

What's Your Street Race?
**Understanding the Complexities of Identity,
Intersectionality, Critical Reflexivity and
Community Cultural Wealth for New Mexico
Higher Education**

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**What are your spheres of influence for
Social Justice Transformations?**

An Invitation to Reflection, Dialogue, Sharing Ideas,

On-going Critical Reflection and Action

What three things will you do to create equity lifts in higher education?

HOW DO WE WORK TOWARD DECOLONIZING KNOWLEDGE PRODUCTION, TEACHING AND CENTERING COMMUNITY WEALTH?



Picture taken by Nancy López

UNM Land Acknowledgement visit: diverse.unm.edu

How do we walk the talk? Tuck and Yang. 2012. Decolonization is not a metaphor

CONVERSATION GOALS

1. Invitation to engage in critical reflexivity about our own identity through critical race theory and intersectionality. **What's your street race for civil rights use in the 2020 Census – Last day to be counted 9/30!!!**
2. Sharing Solutions: Higher Ed. Race-Gender Gaps
3. Sharing Solutions: Race-Gender Gap in H.S.
4. Discussion – Please put questions/comments in chat

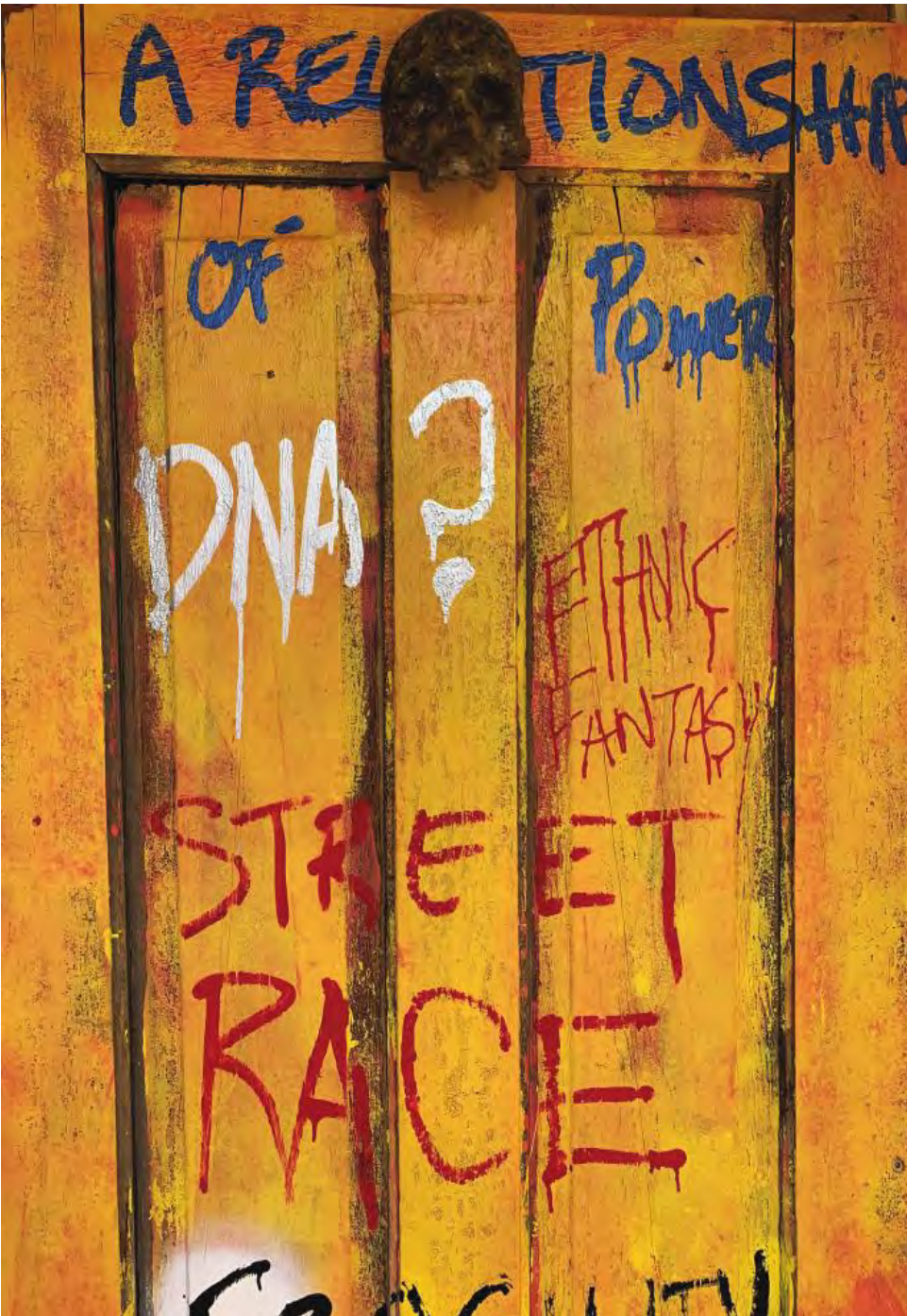
Community Agreements

- Embrace Discomfort
- Stay Engaged
- Expect and Accept Non-Closure
- Speak your Truth

From Singleton (2014) *Courageous Conversations: A field guide for achieving racial equity in schools* –

Practicing the three C's: What is Your Color, Culture, Corner?

– What about Your Class Origin? Gender?



WHAT'S YOUR STREET RACE?

An outdoor video installation of artworks created for conversations about **WHAT'S YOUR STREET RACE**. Lived experiences and relationships of power do shape one's reality of identity.



race.unm.edu

What's your intersecting social location and experience in social structures of inequality?

An invitation to on-going intersectional self-reflexivity about?

Difference, Power, Privilege, Discrimination, Resistance and Social Justice Praxis?

* Race/Color/ "Street Race"

as a Master Status

* Tribal/First Nation Status

* Ethnicity

* Language

* Ancestry

* Religion

* Nationality/Citizenship

* Documented Status

* Gender/ "Street Gender"

as a Master Status

* Sexual Orientation

* Sex Assigned at Birth

Intersecting

Social

Location

and

Lived

experience

&

emotions

Socioeconomic Status (SES)

* Class Origins/SES: Parental

Educational Attainment,

Occupation, Income, Wealth;

* Individual SES: Educational

Attainment Occupation,

Income, Wealth;

* Partner SES: Educational

Attainment, Occupation,

Income, Wealth;

* Household Net Worth;

* Social Networks;

* Social Honor/ Esteem

* Age

* Disability Status

* Body/ Embodiment

* Partner Status

* Parental Status

* Caregiver Status

We didn't create these systems of inequality, but we are all located within them; invitation to critical on-going self-implicating reflexivity (reflection & action) for individual and systems-level social justice transformation

Resist Ontological Flattening: Race/Color/Street =/ Ethnicity =/ Ancestry =/ Nationality

You cannot measure different concepts with one question; separate questions are necessary

WHAT'S YOUR RACIAL SOCIAL GEOGRAPHY? (Frankenberg 1993)

- P. 43 “The physical landscape-the home, the street, the neighborhood, the school parts of town visited or driven through rarely or regularly.”
- P. 44 “the racial and ethnic mapping of environments in physical and social terms and enable also the beginning of an understanding of the conceptual mapping of self and others.”

**Think back to when you were 16. What was your racial social geography (See Frankenberg 1993)?
How did that connect to your understanding of self in relation to others? What about now?**



**What are the limits of using neighborhood as proxy for adversity as proposed by the SAT?
What class inequities existed in your community? What about now?**

What are the main ideas in Critical Race Theory (CRT)?

- 1. Challenges the idea of neutrality in law (Brown and Jackson)**
- 2. Liberal democracy and racism/colorblind racism are inherently reinforcing (Ladson-Billings; Bonilla Silva; Bracey)**
- 3. Interest convergence (Bell)**
- 4. Counterstory/narratives and resistance for empowerment of oppressed communities (Yosso; Solórzano)**
- 5. Racial realism-centrality and permanence of racism; racism is endemic; most racial remedies remain symbolic (Bell; Delgado and Stefanic)**
- 6. Intersectionality-social inequalities better understood by examining simultaneity of oppression/resistance (Crenshaw, Collins)**

WHAT IS INTERSECTIONALITY?

“Intersectionality is a way of understanding and analyzing complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one factor. They are shaped by many factors in diverse and mutually influencing ways. When it comes to social inequality, people’s lives and the organization of power in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other...People use intersectionality as an analytic tool to solve problems that they or others around them face (Collins and Bilge 2016:2).”

*****TOOL FOR CHANGE AND ACTION*****

Collins, P. H., and S. Bilge. 2016. *Intersectionality*. Malden, MA: Polity Press. **GOT CRITICAL INQUIRY & CRITICAL PRACTICE?**

GENEALOGY OF SURVIVAL AND RESISTANCE

Intersectional Inquiry, Theory and Praxis

- Sojourner Truth 1851 – “Ain’t I a woman”
- Anna Julia Cooper 1892 – “Woman and race problem”
- Joyce Ladner 1971 – “Tomorrow’s tomorrow: The Black Woman”
- Cohambee River Collective 1977
- Moraga and Anzaldúa 1980 – race and class intersect in women’s movement
- Angela Davis 1981 Women, Race & Class
- Audrey Lorde 1984 Feminist theory
- Kimberlè Crenshaw 1989, 1991 – Intersectionality and Mapping the Margins
- Patricia Hill Collins 1990, 2000, 2009 – Black Feminist Thought & Politics of Empowerment
- Teresa Cordova 1993 Chicana Voices
- Baca Zinn and Dill 1994 – Women of Color in the U.S.
- Hurtado 1996 – Color of Privilege: Blasphemies on Race & Feminism
- Mary Romero 2002. Maid in the U.S.A
- Evelyn Nakano Glenn 2002. Unequal Freedom: How Race & Gender Shaped Am. Citizenship. **For more on genealogy see Hancock 2016 Intersectionality: An Intellectual History**

What does Resistance to Critical Knowledge Production & Teaching Look Like?

“Intersectionality is a stand-in for analytical laziness. Perhaps a better way to approach this (and the National Academy of Science reports ... would back this up) would be to focus on

Race OR Gender OR class

(there are plenty of poor white men/women who suffer from serious ...problems)

--Email response from Director of Prestigious Funding Agency

*****WHO HAS ACADEMIC FREEDOM? NAVIGATING GENDERED RACISM - NOT ALL FUNDING AGENCIES EMBRACE CRITICAL RACE INTERSECTIONAL KNOWLEDGE PRODUCTION*****

Critical Race Theory & Intersectionality for Making the Invisible Visible in Higher Education

**“Data on unequal educational
outcomes...are typically
withheld from public scrutiny**

(Kyle, 1986, quoted in Fine, 1991:180).”

SELF REFLEXIVITY

How do you conceptualize race?

Who benefits from decontextualized data?

“The **conceptualization of race is fundamental** to all subsequent use of racial data

(Zuberi, 2001:1).”

“Studies should not rely on a decontextualized racial identity. It is, in fact, this

decontextualization that has leads to racial reasoning (Zuberi, 2001: 101).”

WHAT DOES HIGHER ED LOOK LIKE IN STATE WITH HIGHEST % LATINX?

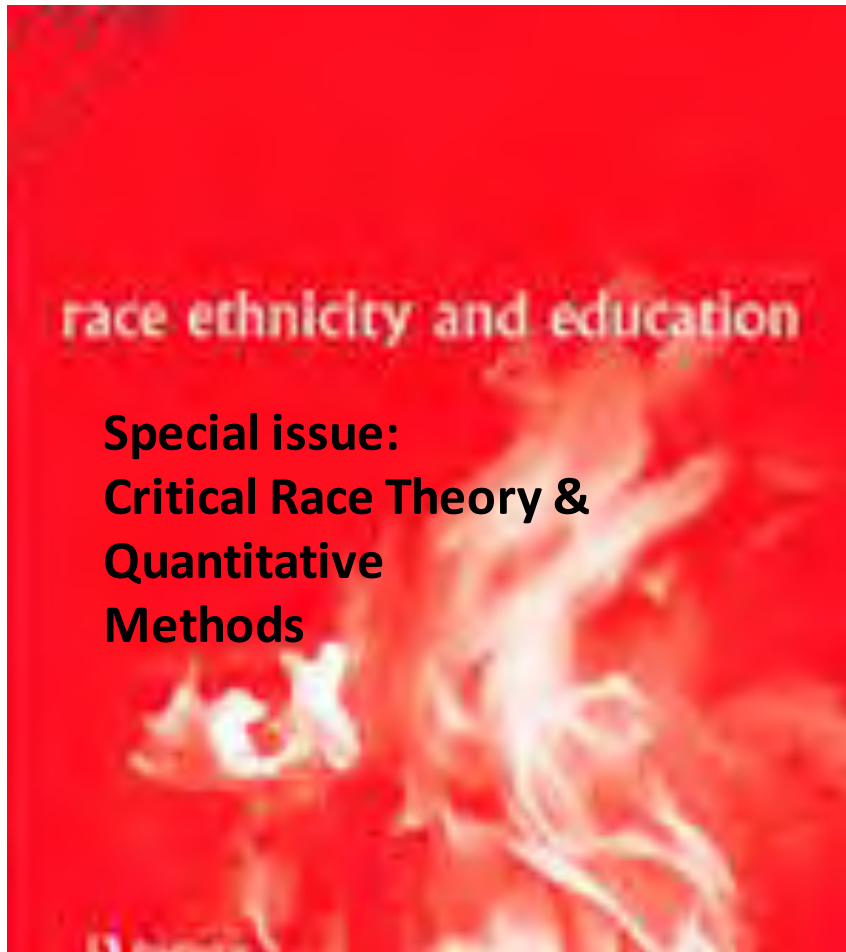
What are the historic and contemporary social structures, institutional practices, ideologies and narratives shaping complex inequalities and resistance? What are the solutions?



CENTERING COMMUNITY WEALTH: STUDENTS, STAFF, FACULTY FOR CULTIVATING AND CATALYZING COMMUNITIES OF PRACTICE FOR INTERSECTIONAL EQUITY

López, Nancy, Christopher Erwin, Melissa Binder and Mario Chavez. 2017.

“Making the Invisible Visible: Advancing Quantitative Methods Through Critical Race Theory and Intersectionality for Revealing Complex Race-Gender-Class Inequalities in Higher Education, 1980-2015.” Special Issue: QuantCrit: Critical Race Theory and Quantitative Research Methods, Race, Ethnicity and Education



- **WHAT DOES COLLEGE GRADUATION LOOK LIKE STATE IN NM?**
What are the historic and contemporary social structures, institutional practices, ideologies and narratives shaping complex inequalities and resistance in community?

What are the Solutions to the Historic and Contemporary Complex Inequalities Higher Education in a Southwest State?

- UNM Interdisciplinary Research Team



- Special Issue: QuantCrit: Article “Making the Invisible Visible” published in *Race, Ethnicity and Education* (López et al., 2017)
- Highly recommend: Zuberi (2001) **Thicker than Blood: How Racial Statistics Lie.**
- For more information see Transdisciplinary Guidelines for Researching Race (2019) visit the Institute for the Study of “Race” and Social Justice at race.unm.edu and click “connect now” to join our [listserve](#).

Contextualizing the Sedimentation of Racialized-Gendered-Classed Educational Opportunity Structures in Context

*“Quantitative methodologies might be more successful if distinct composite variables were constructed to identify how the race, class and gender categories work in combination to form a different category of experience from that of any of the categories originally combined
(Collins, 2007:601).”*

GOT COMPLEX INTERSECTING INEQUALITIES? POLICY OPTIONS AND PROJECTED OUTCOMES

Multilevel Logistic Estimates of Probability/Odds of Six-Year Undergraduate Graduation

2000-2008 (ALL SCHOOL GRADUATES FROM THE STATE, N > 6,000)

Variables	Marginal Effects
White, High-income Women	-(Reference Group)
American Indian, Low-income Men	-.453***
American Indian, Low-income Women	-.396***
American Indian, High-income Men	-.371***
Black, High-income Men	-.305**
White, Low-income Men	-.288***
Hispanic, Low-income Men	-.24***
Black, High-income Women	-.226***
Hispanic, Low-income Women	-.225***
Black, Low-income Men	-.223***
Asian, Low-income Men	-.217***
Asian, High-income Men	-.211***
Black, Low-income Women	-.185***
Hispanic, High-income Men	-.172***
White, Low-income Women	-.142***
White, High-income Men	-.137***
Asian, Low-income Women	-.137***
American Indian, High-income Women	-.093*
Hispanic, High-income Women	-.033
Asian, High-income Women	.001

López, Nancy, Christopher Erwin, Melissa Binder and Mario Chavez. 2017. "Making the Invisible Visible: Advancing Quantitative Methods Through Critical Race Theory and Intersectionality for Revealing Complex Race-Gender-Class Inequalities in Higher Education, 1980- 2015." Special Issue: QuantCrit: Critical Race Theory and Quantitative Research Methods, *Race, Ethnicity and Education*,

Preponderance of Research evidence links culturally relevant pedagogy and student success

How can we improve definition of “at risk” student NM Funding Formula?

Current Practice & Assumption	Dominant Narrative	Tradeoffs	Transition	Projected Outcomes	Stress Test
Use of PELL status is the best way to identify and serve at-risk students	“PELL eligible students graduate at lower rates than others. Since many racial and ethnic minority students are PELL eligible this is a universal way of achieving equity.”	(1) We will never have income data for everyone; only 42 % of students at a large public university in NM fill out the FAFSA (2) PELL eligibility is not a proxy for intergenerational wealth	Not needed; this is the current practice	Institutions that demonstrate improvements in graduation for PELL-eligible students receive additional funding	Historic and contemporary inequalities in graduation by race-gender-class remain unseen and <u>inactionable</u> (*See research article reference below López et al. 2017)
ALTERNATIVE #1: USE OF RACE-GENDER-CLASS (E.G., PELL Status) SOCIAL LOCATIONS FOR IDENTIFYING AT-RISK STUDENTS					
Alternative Assumption	Alternative Narrative	Tradeoffs	Transition	Projected Outcomes	Stress Test
Use of race-gender-class as overlapping social locations is necessary for identifying at-risk students	“Using PELL eligibility alone is not enough. We need to include race, gender and income in analysis of inequalities and solutions for at-risk students.”	(1) NM institutions do all have the technical capacity to do analysis of complex race-gender-class inequalities so must build analytical capacity in NM Dept. of Higher Education & Legislative Finance Committee (2) See tradeoff #1 & #2 above	Centralize all institutional data analysis in NM Department of Higher Education	Institutions that demonstrate improvements in reducing race-gender-class inequalities in six-year graduation will receive additional funds	<u>evaluation</u> possible if implemented
ALTERNATIVE #2: USE OF RACE-GENDER-CLASS (E.G., FIRST GENERATION COLLEGE/NO PARENT/GUARDIAN EARNED 4-YR COLLEGE DEGREE) SOCIAL LOCATIONS FOR IDENTIFYING AT-RISK STUDENTS IN A GIVEN INSTITUTION					
Alternative Assumption	Alternative Narrative	Tradeoffs	Transition	Projected Outcomes	Stress Test
Use of race-gender-class as overlapping social locations is necessary for identifying at-risk students	“UNM is a leader in race-gender-class equity based analysis and policy making. Our funding formula reflects our values and seeks to reward institutions that	See tradeoffs #1 and #2 above	Collect Parental Educational Attainment on all NM College applications as optional (e.g., Texas has a Common	Institutions that demonstrate improvements in reducing race-gender-class inequalities in six-year graduation	<u>evaluation</u> possible if implemented

**We need your help! You are our trusted messengers.
Please remind 5-10 people to fill out census by visiting
my2020census.gov, calling or mail questionnaire by Sept. 30th.**

**Make
every
Lobo
count.**

The 2020 Census is underway, you can fill out your census form on **paper**, on the **phone** or on **the web**.

Don't delay your voice matters!

THREE THINGS EVERY NEW MEXICAN MUST KNOW ABOUT THE 2020 CENSUS

- It is vital to make every New Mexican count in order to:
 - Determine representation in Congress
 - Define boundaries for voting and school districts,
 - Assign billions of dollars in funding for many federal and state programs: education, health (ie. Medicaid), transportation, housing and many more.
- For every New Mexican that is NOT counted, our state loses approximately \$3,745 every year for the next ten years.
- To fill out your Census go to my2020census.gov. Or call 800-923-8282 for more information.

Remember the self-response deadline is September 30th!

There will NOT be a citizenship question!



United States®
**Census
2020**

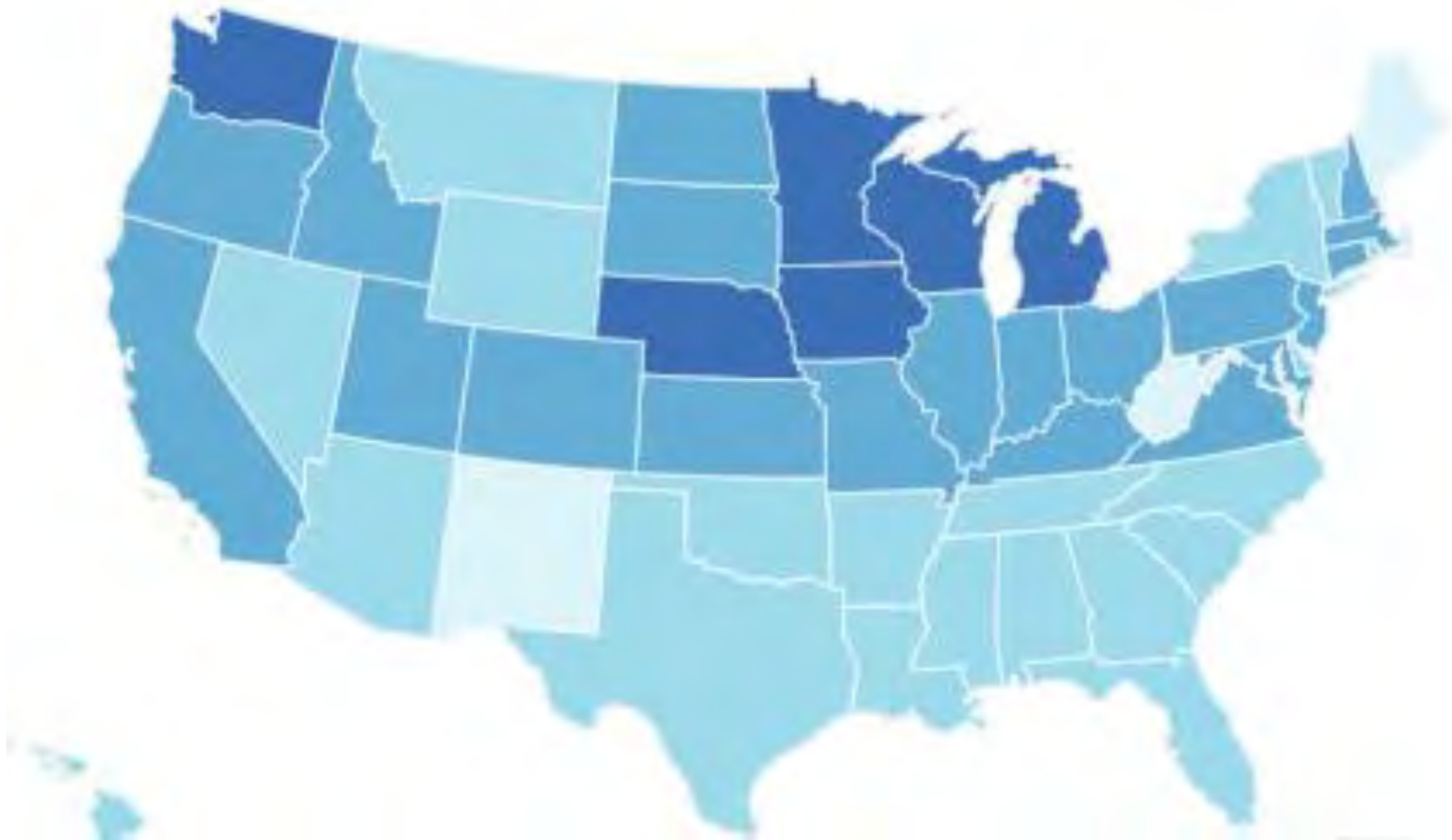
NM
THE UNIVERSITY OF
NEW MEXICO.



2020 Census in NM (53%) vs. US (63%)

Las Vegas NM (51%) (dark blue high response; brown low response)...

9/30 last day to be counted!!! Visit my2020census.gov



Why is critical race theory and intersectional a tool for unpacking low response rates?

<https://2020census.gov/en/response-rates.html>

Are we a Postracial Society?

Who benefits when our data collection system is power and color evasive? What would ethical data collection look like?

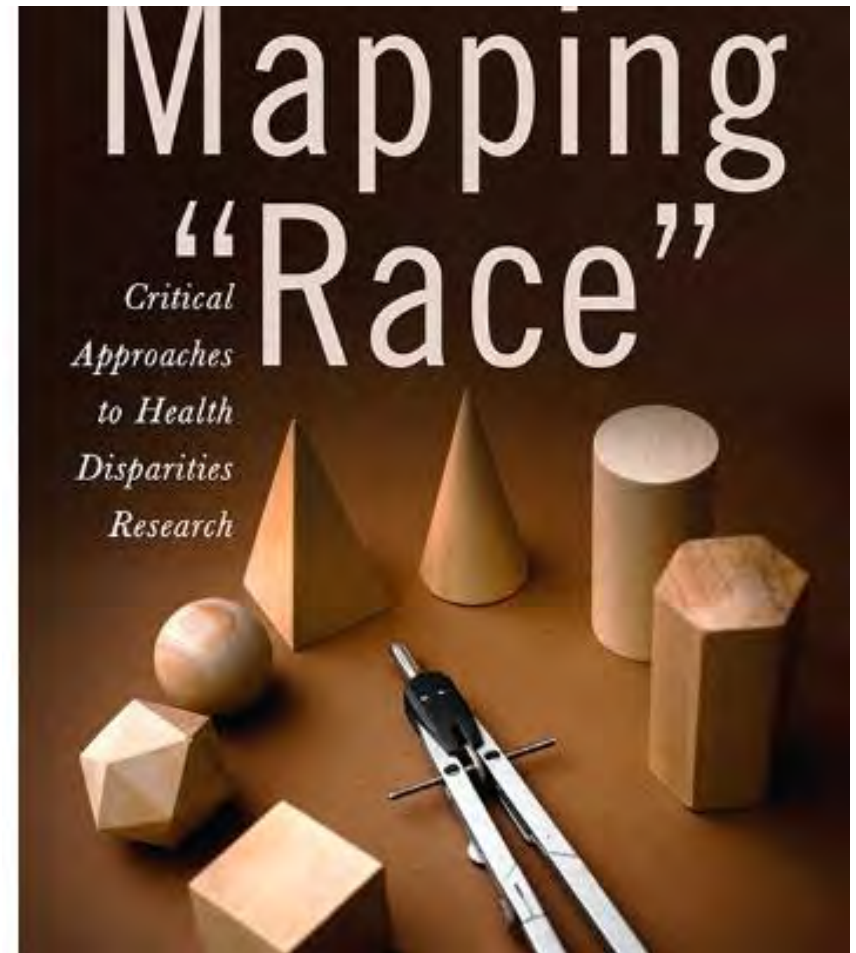
- Should we use one question to measure two concepts (race and origin)?
Would you measure the following with one question:
 - Gender and sexual orientation?
 - Educational attainment and occupational status?
 - Income and wealth?
 - PELL Status and First Generation College Status?
 - Why should we mark only one race box on the 2020 Census?
- What is the Census afraid of? We need ethical accuracy for social justice not aesthetic accuracy for compliance only!
- Why would it be useful to think of race as street race as a social status \neq culture \neq language \neq origin \neq ethnicity \neq ancestry \neq nationality \neq DNA
- Why should we mark only one box for race question on the 2020 Census?
- Should PELL Status be used as a proxy for “at risk” student in NM Funding Formula for Higher Education? What about zip Code \neq proxy for disadvantage or adversity (e.g., SAT Score)?

RACE AS MASTER STATUS

- **Racial Formation Theory**: “... it should be apparent that there is a crucial and non-reducible **visual dimension** to the definition and understanding of racial categories (Omi & Winant, 2015:111).”
- “**Corporeal distinctions are common**; they become essentialized. Perceived differences in **skin color, physical build, hair texture, the structure of checkbones, the shape of nose ...** are understood as the manifestations of more profound differences that are situated within racially identified persons (Omi & Winant, 2015: 111)
- “**Racialization depends** on the meanings and associations that permit **phenotypic associations** (Omi & Winant, 2015:112).”

EXAMPLE: See Turner et al., 2012 Study on Housing Discrimination, Urban Institute; Key Finding – Visible Minorities Are Stigmatized

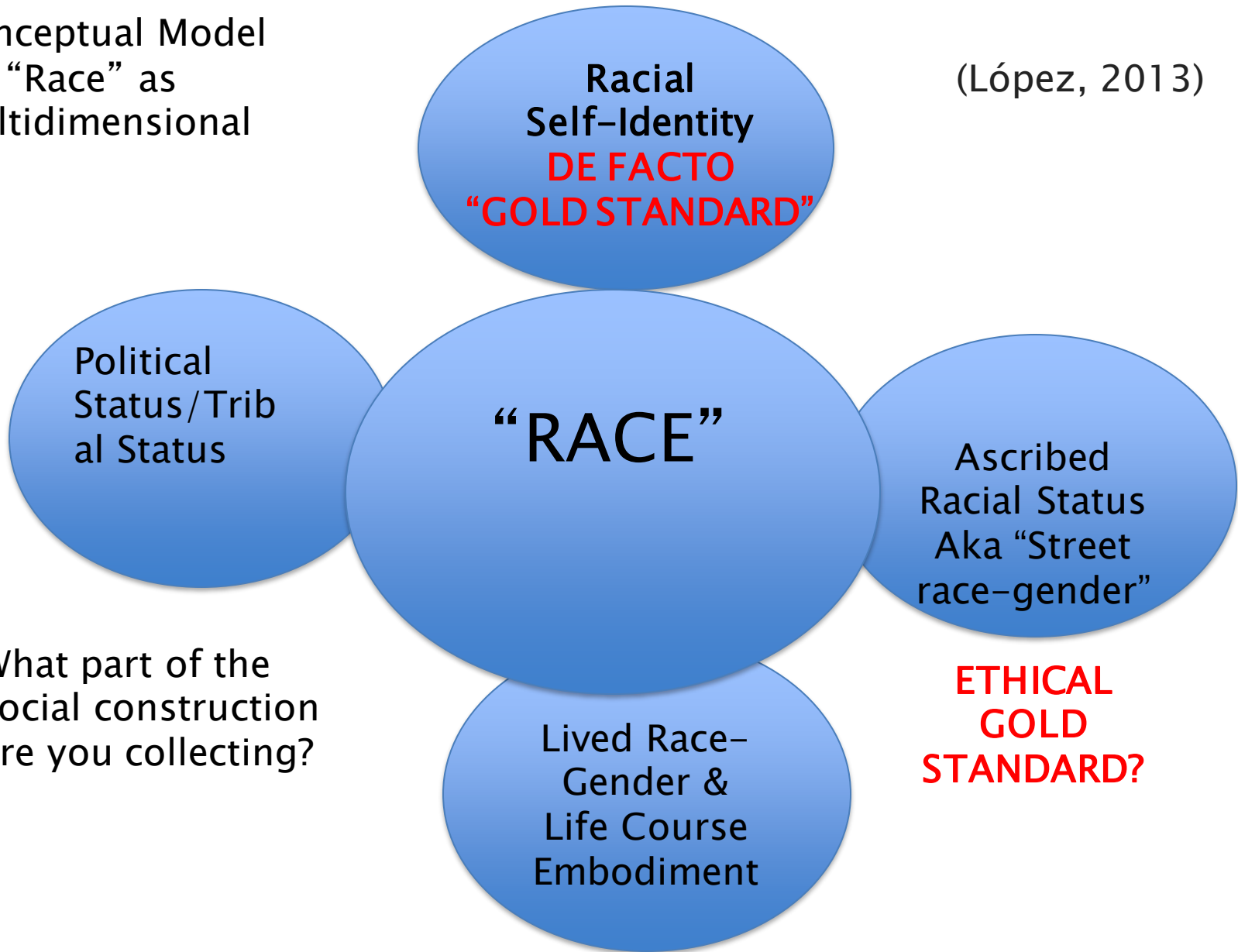
Public Sociology: Engaged Scholarship, Equity-Based Policy Relevant Knowledge Projects



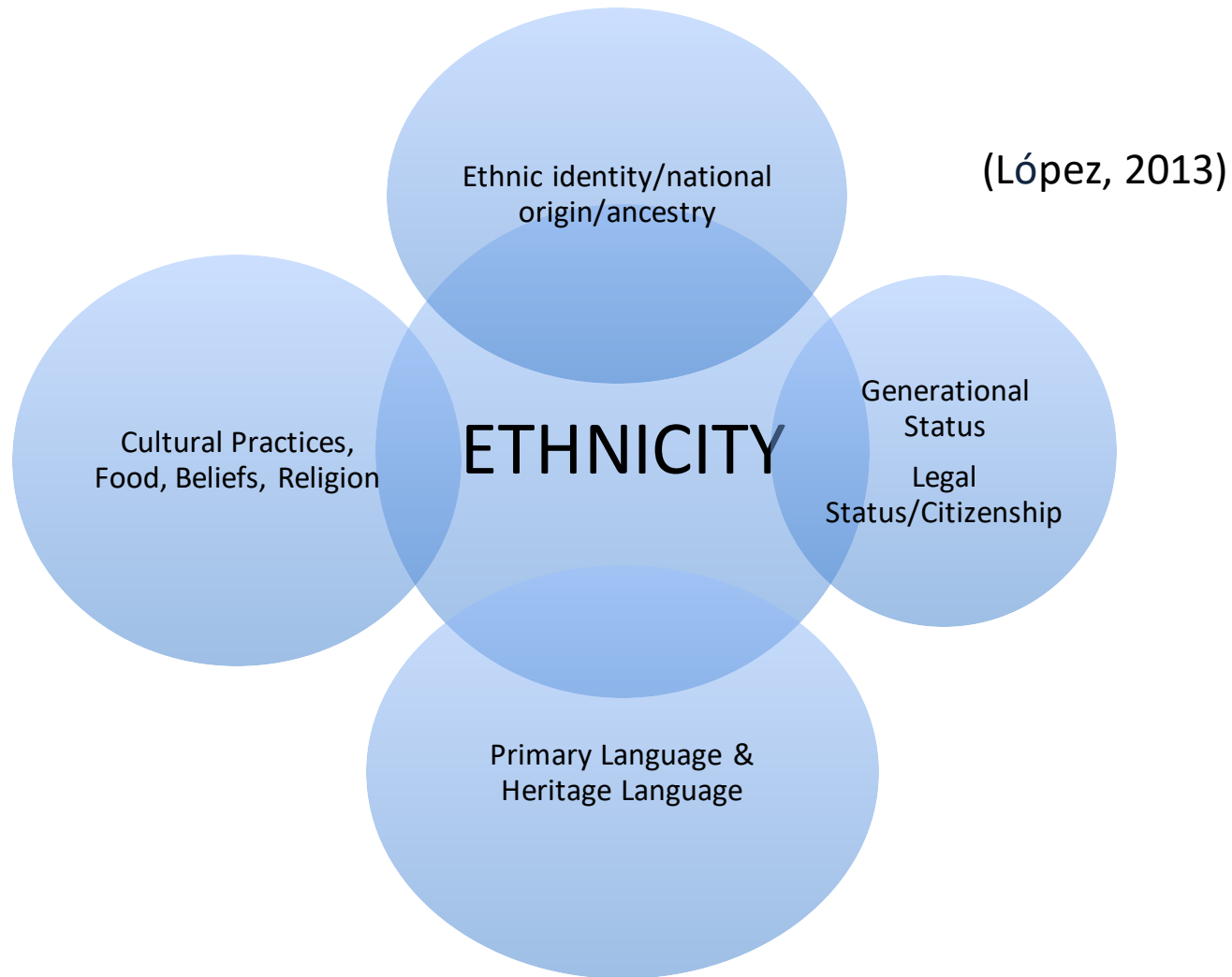
Funded via National Institutes of Health
(NIH)

Conceptual Model
for “Race” as
Multidimensional

(López, 2013)



Multidimensional Ethnicity



2002 NM Reactions to Race

BRFSS Results to Question # 1

N= over 4,000 (Dr. Edward Vargas, ASU)

Self-Identified Race	Socially Defined or Ascribed Race/Perceived as White
White	98%
Multiracial	54%
Some Other Race	36%
Hispanic	15%
Native American	6%
Asian or Black	0%

SO WHAT?

SEE CAMARA JONES TEDEX TALK ON LEVELS OF POWER
CAMARA JONES SOCIAL STATUS IN S. AFRICA, BRAZIL & U.S. AND EMBODIED SOCIAL
CLIMATE; SEE ALSO TELLES BOOK PIGMENTOCRACIES

Reactions to Race Question #2:

- *How often do you think about your race?
Would you say never, once a year, once a month, once a week, once a day, once an hour, or constantly?*
- 2002 BRFSS: Once a day, once an hour, Constantly = 46% Native American; 33% Blacks; 33% Asian; 25% Hispanics; 5% of Whites
- See Helms, 2013; Zaal & Fine, 2008; Jones et al., 2008

Reactions to Race Question #3:

- *Within the past 12 months at work, do you feel you were treated worse than, the same as, or better than people of other races?*
- *2002 BRFSS Worse: 15% Black; 14% Native American; 9% Hispanic; 7% Asian; 5% White*
- *See Goosby & Heidbrink, 2013; Gravlee, 2009; López, 2003; Roberts, 1994*

Reactions to Race Question #4:

- *Within in the past 12 months, when seeking health care do you feel your experiences were worse than, the same as, or better than for people of other races?*
- *2002 BRFSS Worse: 15% Black; 7% Native American; 5% Hispanic; 2% White*
- *See Bridges, 2012; Hoberman, 2012; LaVeist-Ramos et al., 2012; López, 2013*

Reactions to Race Question # 5:

- *Within the past 30 days, have you experienced any physical symptoms, for example a headache, an upset stomach, tensing of your muscles, or a pounding heart, as a result of how you were treated based on your race?*
- *Note: Not included in the 2002 BRFSS*
- Krieger, 1990; Lauderdale, 2006; Goosby & Heidbrink, 2013; Richardson et al., 2011

Reactions to Race Question # 6:

- *Within the past 30 days have you felt emotionally upset, for example angry sad or frustrated, as a result of how you were treated based on your race?*
- *Note: Not included in 2002 BRFSS*
- See Williams, 2012; Zaal et al., 2007; Sue, 2007; Feagin & Sikes, 1994; Vidal-Ortiz, 2004; Wang, 2006

WHAT WOULD THESE QUESTIONS REVEAL IF ADDED TO OUR STANDARD EDUCATION SURVEYS (P-20)?

WHY DOES HOW CONCEPTUALIZE RACE & GENDER MATTER?



**RACE, COLOR, STREET RACE LIKE GENDER IS A
MASTER SOCIAL STATUS**

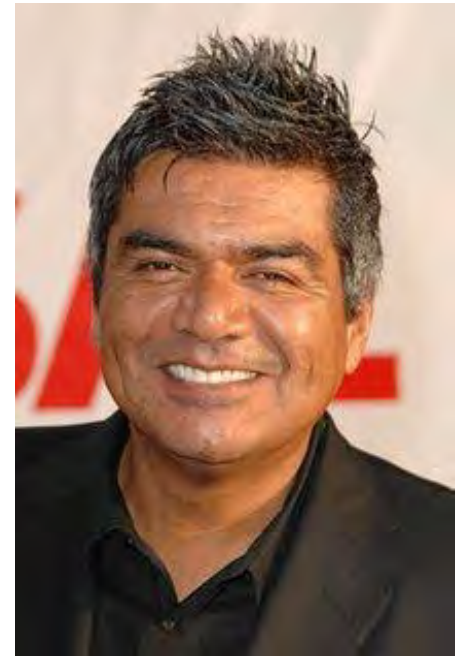
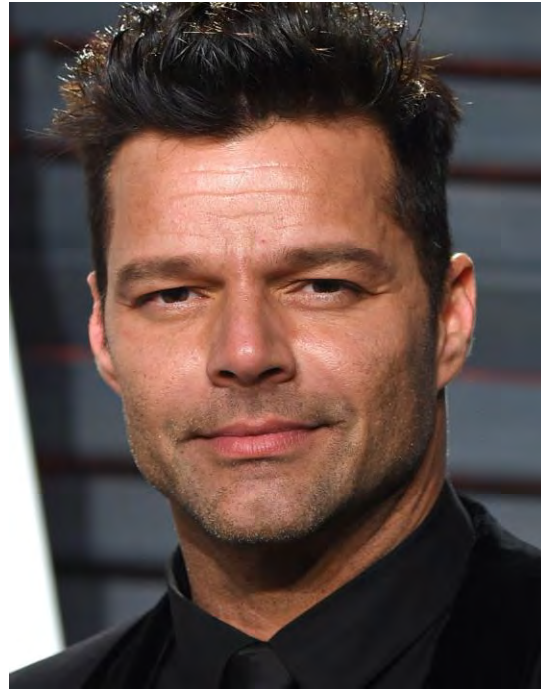
RACE=/=ETHNICITY=/=ANCESTRY=/=DNA

GENDER=/=SEX ASSIGNED AT BIRTH=/=SEXUALITY

2020 Census * Censo 2020

WHAT'S YOUR "STREET RACE"?

¿QUE ES SU "RAZA O COLOR EN LA CALLE"?



**FAMILY MEMBERS OF SAME ETHNICITY CAN AND SHOULD ANSWER
THE RACE QUESTION DIFFERENTLY TO REFLECT THEIR UNIQUE RACIAL SOCIAL STATUS ...**

Do all of these subgroups/social locations have similar health physical & mental statuses, obesity, life expectancy, experience with law enforcement, when looking for an apartment/mortgage, interacting with health professionals in ER, in schools vis-à-vis tracking/discipline, airport, immigration officials, etc.? See Hogan 2017; Saenz & Morales 2015; López et al. 2017

Hispanic Origin in U.S. (*National Average 2010 Census; Source: Ennis et al. 2011)	White (53%*)	Some Other Race (37%*)	Black (3%*)
Mexican, Mex. Am., Chicano	53%	40%	1%
Puerto Rican	53%	28%	9%
Cuban	85%	6%	5%
Dominican	30%	46%	13%
South American	66%	25%	1%

NOTE* 13% OF HISPANIC ORIGIN RESPONDENTS LEAVE RACE QUESTION BLANK; ONLY 1% Am. Indian

2010 Census: Only 1% of Latinx Identify as Native American / “Indígena de las Américas”



CHALLENGES: Census and Latinx Leadership endorse combined question format and dismiss interdisciplinary research evidence

Erase the color line and word “race” in Census testing

No “Brown” Category on Census

* PREPONDERANCE SOCIAL SCIENCE RESEARCH EVIDENCE ON LATINX * COLOR LINE EXISTS !!! NEED SEPARATE QUESTIONS ...

Voting Rights Discrimination

- Tucker (2006)
- Estrada (2000)
- Gordon and Rosenberg (2015)

Employment & Education

- Saenz & Morales (2015)
- Rodriguez et al., (2011)
- Telles & Murguia (1996)
- López (2003)
- Telles (2014)
- Irizarry (2015)

Health

ACA & Civil Rights

- LaVeist-Ramos et al., (2012)
- Gravlee & Dressler (2005)
- Jones et al., (2008)
- McIntosh (2013)
- Sue (2014)
- Williams and Mohammed (2013)
- López (2013); López et al. (2017)
- Zambrana (2018)

Housing Discrimination & Poverty

- Logan (2003)
- Turner et al., (2013)
- Massey & Denton (1994)
- Hogan (2017)
- Pew (2019)

Criminal Justice

- Steffensmeier & Demuth (2000)
- Sampson & Lauritsen (1997)
- Walker et al., (2011)

How will your research collect data on the color line and the opportunity structure/inequality in Latinx communities?

Should we Complaint with the Government Office of Accountability BEFORE research protocols for 2030 Census are finalized?

2020 Census: Are we postracial? Why is Census asking about three different concepts in one question (race, tribal status, origin?) Who benefits when we don't have good data?

Separate Ethnicity Question - Hispanic Origin

→ NOTE: Please answer BOTH Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

6. Is this person of Hispanic, Latino, or Spanish origin?

- No, not of Hispanic, Latino, or Spanish origin
- Yes, Mexican, Mexican Am., Chicano
- Yes, Puerto Rican
- Yes, Cuban
- Yes, another Hispanic, Latino, or Spanish origin - *Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.*

Separate Race Question

LINKS NATIONALITY TO EACH RACE BOX!!!
CONVERGENCE OF COLORBLIND RACIST, EUGENICIST, NATIVIST RACIAL PROJECTS

7. What is this person's race?

Mark one or more boxes AND print origins.

- White - *Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.*

- Black or African Am. - *Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.*

- American Indian or Alaska Native - *Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.*

- | | | |
|---|--|--|
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Korean | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Chamorro |
| <input type="checkbox"/> Other Asian - <i>Print, for example, Pakistani, Cambodian, Hmong, etc.</i> | <input type="checkbox"/> Other Pacific Islander - <i>Print, for example, Tongan, Fijian, Marshallese, etc.</i> | |

- Some other race - *Print race or origin.*

Which box would you place Canadian, South African or American?

Linking race to nationality is the definition of racism.

*****Watch Census Academy Video*****

(1 hour and 7 minutes)

If you mark No I'm not Hispanic origin (ethnicity) and mark Black and write in Egyptian you will be marked as "mixed race"?????

Collecting and Tabulating Ethnicity and Race Responses in the 2020 Census

Rachel Marks, Chief, Racial Statistics Branch

Nicholas Jones, Director & Senior Advisor, Race & Ethnicity Research & Outreach

Population Division, U.S. Census Bureau

February 2020

Audio: Please note that you must use your telephone to dial the number and passcode below to access the audio of today's presentation

(888) 323-9726

Passcode: 50983958

Thank you for joining us and welcome to another one of our Census Academy webinars. Our topic

Shape
your future
START HERE >



What will Census do when Latinx check multiple race boxes?

2020 Census Race Question

Reporting Hispanic or Latino Responses

- People of Hispanic origin may be any race
- Responses of Hispanic origin in the race question are classified as "Some Other Race" (e.g., Latino, Mexican, Salvadoran)

7. What is this person's race?

Mark (X) one or more boxes AND print origins.

- White - Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴

Latino

- Black or African Am. - Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴

- American Indian or Alaska Native - Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴

Mexican

- | | | |
|---|-------------------------------------|--|
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Korean | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Chamorro |
| <input type="checkbox"/> Other Asian -
Print, for example,
Pakistani, Cambodian,
Hmong, etc. ↴ | | <input type="checkbox"/> Other Pacific Islander -
Print, for example,
Tongan, Fijian,
Marshallese, etc. ↴ |

- Some other race - Print race or origin. ↴

Salvadoran

Combatting Anti-Blackness ...Visibilizing Black Latin@s; **Why check One Box?**

2020 Census Race Question

Reporting Hispanic or Latino Responses

- People of Hispanic origin may be any race
- Responses of Hispanic origin in the race question are classified as "Some Other Race" (e.g., Latino, Mexican, Salvadoran)
- If additional groups are reported, they are retained (e.g., Cuban and Black) along with the Hispanic (SOR) response

7. What is this person's race?

Mark (x) one or more boxes **AND** print origins.

- White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴
- Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴
- American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfoot Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴
- Chinese Vietnamese Native Hawaiian
- Filipino Korean Samoan
- Asian Indian Japanese Chamorro
- Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc. ↴
- Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc. ↴

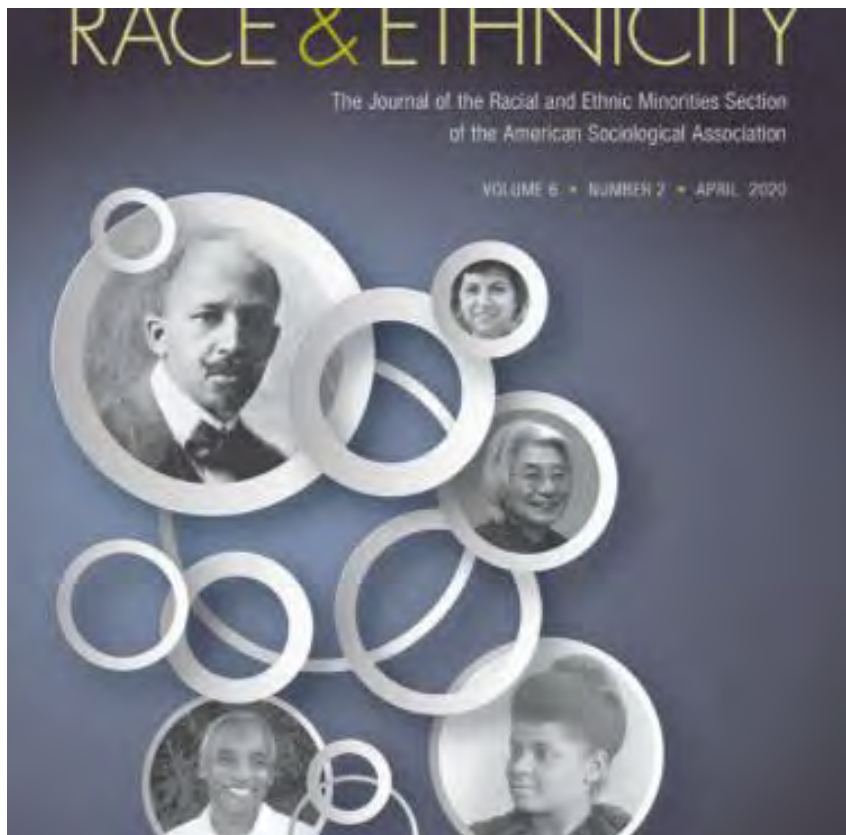
Cuban

as Black, both responses are retained. Their response is classified as both some other

Why don't more studies include more than one measure of race?

See Street race article
López et al., 2017

In *Sociology of Race & Ethnicity*



See Street Race Article in Vargas et al., 2019 in *Critical Public Health Journal*



Nancy López, The Census Keeps Confusing Race and Ethnicity, 2/28/18

59,000 downloads - The Conversation.com

(Republished in Salon, Associated Press, Newslea for teachers in K-12 Instructional Online Platform)



What's your street race?

If you were walking down the street, what race do you think others that do not know you would automatically assume you were based on what you look like?

What about street gender?

How do lived experiences and relationship of power shape your understandings of identity?

**“Paradoxically the concept of
‘woman of color’
homogenizes difference across race,
ethnicity and national origin”**

(Zambana and Baca Zinn 2019: 678).

**Why is intersectional critical inquiry, data collection,
analysis and praxis necessary for
not flattening qualitative differences vis-à-vis
violence?**

**Interview between KKK Members and Univisión Reporter Iliá Calderón
(Black Colombian Immigrant Woman) Took a Scary Turn
Reporter and Images from Jorge Rodríguez-Jiménez 8/17/17
Things that Matter, Univision Noticias, Youtube.com**



CHALLENGE: 90% of Enslaved Africans in Latin. Am. Caribbean, YET only 3% of Latinos Identify as Black in 2010

But I'm mixed race? What should I mark?

CAMEROON DIAZ
(Cuban, German, English, Celtic)



Rosario Dawson
Afro-Cuban, Puerto Rican, Irish and
Native American



KELIS ROGERS
(Puerto Rican, Chinese, African American)



PRESIDENT OBAMA CHIDED FOR MARKING ONE BOX? WHY DO YOU THINK HE DID?

**Which mixed race Latinas that are over represented
in school to prison pipeline, honors, AP, Gifted, etc.?**

Why would it be important to answer the question as street race? Mark only one box?

The Urgency of Intersectionality for Advancing Social Justice...

descent, Mexican origin, and Mexican ancestry. Chicana scholars are the founding mothers of Latina intersectional feminist thought. We broaden our frame to place *Latinas* at the center, as subjects of inquiry and active agents in the gathering and analysis of our subordinate social locations. We caution that “Latino/Latina” as a social construct must be problematized, that it is complicated by differences in national origin, citizenship, race, class, and ethnicity and by the confluence of these factors. An intersectional approach acknowledges these differences and seeks to reveal and understand how they shape social experience (Zambrana 2011, 6-7). When we use the term *Latinas*, it is not as a unitary term that homogenizes distinctive heritage groups, but as a term of implicit solidarity with other U.S. groups with a Spanish colonial history and genealogical, political, cultural, and ethnic ties to Latin America (Latina Feminist Group 2001; Saldivar-Hull 2000). Latinas represent about 16.4 percent of the female population

***Ritchie Torres is the Democratic candidate for
New York's 15th Congressional District.***

ns

**n Afro-Latino, but I can't join both the black and Hispanic
ucuses in Congress. That must change.**



What's your intersecting social location and experience in social structures of inequality?

An invitation to on-going intersectional self-reflexivity about?

Difference, Power, Privilege, Discrimination, Resistance and Social Justice Praxis?

* Race/Color/ "Street Race"

as Master Status

* Tribal/First Nation Status

* Ethnicity

* Language

* Ancestry

* Religion

* Nationality/Citizenship

* Documented Status

* Gender/ "Street Gender"

as Master Status

* Sexual Orientation

* Sex Assigned at Birth

Intersecting

Social

Location

and

Lived

experience

&

emotions

Socioeconomic Status (SES)

* Class Origins/SES: Parental

Educational Attainment,

Occupation, Income, Wealth;

* Individual SES: Educational

Attainment Occupation,

Income, Wealth;

* Partner SES: Educational

Attainment, Occupation,

Income, Wealth;

* Household Net Worth;

* Social Networks;

* Social Honor/Esteem

* Age

* Disability Status

* Body/ Embodiment

* Partner Status

* Parental Status

* Caregiver Status

We didn't create these systems of inequality, but we are all located within them; invitation to critical on-going self-implicating reflexivity (reflection & action) for individual and systems-level social justice transformation

Resist Ontological Flattening: Race/Color/Street =/ Ethnicity =/ Ancestry =/ Nationality

You cannot measure different concepts with one question; separate questions are necessary

**GOT SELF-IMPLICATING
REFLEXIVITY? THE COHAMBEE RIVER
COLLECTIVE (1978)**

**We are committed to a
continual examination of our
politics as they develop
through criticism and
self-criticism as an essential
aspect of our practice.**

Spoken Word/Testimonio for Communicating the Complexity of Social Location & Identity...

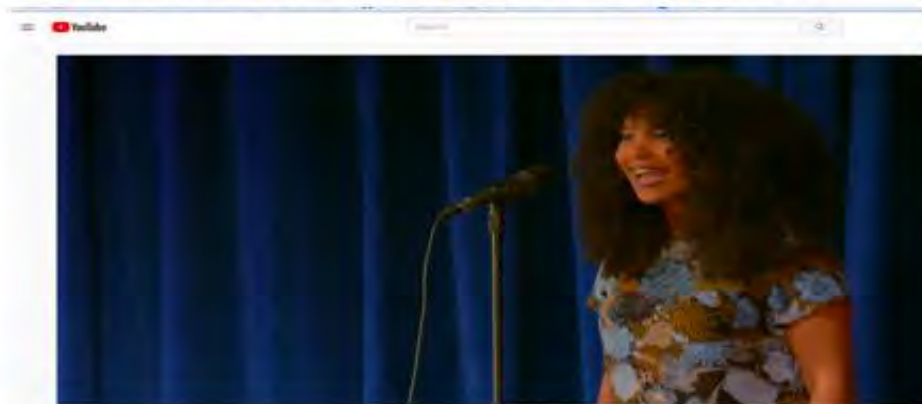
Elizabeth Acevedo, “AfroLatina” (3 min)

- What is her race-gender-class origin-ethnic social location?
- What is her identity? Sense of belonging, emotional attachments? How did it change across time?
- What are her ethical and political commitments?

Think about how you would use spoken word to answer these questions? What about your students?

Elizabeth Acevedo “AfroLatina”

<https://www.youtube.com/watch?>



REFLECTION QUESTIONS

1. SOCIAL LOCATION: Think back to when you were 16. What was your race-gender-first generation college status social location in systems of oppression/resistance? What about now?
2. IDENTITY STORIES, EMOTIONAL ATTACHMENT, SENSE OF BELONGING: What stories/narratives did you tell yourself and others about your identity, sense of belonging, emotional attachments at 16? What about now?
3. VALUES & COMMITMENTS: What were your ethical and political values and commitments at age 16? What about now?

Visual Tool for Yuval-Davis's (2011) Conceptualizations for Mapping Your Social Location, Identity and Political Values



INTERSECTING SOCIAL LOCATION IN GRIDS OF POWER

(e.g., Tribal Status, Street Race, Gender, Ethnicity, Class Origin, Current Socioeconomic Status, Sexuality, Disability, Citizenship Status, Age, etc.)



IDENTIFICATIONS & EMOTIONAL ATTACHMENTS

Individual and collective narratives people tell themselves about who they are



ETHICAL & POLITICAL VALUES

(e.g., ideological commitments and values differ among people from the same families, social locations, identifications and emotional attachments)



WHAT ARE YOUR STORIES ABOUT IDENTITY AT 16 & NOW?(Frankenberg 1993)

1. Essentialist Racism (race as biology)
linked to colonialism

2. ****Assimilationist, color & power
evasion (DOMINANT/HEGEMONIC)**

3. Antiracist Praxis (action and reflection)

Can you give examples of Flexible Solidarity in Community Work (Collins 2019:171)?

- Form of political praxis (action and reflection) grounded in a commitment to healthy, loving and more just communities;
- Fostering solidarity among/across political communities
 - Examples: Being rooted in your history, experience, social location, identity, community and political values, but at the same time shifting and creating bridges of understanding, empathy for others who are different and unity in our communities

**“What do you see?
What are the majoritarian narratives and counterstories?”**



Albuquerque, New Mexico 2020 Picture taken by Nancy López

Power of self-reflexivity for planting a seed that advances justice...(unsolicited email 2018)

- *“Dr. López, I attended the conference and very much enjoyed your ‘street race’ lecture. As someone whose street race is white but has a grandmother who immigrated from [Latin America], it made me think a lot about my own journey in understanding my relationship to race and ethnicity. It’s something that I’m beginning to grapple with and it has caused a fair amount of discomfort...as well as excitement. I was wondering if you had any book recommendations for someone who is just beginning to explore these issues in her own life. Thank you again for a wonderful lecture.”*
 - Cultural Humility and Spirit of Love and Justice – Lifelong Learning
(See Vidal-Ortiz 2005 On Being a White Person of Color)

An Invitation to Intersectional On-going Self-Reflexivity

“Losing self-reflexivity represents a sure sign that one is beginning to sell out.”

— Patricia Hill-Collins, *Fighting Words: Black Women and the Search for Justice*

Levels of Racism

What are the levels of Racism? Source: Camara Jones Video and Tedex Talk – The Gardner’s Tale and Article published in

Institutional

Personally
Mediated

Internalized

Can you think of examples of the levels of racism in your social family, social networks school, university, community, nation or globe? Think about solutions at all these levels...

Culture & Values : Two Views (Frankenberg1993)

- 1. Dominant Discourse: autonomous, named, bounded and separated from material life
- 2. Counterhegemonic & Antiracist: constructing daily practices and worldviews in complex relations with material life/power hierarchies

Racial Formation Theory

Racial Projects, Racialization, Rearticulation,

CONGRESS
EXECUTIVE, OMB
CENSUS

(Omi & Winant, 2015)

FEDERAL/STATE DEPT. OF EDUCATION

Social
Movements

State Law
Supreme Court

Mass Media
Public Debate
Art/ Journalism

Collective
Subjectivity

Local Politics/Policies

Institutions

Community/Neighborhood

Schools, Hospitals,

Meso-Level Racial Projects (Institutional)

**LOCAL SCHOOL BOARDS K-12 CURRICULUM;
DEPARTMENT COMMITTEES;
NATIONAL ACCREDITATION STANDARDS**

Micro-Level (Individual Level)

Common Sense

Lived
Experience

Cognition

Subjectivity

Individual Level
Identity

*****WHERE ISS
PEDAGOGY*****

What is Colorblind Racism? (Bonilla-Silva 2009)

- RACISM W/OUT RACIST=NEW RACISM=SMILING FACE DISCRIMINATION
- COLOR-BLINDNESS provides a seemingly nonracial way of stating their racial views without appearing racist
- Color-blind Racism=ideology from late 1960s whereby minority contemporary status is rationalized as not related to structural or institutional racism, but rather individual shortcomings or naturally occurring phenomenon

1998 NY Times Photo Essay on 13 yr olds -- Controlling Image: Brown & Black Boys Violent Drug Dealers & Gangsters



How do majoritarian national and local narratives connect to policies and practices in schools?

Frames of Color-blind Racism (Bonilla-Silva 2009)

- **Common frames-set paths for interpreting info**
 - **Abstract liberalism – Census 2020**
 - **Minimization of Racism – Census 2020, Funding Formula**
 - **Naturalization – COVID-19**
 - **Cultural Racism – COVID-19**

COLORBLINDESS=/**ANTIRACISM**

Antiracism begins with understanding the institutional nature of racial matters and accepting that

all actors in a racialized society are affected materially and ideologically by the racial structure (Bonilla-Silva 2009).

- Abstract liberalism frame – meritocracy myth
- Minimization frame – Census flattening difference between race and origin
- Naturalization Frame – eugenics logics in Bell Curve and recent 2020 article in Society by Lawrence Mead
 - Cultural Racism Frame – They don't value education, lazy

MATRIX OF DOMINATION

(Collins 2009: 299)

the overall organization of hierarchical power relations for any society. Any specific matrix of domination has:

- (1) a particular arrangement of intersecting systems of oppression, e.g., race, class, gender, sexuality, citizenship status, ethnicity, and age
- (2) a particular organization of its domain of power, e.g., structural, disciplinary, hegemonic, and interpersonal, plantation metaphor

VISUALIZING THE MATRIX OF DOMINATION IN NM (Collins 2009)

PART 1: INTERSECTING SYSTEMS OF OPPRESSION

Setter Colonialism-Racialized Capitalism-White Supremacy-Structural Racism-Heteropatriarchy-Heterosexism--Nation/Nativism-Ableism-

PART 2: ARRANGEMENTS OF POWER

Hegemonic/Cultural Domain of Power

- Narratives that Permeates all levels of Power

CONTROLLING IMAGES

Ideological/Narrative Glue that cuts across all domains

Structural Domain of Power

- Organizations
- Institutional Arrangements

Disciplinary Domain of Power

- Management
- Rules of the Game

Interpersonal Domain of Power

- Lived Experience
- Consciousness

For more on Matrix See *Black Feminist Thought* (Collins 2009)

See Collins and Bilge; See Crenshaw Mapping the Margins; McCall Complex Inequalities; Hancock Intersectionality; **Gómez Manifest Destinies**

*****HOW ARE WE ALL IMPLICATED IN THE MATRIX?*****

University Plantation?

How does the matrix of domination help us map intersecting systems of inequality and domains of power/intersecting inequalities by race-gender-class, etc.?

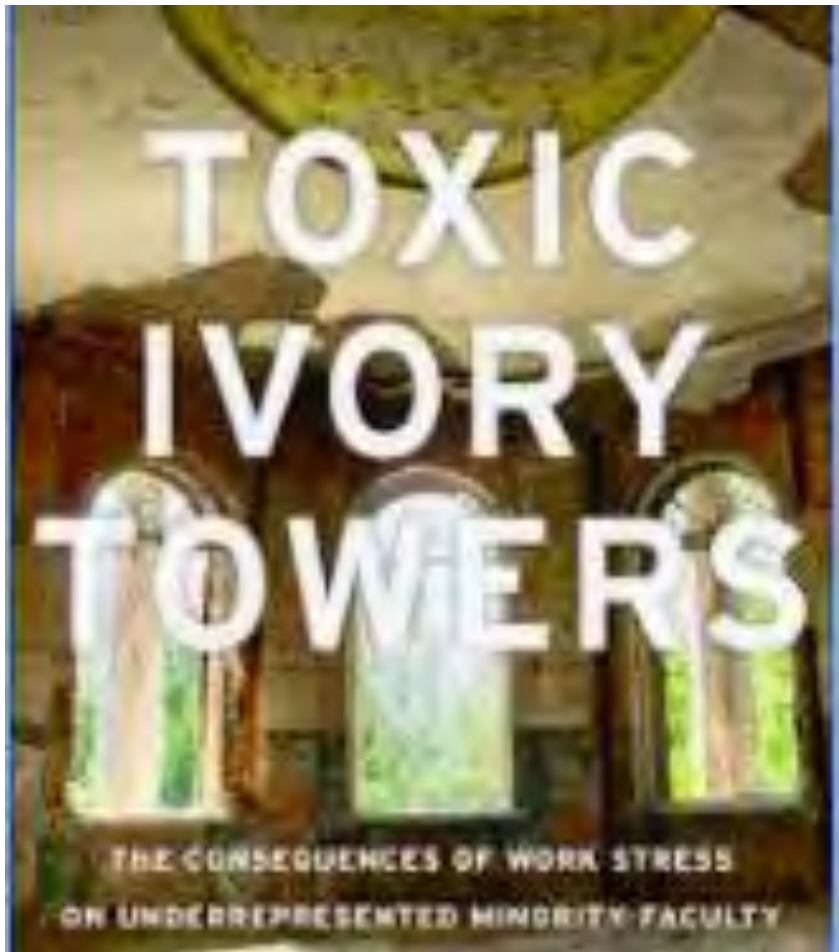
STRUCTURAL: *Who's in position of authority? Who does secretarial work? Cleans bathrooms? Teaching most classes on campus? Paid equitably for labor?*

DISCIPLINARY: *What are the rules of the game? Mechanisms of social control?*

INTERPERSONAL: *How do we engage in working the cracks? Examples of strategic resistance social movements/alliance/coalitions?*

HEGEMONIC: *What are the stories, narratives controlling images that maintain the status quo? What are the narratives stories/counter stories?*

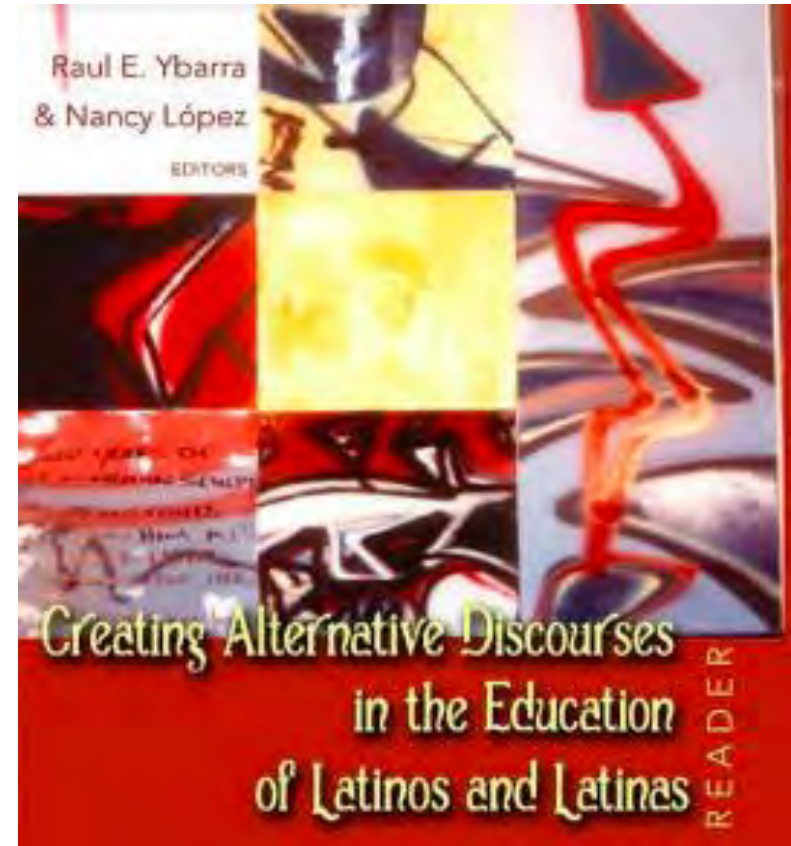
Zambrana, Ruth E. (2018). *Toxic ivory towers: The consequences of work stress on underrepresented minority faculty*. Rutgers University Press.



UNM Zimmerman Library – Think about the levels of racism in H.S.? Resistance?

Intersectional Qualitative Methods:

Six months participant observation 5 h.s. classes (3,500 students);
40 in-depth interviews with sec. gen. youth in NYC, ages 18-30



RACE AND GENDER DISPARITY IN URBAN EDUCATION

***802 Citations ***

WHO'S KNOWLEDGE COUNTS?

EPISTEMIC VIOLENCE

(Frankenberg 1993:16)

- Idea that associated with West European colonial expansion is the production of modes of knowing that enabled and rationalized colonial domination from the standpoint of the West, and produced ways of conceiving “Other” societies and cultures whose legacies endure into the present defined by excluding racial “others”
- e.g., “Academic Violence” and oppression, resistance centering community cultural wealth

What is Critical Race Theory (CRT)?

- **“Critical race theory advances a strategy to foreground and account for the role of race and racism in education and works toward the elimination of racism as a part of a larger goal of opposing or eliminating other forms of subordination based on gender, class, sexual orientation, language, and national origin.”**
- **“”set of basic insights, perspectives, methods and pedagogy that seeks to identify, analyze and transform those structural and cultural aspects of education that maintain subordinate and dominant racial positions in and out of the classroom.”**
- **(Solórzano and Yosso 2002)**

Critical Race Methodology & Pedagogy

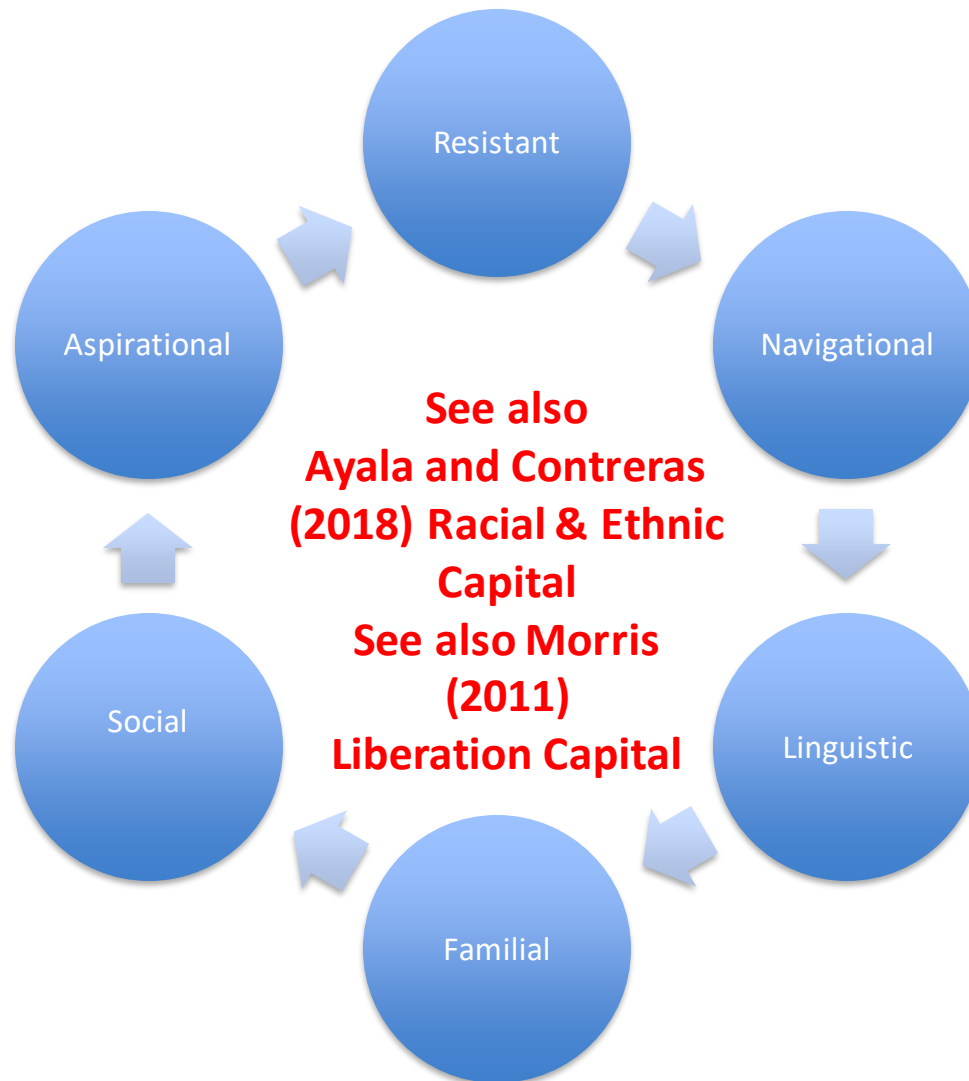
(Solórzano and Yosso 2002)

1. Foregrounds race and racism while also paying attention to it's intersection with other axes of inequality (gender, class, etc.)
2. Challenges mainstream theories on students of color
3. Focuses on racialized, gendered, classes experiences of students
4. Offers a liberatory/transformational solution to racial, gender, class subordination
5. Uses interdisciplinary knowledge base of ethnic studies, women studies, sociology, history, humanities and the law to better understand students of color

Counternarratives for Social Justice and Liberation...

Critical Race Theory: Yosso (2005) Who's Culture Has Capital

The Importance of Our Cultural Wealth & Capital



**See also
Ayala and Contreras
(2018) Racial & Ethnic
Capital**

**See also Morris
(2011)
Liberation Capital**

Castillo et al., in
Progress ...
Transformational
Intersectional
Capital (TIC).

ETHNOGRAPHIC MOMENTS: THE POWER OF PARTICIPANT OBSERVATION

Professional Development day on the application vs. analysis of constitution Urban H.S., N=3,500 students; 90% Latinx/Black/Dominican, 1998

Exposing Hegemonic Narratives and Oppression

- “We need to speak English because student have to pass the English Regents. They don’t take it seriously. English must be learned! (Ms. Bloomberg, white women, 60s).”
- “The Constitution is a document that can simply be applied (Mr. Foner, white male teacher, 30s).”

Mapping the Margins Through Counter narratives

- “Change the whole curriculum. Eliminate dumb-down books, Ms. Gutierrez, Brown Latina Teacher)
- “Drop textbooks and use monographs” (Mr. Valdez, White Latino Teacher)
- “You have to understand that the Constitution requires analysis. The rights that are represented in the Constitution do not apply to everyone equally (Ms. Espinal, Black Latina/Dominican Teacher, 20s).”

The Race-Gender of Discipline (e.g., hats, police, metal detectors P. 87)

1. School rules say no one can wear hats, but only enforced with men (Mr. Green's classroom fashion for girls-threat for boys)
2. Infractions and jokes toward Mr. Green
“Imagine if we had said that, he would have kicked us out of class.”
3. Latinx AP Calls security to chase after young man wearing hat

Critical Race Pedagogy in School

Participant Observation (López 2003:92-93)

- “Ms. Gutierrez conveyed that she valued the cultural knowledge that students brought into the classroom, as she made their life experiences as an integral part of the ‘official’ curriculum...Honing critical thinking and student-centeredness were the cornerstones of her pedagogical practice.” (e.g., bodega, factory, wealth, trip to the American Indian Museum Smithsonian, etc.; students engaged critical thinkers, authentic caring – reciprocated with tickets to John Leguizamos “Freak”

Ms. Gutierrez & Empowering Pedagogy (López 2003:91)

- Ms. Gutierrez nudged students to draw parallels between multiple forms of oppression: “Do we have slavery today?” Alex called out: “No, but we have racism.”
- Ms. Gutierrez moved to discuss the amendments to the constitution and asked students “Do we have equal protection under the law?” All students unanimously roared: “No!” Ms. Gutierrez rejoined: “What can we do about it?”
- Ms. Gutierrez cited the Civil Rights Movement, Women Rights Movement and ended class by affirming, “Freedom is a struggle, not a privilege. The pen is mightier than the sword. Your education-no one can take that from you.”

Whose stories are privileged in educational contexts and whose stories are distorted and silenced?

What are the experiences and responses of those whose stories are often distorted and silenced?

MAJORITARIAN NARRATIVES

- Deficit discourses of racial, ethnic and indigenous communities

COUNTERSTORIES

- Create community
- Challenge perceived wisdom by contextualizing past, present and future
- Open new windows into reality and cultivate hope
- Teach others by connecting story to current reality

(Solórzano and Yosso 2002)

What were the stories about the community where you grew up? What were the relationships between your elementary, middle, h.s., university and community?

Got Flexible Solidarity? The future Yazzie/Martinez in NM and Curricular and Pedagogical Reparations

“Critical race studies aims to resist racism, feminist studies resists heteropatriarchy, and decolonial studies resist neocolonialism. In this sense, each project reflects the particular social problems confronting Black people, women and colonized people. Yet each project also sees beyond the particulars of any one group

(Collins, 2019: 297).”

20 states have adopted h.s. ethnic studies – Research Practice Partnership for Mixed methods study Ethnic Studies examining mechanisms that reduce inequality (e.g., curriculum-pedagogy)



**ALBUQUERQUE PUBLIC SCHOOLS (APS) - UNIV. OF NM (UNM)
ETHNIC STUDIES RESEARCH PRACTICE PARTNERSHIP (ESEH)**

For more info visit race.unm.edu

Click "Ethnic Studies," Video: Tools for Facilitation of CBPR

Resources for Racial Equity: Ethnic Studies in K-20

**Developing
Your
Critical Race
Theory
Lens**



**Developing Your
Intersectionality
Lens**

Ethnic Studies Education and Health (ESEH) Research Partnership

Top: Daisy Dominguez, Nancy López, Nina Wallerstein, Kasim Ortiz

Bottom: Machienvée Villanueva Lammeny, Emily Castillo, Meriah Heredia-Griego, Tom Dauphinee

pictured: Dr. Mia Sosa-Provencio, Dr. Shiv Desai, Mallory Resendiz, and Myrella Gonzalez, as well as APS Administrators and Teachers

**ETHNIC STUDIES EDUCATION AND HEALTH (ESEH) RESEARCH PRACTICE PARTNERSHIP (RPP) ALBUQUERQUE PUBLIC SCHOOLS (APS)
UNIVERSITY OF NEW MEXICO**

(2016)

Facilitation Tools and Resources

U.S. & Global Diversity & Inclusion Requirement for Undergrads @ UNM since 2014

Regional Peer Institutions that Require Diversity Credits for the Completion of a Bachelor's Degree.

University of Oregon
University of Iowa
University of Colorado-Boulder
University of Arizona
Arizona State University
University of Nevada, Las Vegas
University of Utah
New Mexico State University
Texas A&M University
University of Kansas



**Critical approaches
To understanding power,
discrimination, oppression
& resistance**



SYLLABI MUST BE RESUBMITTED EVERY FIVE YEARS

Curriculum – Undergraduate Degree Requirement

3-credit coursework that engages:

“U.S. & Global Diversity and Inclusion”

- Main criteria: primary emphasis on critical approaches to disability, religion, class, race, gender, ethnicity, sexual orientation, language and/or other marginalized category of people
- Primary Learning Outcome: address experiences of aforementioned groups, including discussions of approaches, processes of exclusion and inclusion, and solutions for enhancing equity in U.S. or global context (e.g., sexism, racism, heterosexism, religious oppression; transgender oppression; ableism)

EXAMPLES OF COURSES

(over 100 approved courses)

- HIST 322 History of the Women's Movement
- AFST 397/ SOC 398/AMST 350/POLS 300

Race and the Law

- ARTE 493 Sexual Identity & Social Justice in Art Education
- LLSS 315 Educating Linguistically & Culturally Diverse Students
- SPAN 301 Feminismo Latinoamericano
- MGMT 457 Diversity in Organizations
- AMST 185 Race, Class & Ethnicity
- SOC 430* Intersectionality: Race, Gender, Class for Social Policy

STUDENT LEARNING OUTCOMES

(engages two or more)

- (1) Demonstrate critical literacy & ethics pertaining to the dynamics of diversity
- (2) Understand the dynamics of historic & contemporary inequality, oppression & resistance & how those dynamics shape individual and community power and experiences; explore solutions that advance inclusion

STUDENT LEARNING OUTCOMES

(engages two or more, cont'd)

- (3) Demonstrate an ability to view issues from multiple perspectives as well as analyze, evaluate, and interpret one's own history and position in contemporary U.S. society as well as in a global context.
- (4) Communicate an understanding of the ways in which inequitable treatment of groups is socially constructed & politically implemented and maintained.

WHY IS A DIVERSITY REQUIREMENT IMPORTANT?

- Centers Community Wealth
- Fosters deep learning, critical thinking, leadership skills, cross-cultural understanding, engagement, lifelong learning & **student success through reducing inequality**
- Creates proactive learning communities that brings to life university's mission and values
- Fosters readiness for diverse U.S. and global society
- Fulfills Accreditation Criteria
(e.g., Council for Accreditation of Counseling and Related Educational Programs; Accreditation Board for Engineering & Technology, NMPED, etc.)
- Benefits ALL students in their careers as: teachers, doctors, lawyers, police officers, scholars, policy makers, artists, future leaders of our state, nation, and globe.

How we will know when we have been successful?

- **Deep learning** as measured by learning outcomes assessments and other indicators of **Student Success** (e.g. achievement gaps by race, class, gender, etc. are reduced significantly/eliminated)
- **Enhanced Student work experiences** anchored in career exploration (on and off-campus)
- **Faculty Senate institutionalizes the value of diversity and inclusion & community based research, teaching and learning in tenure & promotion, curriculum, and professional development**
- **All UNM mission statements, 2020 strategic plans**, Departments, Units, include an explicit commitment to diversity to inclusion
- **Public Face**: Robust Portal Showcasing our success in community engagement, student success, etc.
- **Transformational Diversity**: Cultural Change: Diversity and Inclusion is part of every programmatic decision at UNM; robust culture of excellence committed to social justice

“Race & Social Justice Graduate Certificate”

5 classes/4 different departments, B or better

15-credit transcribed interdisciplinary certificate through the

Institute for the Study of “Race” & Social Justice (More info: race.unm.edu)

How many of you had race and Social Justice course as part of required coursework for undergraduate/graduate degree?

Undergraduate Proposal Available Fall 2020!



Visit and join our listserve: race.unm.edu; First in the country!!!

Race and Social Justice Graduate Certificate Approved in 2016

ONLINE FALL 2020 Online 12/21/20-1/16/21

UNM FALL INTERSESSION CLASS



Sociology 430*
Intersectionality:
Race, Gender, Class for
Social Policy


Week After Finals
Dec. 16 - Dec. 20, 2019
Monday - Friday
9:00 am - 5:00 pm

Room, TBA
UNM Main Campus



Email Dr. Nancy López for
more information:
nlopez@unm.edu
CRN: 67573 SOC 430-001

Focuses on race, gender, class, ethnicity as overlapping and simultaneous systems of inequality and resistance in society. Students will apply intersectionality for research and policy-relevant solutions in education, health, housing, environmental justice, criminal justice, employment, wealth and media.

- 
- Upper division undergraduate course available for graduate credit!
 - Counts for UNM Diversity Requirement and Race and Social Justice Graduate Certificate.
 - Open to everyone!
 - current UNM students
 - community members
 - practitioners etc.

Guiding Questions for Workshop \Dr. Norma Valenzuela and I are facilitating...

What do you think?

How does your course demonstrate the value of students' culture, language, identities, experiences, and communities? Please give examples.

How do your identity, values and experiences shape your teaching? Please give examples.

GRACIAS!!!! THANK YOU!!!!

Nancy López, PhD

Director & Co-founder,

Institute for the Study of “Race” & Social Justice

New Mexico Statewide Race, Gender, Class

Data Policy Consortium

Professor, Sociology, University of New Mexico

Associate Vice President, Division of Equity & Inclusion

Co-chair, 2020 Census Complete Count Committee, UNM

Secretary, American Sociological Association

Vice President, Sociologists for Women in Society

[Email: nlopez@unm.edu](mailto:nlopez@unm.edu)

[Website: race.unm.edu](http://race.unm.edu)

What are your spheres of Influence for

Social Justice Transformations?

An Invitation to Reflection, Dialogue, Sharing Ideas,

On-going Critical Reflection and Action

What three thing will you do?

QUESTION, COMMENTS & DISCUSSION WELCOME. THANK
YOU! GRACIAS! nlopez@unm.edu, race.unm.edu



Artist: Augustine Romero

www.aztlancontemporary.com