school or advocating for a raise or developing your own program. Taking an act for yourself, to do self care. It's something that you needed and sought after to be your full self. And you lifted it up, you raised it. What's a story of ping justice? A story of you seeking to be in a just relationship with someone else or having a just relationship with someone else. What's a story that you have there ...

Then finally gong. A lot of us are here for organizations, SESEC is a coalition of organizations seeking public justice. Moving from the personal to the systemic. What's a time, what's a story that we have of pursuing that broader justice? ([SESEC EEE Design Meeting 01.10.2018](#), pg 6).”

After sharing this and offering EEE meeting members to reflect on their own understandings of educational justice, Jondou asked, “What comes up for folks, Some of that braiding work, braiding stories? What comes up for you? What is educational justice?” some of the following answers were shared:

- The ability to cross a boundary
- The ability to make your own decisions, you own path, having a say
- Support from other people to help move that... opening that ability ([SESEC EEE Design Meeting 01.10.2018](#), pg 8)

The group built on this idea in preparation for the *Our Speakers, Our Voices, Our Strength* event by talking about the specific justice that story tellers needed for the event as well as the justice that hosts wanted invoke in the space ([SESEC FLDC 01.26.2018](#), pg 10).

In the speaker series, *Our Speakers, Our Voices, Our Strength* event, Chanel Hall introduced the event by saying, “Our storytellers will share their stories of thinking and working for the following questions. What are the justices we need personally? What are the justices we need with each other? Person-to-person justice. And what are the justices we collectively have to seek through public policy and systematic changes for our students of color ([Sharing Our Stories Table 3 02.08.2018](#), pg 4)?”

Meaningful Reflection + Debrief

The role of reflection and debrief happened at multiple points, processes, and modes in this collaboration. One way was the use of the recording and transcribing of meetings. After an early meeting discussion possible themes and prompts for the second Racial Equity Speaker Series, Ann Ishimaru says, “One of the ways that we’ve done it is, actually could even be like after a meeting, or after transcripts come back or whatever... you have a conversation, and it’s the three of you (Erin, Mindy, Jondou), and you have a conversation where its’ likely collectively the three of you say these were like three big things. It doesn’t have to be three right, but some juicy moments or some important things that are you know, I think were key for one reason or another, right? And then you use that as a guide. Obviously you have your own sense of it too, but then you’ve collectively identified some key moments or ideas that are gonna shape what you look at and go after. And then maybe the three of you could sit down and say, or we could do that in this meeting, right? We could read those four excerpts and have some conversation about it, and then it would be like ok in this one, or these two, or this subset of one, trying to then make sense of them and figure out which one or subset of a couple would be productive to bring to a larger group, and think about what the context for that might be ([SESEC + UW Design Meeting 01.17.2018](#), pg 13).”

While Erin, Mindy, Jondou used this practice as a way to bridge SESEC's work to FDLC, reflection and debrief was used regularly in SESEC's and EEE's work throughout the speaker series. There was continued "circling back" to earlier meetings throughout the co-design process to create a through-line. One participant said, "I think for me, what was the most interesting part was, I kind of just listened for the most part, in the beginning of the meetings, and then would have these epiphany moments afterwards, and then I would come to the next meeting being like yeah, I couldn't stop thinking about what we were talking about in our last one, and that was new for me because normally I feel like I'm used to being very confident and comfortable in these spaces, and willing to share my thoughts, even though they might not even be the greatest thought, but in this space I was like wait, I don't know about this yet, let me just sit here and marinate, we have a lot of food metaphors in the first meeting, on what we were talking about ([SESEC EEE Design Meeting 04.11.2017](#), Pg 8)." Intentional debrief after each event in the speaker series helped EEE members continue to hone their facilitation skills, strengthened the codesign process as EEE built long-term programming, and informed choices made for future events such as childcare and interpretation services.

Childcare

The need for childcare emerged most urgently from the *Our Speakers, Our Voices, Our Strength* event. Through the debriefing process, it became evident that having childcare was crucial to having parents and caregivers be able to participate in SESEC events. A key feature of SESEC events is an adjacent room full of joyful children playing as well as children feeling free to come into workspace. Children were always welcome in the space. While SESEC has long known the importance of providing childcare, it was reinforced when Erin asked the group to reflect on the place of children in the work: "How much does the physical space also dictate how we are in relationship with each other and with children ([SESEC EEE Design Meeting 02.28.2018](#), pg 7)?" In reflection of the *Our Speakers, Our Voices, Our Strength*, Jondou noted, "One of the things that came out of our February 8 event was this idea that... I think there were probably close to ten people eighteen or younger in that space... Some of them flowed right into the programming for the evening and some of them, there were a range of dynamics. One of the things we discussed last time was what does it mean to have young folks in the space? How do we want them to engage?...What are the policies, what are the spaces we set up for multi-generational work?" ([SESEC EEE Design Meeting 02.28.2018](#), pg 1, 8) A participant shared his experience: "It made me wonder... if we're gonna say that at the event families are welcome and people bring children, and we don't have a space for those children, then what're we really saying about families? We're not actually giving space for the young people, if not just for a high schooler to come and speak, but also for young people of those families to sit and have those conversations and engage just as deeply if at all with the adults or with each other. We're barring that, a learning place for young people, child care for the family members. Because what I didn't see in

comparison with, say, a SESEC meeting was people just let [my child] walk on by. I saw other people getting frustrated over [my child] being up there. It seems to be counter-intuitive to the message about education at these events being there for family and community because I don't honestly believe that children should be seen and not heard. I don't know what to do with that or with these feelings I've been sitting on since the event. What I saw was children being pushed off to the side and then you know there were some really great people who were wrangling [my child] with me. I saw frustration on people get to the point where I took [my child] and walked out for the second half of the meeting. I just came back in to facilitate the last of the conversation. It's a point of tension over either execution or over vision of how relationships with family are supposed to look like within this time ([SESEC EEE Design Meeting 02.28.2018](#), pg 7-8)." Another participant asked, "I think a little bit about... who are we trying to center? At that event, were we trying to center families or were we trying to center the speakers and their stories? Or we were trying to center individuals in that conversation?... In not having that clarity of who we are trying to center or what we are trying to center in that space. And maybe if we had more clarity on that, that would also change. Or had a conversation about that. If that would change things ([SESEC EEE Design Meeting 02.28.2018](#), pg 11)." Someone else responds, "He mentions about he does believe in children being seen and not heard. That really resonated with me because I was thinking about how different cultures have different ways that children and adults relate and how do you be in a space with multiple communities represented where different communities do have different relationships with their children? Say we do choose to center on families and children, but then still grappling with how do you not choose one culture to be like "this is how we're gonna relate to children". Holding them all individual in value of relationships." ([SESEC EEE Design Meeting 02.28.2018](#), pg 11).

In addition, the group decided to incorporate language into the script for hosts to acknowledge and appreciate the children in the space and introduce an Accommodations section into the space at SESEC events so folks to speak to the support they might need when bringing children into the space ([SESEC EEE Design Meeting 02.28.2018](#), pg 18, 20).

Interpretation/Translation Services

Past SESEC work found that the majority of Southeast Seattle families participating in SESEC are families of color, whose students receive free/reduced price lunch, identity as immigrant families, and who speak a world language at home. Given this, SESEC consistently names in meetings and announcements if translation or interpretation services are required that SESEC will work to provide these. It is important to note that for an organization with a smaller staff and a highly diverse community (with over twenty different home languages spoken by community members), this intention required additional efforts and resources that dominant culture organizations such as districts are

better resourced to prepare and yet are not nearly as flexible to do so. SESEC sees its role as both to be in just relationship with SESEC families by providing these translation opportunities and then advocating to the district to provide additional services. This reflects SESEC's stance that just relationships are necessary but not sufficient for communities to have justice.

In a similar way, SESEC has previously discussed the importance of recognizing that culture and anti-racism involves more than simply translating and interpreting words. SESEC has sought to establish processes and norms that allow people to bring their cultures and identities into spaces as well as acknowledging the way that historical trauma has shaped different cultural and identity-based responses organizational communication, meetings, and efforts. This includes the use of surveys, timing requirements, and endorsing the political efforts of various SESEC members.

Naming Points of Tension to Build Collective Learning and Trust

There were a number of tension points that came up during the planning process and through the conversations, many of them led to opportunities for examination, exploration, and deeper learning. One point of tension was the role of SESEC as a coalition and trying to serve the needs of multiple communities. In reference to organizing their second Speaker Series event, Erin says, "What's the tension of coalition building for me? That's the entire SESEC question. That's a hard question for me. I think part of the tension that came up was how do we take everything that we were doing around the storytelling and turn it into something that's useful from 12 different organizations that are at the table and another 70 partner organizations? Which I don't even think we talked about that. But that's taking what this group is doing and bringing it to the rest of the community was also an underlying, unexplored thought. What else did we [inaudible 01:11:40] with us ([SESEC + UW Co-Design Meeting 12.13.2018](#), Turn 227)?" EEE continued to wrestle with this question throughout their Speaker Series process.

Another tension that was explored is how communities of color could stand in solidarity with one another. Ann says, "there's a political thing of being together in particular ways... Where and how, and to what extent, is it productive, or useful, or important to be able to name some of the differences that also exist within that ([SESEC + UW Design Meeting 01.17.2018](#), pg 24)?" On one hand, there is utility in peoples of color grouping together towards a common goal. On the other hand, the larger grouping can create hierarchies within peoples of color and erasing particular experiences or oppression. Part of the co-design work of the EEE project was considering how to serve the multiple needs of the communities of color represented in SESEC. Jondou goes on to say, "what is it that needs to be done, what can I do to get to a space where I can offer.. critique [of the work of other POC] publicly? Or name that? You know like do that work publicly? Or am I not supposed to be doing that work ([SESEC + UW Design](#)

[Meeting 01.17.2018](#), pg 25)?” Ann responded, “And I’m thinking about what does it mean to do something publicly, right? And how do we, as we think about building a kind of trust that’s rooted in a kind of humanizing dynamic, but that also recognizes and acknowledge, and holds the sort of political dimensions of that...I was thinking about... the ways in which our whatever process, even in a conversation with six people, certain kinds of things can still, you know hierarchies and assumptions, and those kinds of things still creep out.” Erin offers, “You have to have the conversation with the circle first. Because if you have it with the one circle out before you’ve had it with your own people, I wonder if the analysis, the deep thinking, and the processing has been done, before you can show up in a different light. And if you do it in a larger group, you have to also be honest with yourself that the conversations different ([SESEC + UW Design Meeting 01.17.2018](#), pg 25).” She then goes on to talk about the importance of scaffolding the conversation over time to build trust before expecting the group to have certain levels of conversation. Connected to the question about how do communities of color work together and in solidarity, there was a tension named about how to center POC voices and work with White allies who are doing the work. Because SESEC had had experiences with White participants dominating airspace and controlling conversation, EEE worked hard to be deliberate in supporting facilitators to address this issue and create structural elements that would aid in minimizing these kinds of issues. Exploring these tensions reinforced the work EEE was already doing in building trust and tiering questions in the speaker series, as well as provided opportunity for individual reflection about building solidarity among communities of color.

Another one of the tension points was balancing the individual and the collective. This came up in discussions of an individual speaker or multiple speakers in the speaker series (as mentioned earlier). Ultimately, the speaker series reflected that balance in having individual speakers for two events, John A. Powell and Superintendent Denise Juneau, and engaging the community for the remaining three events. This tension between individual and collective also arose in delegating responsibility for the planning process. Because Jondou represented multiple stakeholders (UW, FLDC, SEED, and a Southeast Seattle resident), he was able to take a strong leadership position. In a UW - SESEC design meeting early on in the process, the group struggled with the pressure and realities of time and the ease with which Jondou could take on parts of the process. And yet, by letting Jondou hold it all, the collective process had the potential to be compromised. Through the co-design process, many intentional moves were made to preserve a balance that made sense for the group.

In addition, EEE talked about additional constraints such as time, grant money, food, to name a few. SESEC worked intentionally and thoughtfully in preparation to address these different tensions and challenges.

Facilitation Support and Moves

One of the early shifts in the EEE project was to integrate the Train the Trainer work into the EEE planning meetings (full integration happened by 12/2017). The goal was to support EEE members in their facilitation development and work both for SESEC events and to take back to their communities and organizations.

Some of the facilitation support came from working the prompts ahead of the event so facilitators could practice their story-telling or answers to the prompts to serve as models. For example, in preparing for the *Making Our Own Histories* event, Mindy said “if [people are] gonna be facilitating at the event...we’re having them come out with their own [stories] and... answering the questions and sort of workshopping, like what works, what doesn’t and like what do people like. And then we have... specific questions for facilitation... like ‘what do you look for while facilitating?’ and the next one is like how to center POC voice.” Jondou builds on that to add, “How to bring in engaged voices?” and the fourth one is, ‘How to deal with pushback’ ([WU+SESEC Co-Design Meeting 04.18.2018](#), pg 2-3, 17)?”

Other facilitation moves were modeled by Erin, Jondou, and Ann, and were pointed out as conscious facilitative choices that they were making. At one point during a meeting, Jondou noticed a particular dynamic emerging in the group and asked what might work for the group’s learning style: continuing to facilitate the big group, journaling time, turn and talk to somebody, or a circle check-in. After getting input, he says, “Partner up in a group of two, or three. Do what you need to do, sit, stand, walk. Do the stairs together, go to the patio, and take maybe five minutes and chew on what’s real from this for you ([SESEC EEE Design Meeting 12.01.2017](#), Turn 57).” In another instance, Jondou discussed his decision making around the use of time. He says, “So in the way that I’m facilitating, sometimes I’m facilitating with intention, where I’m saying, each speaker take three minutes, right? That’s a form of language that we use in serial testimony, where each person gets the same amount of time. There’s a form of equality in that, and that can be, in some ways it can be equitable. Other ways, it might not be. And then some, there will be times for crosstalk, right, to finish up points that you were trying to make ([SESEC EEE Design Meeting 12.15.2017](#), Turn 20).”

In that same meeting, Jondou asked people to partner up after the initial check-in and share what examples of the [Four Segments of Self-Knowledge](#) that they had heard in the check-in ([SESEC EEE Design Meeting 12.15.2017](#), Turn 20). Another example, when folks were checking in, Jondou says, “As a transparent facilitation piece, I’m sitting here hearing these stories and thinking, what’s the story I can add to this space? What kind of work is that story gonna do ([SESEC FLDC 01.26.2018](#), pg 7)?” In a later meeting, Jondou demonstrated a different move: “I kind of wrestled with it when I shared that first story, and I kind of went with it. Part of it is a facilitative move just to

kind of be transparent with you on the first story that comes to mind. Thinking about it, I'm like, sure there's something I'm chewing on there, but in terms of thinking about sharing generative stories, as we think about what storytelling can do to most spaces, the story I thought of after Mindy shared was ... ([SESEC EEE Design Meeting 02.28.2018](#), pg 5).”

Another facilitation support that the leadership team provided was time during EEE planning meetings to review the script and give people the opportunity to practice their lines. For each activity, Jondou, Erin, and Mindy had EEE members work through the prompts on their own to gain familiarity and prep their own stories. As a part of that process, the facilitators asked questions such as “What is that you look for, that you are drawn to or cue off, when you listen to other people speak” or “What do you hope people saw or picked up or hear from you? or “When you are facilitating a group, how do you center PoC voices?” They also struggled with questions about how to include people in the conversation who come from different sectors, experiences, and preparedness in sharing such personal stories in the speaker series events. After these facilitative discussions, Jondou asked EEE members how they might take these questions, ideas, frameworks and/or facilitative moves back to their own communities and organizations.

At a meeting in March of 2018, Erin checked in with the group about how EEE members were doing in taking activities back to their organizations and asked if they needed more or less support in that. Participants reported that they really appreciated the activities and some success in taking things back. One participant requested some time during meetings to brainstorm with other EEE members about how to implement some of the activities in other spaces and the facilitators immediately responded by giving time and space to brainstorm the activity they had just participated might be modified to other spaces ([SESEC EEE Design Meeting 03.14.2018](#), pg 18).

In the May 11th EEE meeting, which convened right after the *Our Speakers, Our Stories*, a significant portion of the meeting was used to hone facilitation skills. Jondou asked the group what questions they had about facilitation. Questions ranged from how to include everyone in the conversation, how to ask a good question, how to keep conversation going, how to respond when one person is dominating the conversation, how to respond when someone says something that punches the whole group or punches somebody in the group in the gut, how to know when to intervene as a facilitator, and how to deal with personal trigger when facilitating. As a part of this conversation, EEE participants were able to both ask questions and generate possible responses as a part of the codesign process.

CONCLUSION

One of the major intentionalities throughout SESEC's work was relationship-building and this focus was really what made our work around racial and educational equity successful in Southeast Seattle. Well into this two year process, one of the EEE members said, "My first reflection... is that we do this check-in at the beginning of every meeting and I think you are intentional about having it take a long time and that's part of relationship building and hearing each other, and I think sometimes for a lot of us in our work space where it's about productivity and it's not about productivity... in this space. Obviously we get things done, but it wasn't the main focus... I think all of us work in professions and fields where, whether it's education or social work or some sort of helping field, and those take such an emotional toll on us I think a lot of times and a lot of the things that we were saying around- to be our whole selves, it's so connected with that burden, almost, that we all have, because it's not just a job you can go home from. You're emotionally investing in it, and so it takes a little bit more out of you, I think, than if the work's maybe in the private sector, where you can detach yourself. It's not just about doing work but there's a meaning behind it and some of our own personal, oftentimes personal ... investment in it. It's interesting ([SESEC EEE Design Meeting 04.11.2017](#), Pg 8)." Another said, "I think the questions are also framed, I feel like there's warm up and ice breaker questions you do in that very Western meeting space and it's so shallow, but the depth of the reflection here, it builds a community and we connect with each other on a much deeper level, I think, because it's more open ended and it's more intentional than your normal icebreaker, you know ([SESEC EEE Design Meeting 04.11.2017](#), Pg 10)?"

Jondou said in an early EEE meeting, "educational equity is sometimes reduced down to, look at the difference in test scores. Right? Instead of saying, 'What are the different communities here? What are the different identities at play? What are the different cultures? Do people get to be who they are? Who they need to be?' I'm reminded of a conversation with Sili Savusa, who's a Samoan Community Leader in White Center... [who recounts a story about]...a keynote goes up and says, 'I hope you see every single one of your students in your classrooms as a future leader of their community, ' cause if you don't, get the fuck out of the classroom.'"

The meeting just prior to one of the Speaker Series events, Jondou said, "something that we say a lot in co-design work is: it's the process not the product. And so me I'm absolutely fully committed to tomorrow. But I'm also like, if it stopped, if the world ended tonight, I'd be like this was still a meaningful process ([SESEC EEE Design Meeting 06.15.2018](#), pg 36)."

Mindy reflected in the following way: "We went into this project with a very specific idea of what we thought community wanted. We spent multiple sessions trying to bring this idea into fruition within that framework, but what the group wanted was something different. We listened, but that meant there was a period of time where we didn't know what we were doing or what the project was going to look like. It was more important to cultivate relationships and build trust

than it was to figure out the end product from the get-go. We would get there eventually, but valuing relationships and putting that at the forefront allowed us as a group to challenge what dominant society tells us a “productive process” is supposed to look like. Being able to do that together is what makes the work meaningful, especially as a coalition that works to facilitate spaces where community organizations can have honest conversations, develop tools, and use those learnings for change outside of the SESEC space. Each cycle started out kind of fuzzy, but incorporating this design process throughout our work even after the EEE project has ended is how we resist white supremacy and white culture norms through our network. We can only do that because people trust us.”

The work of SESEC has been incredibly impactful in our Southeast Seattle community. While some organizations focus solely on advocacy and policy, SESEC goes a step further in recognizing that community health and relationships must come first. Impactful solutions grow from fertile soil, which depends on rich and strong community and requires intentionally tending to that soil. SESEC continues to demonstrate their commitment to meaningful community building and racial equity for students of color in Southeast Seattle. The work that came out of the FDLC, SEED, SESEC collaboration only strengthened SESEC’s work in our area.

APPENDICES

CHECK-IN AND CHECK-OUT QUESTIONS: The following is a list of Check-In and Check-Out questions that were used throughout the SESEC/FLDC/SEED collaborative process.

Check-In, Name, Gender Pronouns, Affiliation and...

What's something you love about Southeast Seattle?

What's one thing you've learned recently?

What's one question you've been marinating on?

What's one thing about you that people who really know you know about you and people who think they know you but don't, don't know? Or what do you need to feel authentic?

How did you learn about justice? Who was a person or what was a context in which you learned about justice?

What's a story of educational justice that you carry?

What is a book, movie, or media source that has been a mirror for you growing up? What is a book, movie, or media source that has been a window for you in learning about communities of color?

What is a lesson you learned growing up about the way that children are supposed to be in relationship with adults? That adults are supposed to be in relationship with children?

What's your favorite season and why? What do you do to prepare for or respond to the changing seasons?

What does a vibrant democracy look and feel like? How will you participate in a vibrant democracy?

How do we facilitate trauma? When is this healing? When is this retraumatizing?

As a facilitation superhero, what is your facilitation kryptonite?

If you were a facilitation superhero, what would your superpower be?

How do you feel talking about race and racism? If possible, use a water metaphor.

What is something that you have or that you need to be your whole self?

Who are you bringing into this space? Who has taught you or journeyed with you as you've learned about justice? — from La Charla, El Centro de la Raza

What's good, going, and growing for you?

Check-Out

What's your take away - what's the next right thing?

What is something you knew or thought about SE Seattle/Duwamish stories before tonight?

What is something that you learned or leaving wondering?

What's a root that you have in your life as you take up this work, and what's something you need to do to take care of that root?

JUSTICE: 公 (gong) 平 (ping) 公 (gong) 義 (yi) (Jondou Chen)

“My folks are Taiwanese and in Taiwan we just the Chinese written language. We have at least four, that I know of, words that are related to this idea of justice. Here they all are together, ping, gong and yi. Chinese has, written words have pictographic meanings. I'll start with gong. Gong is the form of justice, when we talk about social justice this is typically what we are thinking of. Gong, these are two lips and this is a word coming out, gong means public. It's like public pronouncement, public policies, for instance it's what's spoken. In Taiwanese, we're a patriarchal society, we call grandfathers a-gong - in one way because they're the people who speak for the family. They're our family leaders, they get to set policy if you will. So think about this, for how many of our organizations we have these very public missions that typically proclaim a form of gong justice but we believe is our mission, or vision that all blank should have blank. Every blank should have blank. Especially if we represent a government office. That's one level.

This is another one, ping. Ping is the picture of a scale, like a level, like the two sides of a scale. Ping can mean flat or level or peaceful or fair. Ping is cut in two. If you have two kid siblings who come and they feel like something is not fair between them they will say "we don't have ping justice", it's not equal. This is actually part of my kids name. When you hear me call her Ah-Beng this is the Taiwanese version of this. So ping is, another way to think about it is, it's person to person justice. Derek and I have person to person justice, I think it's level between us. There's a form of equality that can come from this but also just in terms of relationships, fairness between peoples. There's a form of justice. We'll see a question that we had opening up was something you bring. We can enter that as: Do our organizations have conversations like this? Do we set this up processes like these in places like this? We can also talk about it, even if our organizations don't or even when the organization does do that hopefully what happens is that people to people. When you see each other Monday morning at the water cooler and you say "How are you doing?." Can people actually be honest? Do I have enough trust to really be real with you about how my weekend was. I stayed up all night because my kid was coughing or I actually had really bad news about this or that. Am I really going to share my joy with you? Can we really allow that?

The last form of justice though is the oldest one. This is yi. Yi is the most complicated graphic. It's a form of justice that is spiritual, it's a cosmic righteousness. The two characters, this bottom character is character for me and the top character is the character for a sheep's head. There are a lot of different stories about how this character got formed. The one that's most compelling to me is that, this is a person holding up a sheep head. Which goes back to the ancient practice of animal sacrifice. Yi justice is when there is a time in your life that you're celebrating the birth of something, the loss of something. You're about to harvest, you're going to commit to some major undertaking, you take a moment to make a sacrifice to lift something up to the cosmos, whatever you believe in. As I undertake this endeavor, give me justice, that I might I be able to do this. I love this concept of yi in my work of facilitation. To me, this is where it starts. When I ask people, what's the justice that you need individually? What's the prayer,

what's the hope, what's the endeavor that one is undertaking. Because if we don't have the time to check in for us with what's the justice we need, and if we don't give other folks the chance to check in with the justice they need, we can't set up ping, we can't set up just relationships. We can recognize that ping doesn't simply mean, here's a cookie let's cut it in half, but what are you undertaking today, what am I undertaking today, how can we recognize and affirm what each of us are undertaking and what each of us need. It might be distinct, it might be the same, that's equity versus equality.

If we don't recognize what every person needs then gong potentially just becomes an act of oppression. Policy simply becomes the placement of our desired objectives on everybody else. This is one of the great questions. Erin and I have been engaging in this ongoing conversation around test scores and what do test scores truly mean. Are test scores what an individual person, student, family, community want? Is equity in test scores or parity in test scores, is that justice? It can be, right? If that's what the community needs and wants, if it provides access or potential. But to presume, to say blank slate across the board that everybody must have this without it actually being what people are looking for for themselves can be a form of injustice.

So that question of who are we bringing, it acknowledges what we have inside, what our relationships are. The question of how does the personal and social become political can get at these four words. I'm gonna leave this graphic here and I wanna give folks a little bit of time to marinate on this and talk in groups about, where are you at with these? I'm going to ask you to articulate for yourself, what are the justices that you need, what are the just relationships you have, organizationally, how does the balance feel? You're going to talk about for yourself, what do you want to work on more? For your organization what do you want to take on more?

These words go in combination. Gong ping is public policy that determines how people are supposed to be in relationship with each other.

- What are the stories of justice that you have? That we have in this space?
- What's a story of 義 yi justice for you? Of your own pursuit of justice for yourself. Maybe it was going back to school or advocating for a raise or developing your own program. Taking an act for yourself, to do self care. It's something that you needed and sought after to be your full self. And you lifted it up, you raised it.
- What's a story of 平 ping justice? A story of you seeking to be in a just relationship with someone else or having a just relationship with someone else. What's a story that you have there ...
- Then finally 公 gong. A lot of us are here for organizations, SESEC is a coalition of organizations seeking public justice. Moving from the personal to the systemic. What's a time, what's a story that we have of pursuing that broader justice?"