

African-American Family Leadership in Education

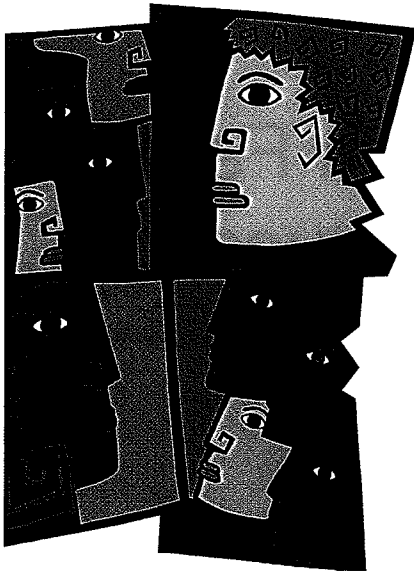
*We desire to bequest two things to
our children—the first one is roots;
the other one is wings.*

~Sudanese Proverb

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African-American Family Leadership in Education

AGENDA

- **Our Schooling Experiences**
- **Being an Advocate and an Ally for Our Children**
- **Using our Cultural Strengths**
- **Courageous Conversations in Our Schools**
- **Practical Tools for Family Engagement**

The Four-Fold Way

Angeles Arrien • <http://angelesarrien.com>



SHOW UP. Showing up with your “full” self means not only bringing your head to the work, but also your heart. Talking about and working through issues of race, class, culture and equity requires both “academic” and emotional intelligence. Talking explicitly about these issues may be uncomfortable because the dominant US culture teaches us that to discuss race, class, and other cultural issues (particularly in mixed company) is impolite and creates conflict. Cross-cultural conflict already exists in our society, and naming it will not make the conflict greater. In fact, many people agree that talking about and interrogating race, class, culture is one of the first steps to eliminating inequities. And remember that the discussion/work gets easier with practice!



TELL YOUR TRUTH. This means that each participant in a learning community has their own “truth” related to culture & equity, based on their history, experiences, values and beliefs. This means remembering that 10 people can have a shared experience, yet all those people will have a diversity of feelings, responses and interpretations to that “single” experience (and they are all true at the same time)!



PAY ATTENTION TO WHAT HAS HEART & MEANING for you. When we talk about race, class, and other cultural constructs, our experiences, values, and beliefs all come in to play. These are sensitive topics, because they are connected to our emotions and what we believe to be right and wrong. As humans, we are easily hurt or triggered around our values and beliefs, so this is delicate conversation. Pay attention to what resonates and affirms you in the conversation, and also pay attention to what rubs you the wrong way. Both of these things are equally important. If a value or belief is “rubbed” the wrong way, use it as an opportunity to pay attention with wonder and curiosity instead of blame, judgment, shame, or guilt. A new learning may occur.



BE OPEN TO OUTCOME BUT NOT ATTACHED. Be open to the myriad of learning outcomes that are possible as you explore culture, diversity, & equity. Sometimes—due to the complex nature of culture—the richest learnings are not what we originally expected. Understanding diversity and striving for equity is a journey that is never-ending! Also, we have experienced several hundred years of intolerance and oppression; it took us a while to get here, and it will take a bit of focused time to get us to a new place of understanding and equity.



Think back to your growing up years...

How did your race, ethnicity, class, gender, religious/ spiritual tradition, family structure, neighborhood, etc. influence the way you experienced education/ school?

Key Rememberings About Culture(in relation to ourselves/ our students/ our families)...

- Culture is complex
- We each have a culture! (In fact, many cultural identities, in one body!)
- Culture is dynamic and ever changing
- Our culture (our values, beliefs, people, places, histories, stories, traditions, etc.) is what moves & motivates us
- When different cultures interact(as in a school building or classroom) it creates a "cross-cultural zone", which is filled with a wide-range of emotions, perspective, values, beliefs, etc.
- Key elements/emotions in the cross cultural zone include language, dress, traditions, values, beliefs, assumptions, stereotypes, identity development, acculturation, acculturation stress, cultural privilege, historical mistrust, historical guilt, fear, anger, learning, curiosity, etc.
- Our ability to negotiate the dynamic in the cross-cultural zone can make or break relationships
- Since our culture moves & motivates us, it is central to understanding each other and essential to learning



Culture

The integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group.

Cultural Competence

A set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations.

Five essential elements contribute to a system's institution's, or agency's ability to become more culturally competent which include:

- ① Valuing diversity
- ② Having the capacity for cultural self-assessment
- ③ Being conscious of the dynamics inherent when cultures interact
- ④ Having institutionalized culture knowledge, and
- ⑤ Having developed adaptations to service delivery reflecting an understanding of cultural diversity

These five elements should be manifested at every level of an organization including policy making, administrative, and practice. Further these elements should be reflected in the attitudes, structures, policies and services of the organization.

Please note: There is no one definition of cultural competence. Definitions of cultural competence have evolved from diverse perspectives, interests and needs. The following definition of cultural competence is highlighted because of its significant impact within the field of health and human services.

Cross, T., Bazron, B., Dennis, K., & Isaacs, M., (1989). Towards A Culturally Competent System of Care Volume I. Washington, DC: Georgetown University Child Development Center, CASSP Technical Assistance Center.

The Iceberg Concept of Culture

Like an iceberg, the majority of culture is below the surface.

Surface Culture

Above sea level

Emotional load: relatively low

food ■ dress ■ music ■
visual arts ■ drama ■ crafts
dance ■ literature ■ language
celebrations ■ games

Deep Culture

Unspoken Rules

Partially below sea level

Emotional load: very high

Unconscious Rules

Completely below sea level

Emotional load: intense

courtesy ■ contextual conversational patterns ■ concept of time
personal space ■ rules of conduct ■ facial expressions
nonverbal communication ■ body language ■ touching ■ eye contact
patterns of handling emotions ■ notions of modesty ■ concept of beauty
courtship practices ■ relationships to animals ■ notions of leadership
tempo of work ■ concepts of food ■ ideals of childrearing
theory of disease ■ social interaction rate ■ nature of friendships
tone of voice ■ attitudes toward elders ■ concept of cleanliness
notions of adolescence ■ patterns of group decision-making
definition of insanity ■ preference for competition or cooperation
tolerance of physical pain ■ concept of "self" ■ concept of past and future
definition of obscenity ■ attitudes toward dependents ■ problem-solving
roles in relation to age, sex, class, occupation, kinship, and so forth





Research on Engaging Diverse Families

Definition of Family Engagement:

All activities that parents undertake to help their children learn and do well in school and through life. This inclusive definition takes into account that family engagement takes place at home as well as in school and community settings, and that parents play multiple important roles in their children's education.

Students With Involved Parents, No Matter What Their Background, Are More Likely To:

- Adapt well to school and attend regularly
- Have better social skills and behavior
- Earn higher grades and test scores
- Enroll in higher-level programs
- Be promoted and earn credits
- Graduate and go on to higher education

National Standards, Goals, and Indicators for Family-School Partnerships

Standard 1—Welcoming All Families into the School Community

Families are active participants in the life of the school, and feel welcomed, valued, and connected to each other, to school staff, and to what students are learning and doing in class.

Goal 1: Creating a Welcoming Climate: When families walk into the building, do they feel the school is inviting and is a place where they “belong”?

- ❖ Developing personal relationships
- ❖ Creating a family-friendly atmosphere
- ❖ Providing opportunities for volunteering

Goal 2: Building a Respectful, Inclusive School Community: Do the school’s policies and programs reflect, respect, and value the diversity of the families in the community?

- ❖ Respecting all families
- ❖ Removing economic obstacles to participation
- ❖ Ensuring accessible programming

Standard 2—Communicating Effectively

Families and school staff engage in regular, two-way, meaningful communication about student learning.

Goal 1: Sharing Information Between School and Families: Does the school keep all families informed about important issues and events and make it easy for families to communicate with teachers?

- ❖ Using multiple communication paths
- ❖ Surveying families to identify issues and concerns
- ❖ Having access to the principal
- ❖ Providing information on current issues
- ❖ Facilitating connections among families

National Standards, Goals, and Indicators for Family-School Partnerships, continued

Standard 3—Supporting Student Success

Families and school staff continuously collaborate to support students' learning and healthy development both at home and at school, and have regular opportunities to strengthen their knowledge and skills to do so effectively.

Goal 1: Sharing Information About Student Progress: Do families know and understand how well their children are succeeding in school and how well the entire school is progressing?

- ❖ Ensuring parent-teacher communication about student progress
- ❖ Linking student work to academic standards
- ❖ Using standardized test results to increase achievement
- ❖ Sharing school progress

Goal 2: Supporting Learning by Engaging Families: Are families active participants in their children's learning at home and at school?

- ❖ Engaging families in classroom learning
- ❖ Developing family ability to strengthen learning at home
- ❖ Promoting after-school learning

Standard 4—Speaking Up for Every Child

Families are empowered to be advocates for their own and other children, to ensure that students are treated fairly and have access to learning opportunities that will support their success.

Goal 1: Understanding How the School System Works: Do parents know how the local school and district operate and how to raise questions or concerns about school and district programs, policies, and activities? Do they understand their rights and responsibilities under federal and state law as well as local ordinances and policies?

- ❖ Understanding how the school and district operate
- ❖ Understanding rights and responsibilities under federal and state laws
- ❖ Learning about resources
- ❖ Resolving problems and conflicts

Goal 2: Empowering Families to Support Their Own and Other Children's Success in School:

Are parents prepared to monitor students' progress and guide them toward their goals through high school graduation, postsecondary education, and a career?

- ❖ Developing families' capacity to be effective advocates
- ❖ Planning for the future
- ❖ Smoothing transitions
- ❖ Engaging in civic advocacy for student achievement

National Standards, Goals, and Indicators for Family-School Partnerships, continued

Standard 5—Sharing Power

Families and school staff are equal partners in decisions that affect children and families and together inform, influence, and create policies, practices, and programs.

Goal 1: Strengthening the Family's Voice in Shared Decision Making: Are all families full partners in making decisions that affect their children at school and in the community?

- ❖ Having a voice in all decisions that affect children
- ❖ Addressing equity issues
- ❖ Developing parent leadership

Goal 2: Building Families' Social and Political Connections: Do families have a strong, broad-based organization that offers regular opportunities to develop relationships and raise concerns with school leaders, public officials, and business and community leaders?

- ❖ Connecting families to local officials
- ❖ Developing an effective parent involvement organization that represents all families

Standard 6—Collaborating with Community

Families and school staff collaborate with community members to connect students, families, and staff to expanded learning opportunities, community services, and civic participation.

Goal 1: Connecting the School with Community Resources: Do parent and school leaders work closely with community organizations, businesses, and institutions of higher education to strengthen the school, make resources available to students, school staff, and families, and build a family-friendly community?

- ❖ Linking to community resources
- ❖ Organizing support from community partners
- ❖ Turning the school into a hub of community life
- ❖ Partnering with community groups to strengthen families and support student success



Changing the Discourse in Schools

“It is fear that makes talking about diversity so difficult. Fear that I will say something that will offend you or reveal my ignorance or prejudices. Fear that you will think less of me after I speak. ... We need to be and feel heard, to be willing to listen without feeling that we must change to conform to another’s way of thinking and being. Until we can create a place for such conversations to occur, I doubt we will be able to create new of ways of being together that honor us all.”

Glen Singleton, *Courageous Conversations about Race: A Field Guide for Achieving Equity in Schools*

“Real change comes from having enough comfort to be really honest and say something very uncomfortable.”

--Michelle Obama

The Nature of Discourse(s) in Education:

Notes on "Changing the Discourse in Schools"

"Schools are a major part of society's institutional processes for maintaining a relatively stable system of inequality. They contribute to these results by active acceptance and utilization of a dominant set of values, norms and beliefs, which, while appearing to offer opportunities to all, actually support the success of a privileged minority and hinder the efforts and visions of a majority." — Eugene Eubanks, Ralph Parish, and Dianne Smith

Discourse I deals with....	Discourse II deals with....
Singular truths	Multiple stories
"The change process"	The desired circumstances
Improving what exists	Changing something significant
Techniques, methods, and content	Learning and school relationships
Symptoms	Causes
The way things are	What could be
Blaming others for not meeting our standards	Questioning whether our standards are hindrances
Discipline and control	Alienation and resistance
Competency	Relevance
The familiar	The uncomfortable
Answers and solutions	Dilemmas and mysteries
Information transfer	Knowledge creation
Ability and merit	Privilege and oppression
Dropouts	Pushouts
Reproduction	Transformation
The work of adults	The learning and experience of students
World-class standards	Re-creating our society
Limited time and ability	Getting started anyway

"Changing the Discourse" Sample Questions

Source: Teaching Reading to Black Adolescent Males by Alfred Tatum

- What does it mean to be a man?
- What does it mean to be a black male?
- What does it mean to be a black male in America?
- What does it mean to be a black male in the global community
- What does it mean to be described in animal terms (for example as an endangered species)?
- What does it mean to be despised because of the color of your skin?
- What does it mean to be racially profiled?
- What does it mean to be placed in the lowest performing schools?
- What does it mean to be misunderstood?
- What does it mean to be feared?
- What does it mean to be the descendent of an enslaved group?
- What does it mean to be criticized in a nation that has not allowed you to be president?
- What does it mean to be stereotyped as a criminal?
- What does it mean to be praised because you speak standard English?
- What does it mean to have more of your group in prison than in college?
- What does it mean to have more formal education but make less money than your white counterparts?
- What does it mean to be a victim of police brutality more often than any other group?
- What does it mean to overcome?
- What does it mean to have to justify your presence?
- What does it mean to have to defend your rights as a human being?
- What does it mean to be pacified with low expectations?
- What does it mean to be viewed as sexually promiscuous and out of control?
- What does it mean when others are uncomfortable around you?
- What does it mean to be the focus of local, state and national commissions because of negative social conditions?
- What does it mean to be invisible?
- What does it mean to be representative of all things black?
- What does it mean to have people distrust you because you are black?
- What does it mean to have unbalanced representation in the news and the media?
- What does it mean to have one of the shortest life spans?
- What does it mean to be figuratively feminized and castrated?
- What does it mean to spend years of no importance in schools?
- What does it mean to be endlessly judged and evaluated by European standards?

Creating a Shared Language for Educational Equity:

Glossary of Important Terms

Adulthood: The oppression of young people (from the day they are born), based on their age, by care givers (who are used as the oppression agents) and by the society and its institutions. The oppression is expressed, for example, by treating the young person as weak, helpless and less intelligent, or ignoring, silencing, or neglecting them because they are not adults. Many young people also experience adulthood as verbal, physical, or sexual abuse.

Ageism: Referring to a person's age in a context in which age is not relevant reinforces U.S. society's emphasis on youth as the optimum stage of life. In the work force, "older workers" become another group to be demeaned or protected. In the media, women are often designated as "grandmothers" when their maternal and grand-maternal status is irrelevant.

Ally: 1) someone joined with another for a common purpose. 2) a person who is a member of the 'dominant' or 'majority' group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the **oppressed** population.

Bias: An inclination of preference, especially one that interferes with impartial judgment.

Bicultural: A person who is bicultural has the ability to function effectively and appropriately and can select appropriate behaviors, values and attitudes within either culture.

Bisexual: Someone who is or is capable of being attracted to members of both sexes and genders as prescribed by the binary gender system. Many people avoid this term because of its implication that there are only two sexes/genders to be sexually attracted to and thus reinforces the binary gender system.

Change Agents: Change agents are individuals within an organization, at any level. They are educated about managing diversity, and committed to facilitating change by modeling appropriate behaviors. They also take every opportunity to ensure that systems, policies and practices are flexible enough to work for everyone, modifying them as appropriate.

Classism: Any attitude or institutional practice which subordinates people due to income, occupation, education and/or their economic condition.

Cultural Competency: A set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations.

Culture: The integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group.

Disability: A physical or mental impairment that substantially limits one or more major life activities.

Discrimination: unequal treatment of people based on their membership in a group. In contrast to prejudice, discrimination is behavior. To discriminate is to treat a person, not on the basis of their intrinsic individual qualities, but on the basis of a prejudgment about a group.

Diversity: All the differences that people bring to a group or society. Diversity includes age, gender, race, ethnicity, sexual orientation, disabilities, as well as values, system, worldviews, mindsets, ethics, paradigms, core intelligences, etc.

Doublethink: The power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them. (George Orwell)

Educational Equity: Ensuring equally high outcomes for all participants in our educational system; Remove the predictability of success or failure that currently correlates with any social or cultural factor; Interrupting inequitable practices, eliminate biases and create an inclusive multicultural school environment for adults and children; Discovering and cultivating the unique gifts, talents and interest that every human possesses. (Bay Area Coalition for Equitable Schools)

Ethnicity: A group of people who have a common way of thinking, feeling, and acting—based on a shared common geographic and social history.

Ethnocentrism: An attitude that one's own culture, society, or group is inherently superior to all others, producing an inability to appreciate others whose culture may include a different racial group, ethnic group, religion, morality, language, political system, economic system, etc.

Gay: Someone who is primarily and/or exclusively attracted to members of their own sex or gender. In certain contexts, this term is used to refer only to those who identify as men.

Gender Identity: The gender-related identity, appearance, or mannerisms or other gender-related characteristics of an individual, with or without regard to the individual's designated sex at birth.

Heterosexism: Is the concept that heterosexuality and only heterosexuality is natural, normal, superior, and required. This can refer to any institution or belief system that excludes or makes invisible questioning, lesbian, non-labeling, bisexual, transgender, queer, and gay people, as well as any system that constructs queer sexualities as deviant, wrong, or immoral.

Homophobia: The fear of homosexuality, including people who identify as gay, lesbian, bi-sexual, transgender, queer, and intersex.

Identity Group: The collectivities people use to categorize themselves and others.

Inclusiveness: The act of encouraging belonging.

Institutional Oppression: The collective failure of an organization to provide an appropriate and professional service to people because of their colour, culture or ethnic origin

Internalized Oppression: The acting out of oppression on one's self. People believe the messages they receive and because of the oppression, act harmfully toward themselves

Intersex: An anatomical variation from our typical understandings of male and female genetics. This physical manifestation of genetic, glandular, or hormonal differences—which occurs at birth—challenges the standard sex designations that we define as culturally normal. "Intersex" or "intersexual" is used today in favor of the term "hermaphrodite".

Lesbian: One who identifies as a woman who is primarily and/or exclusively attracted to others who identify as women.

Micro-Inequities: Tiny, damaging assaults perpetuated upon individuals by the society in which they live. Micro-inequities are usually subtle, and seem inconsequential in nature, but not trivial in effect; they are typically small events that are fleeting, covert, and often unintentional or unrecognized by the perpetrator; hard to detect, hard to prove, and hard to respond to; viewed as petty when identified; powerful especially when it comes from multiple sources. Examples of micro-inequities is any language, put downs, or visuals, that render individuals invisible, powerless, less confident, and less productive because of any social group they belong to.

Oppression: The systematic mistreatment of a group of people by the society and/or by another group of people who serve as agents of a society, with the mistreatment encouraged or enforced by society and its culture

Prejudice: A positive or negative attitude toward a person or group, formed without just grounds or sufficient knowledge.

Privilege: An unearned advantage that works to systematically over empower certain groups in our society. A right that only some people have access or availability to because of their social group memberships. Because hierarchies of privilege exist, even within the same group, people who are part of the group in power (white/Caucasian people with respect to people of color, men with respect to women, heterosexual with respect to homosexuals, adults with respect to children, and rich people with respect to poor people) often deny they have privilege even when evidence of differential benefit is obvious.

Queer: An umbrella identity term encompassing lesbians, questioning people, gay men, bisexuals, non-labeling people, transgendered folks, and anyone else who does not strictly identify as heterosexual. "Queer" originated as a derogatory word. Currently, it is being reclaimed by some people and used as a statement of empowerment, or to broaden the rigid categorizations of "straight" and "gay".

Race: A classification not based on biology, but on social construct. The concept of race has historical roots. During colonial expansion, Europeans constructed race (in terms of skin color) to sort and designate non-white people to be of the "lower" races. Today, relationships between differently raced people are still determined by this social construction and remain unequal; where White people have the most power and privilege and are considered the norm (ie. non-raced.). It is important to understand that White is also a created racial category.

Racial Microaggressions: Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color

Racism: The conscious or unconscious, intentional or unintentional system of oppression based on race that involves the unequal distribution of systemic power for people with white skin color privilege in four main areas: The power to make and enforce decisions; the access to resources, broadly defined; the ability to set and determine standards for what is considered appropriate behavior; and the ability to define reality and have other people accept it as if it were their own.

Sexism: A system of beliefs or attitudes, which relegates women to limited roles and/or options because of their sex.

Sexual Minorities: Individuals or groups who, through expression or perception of their sexuality, sexual or gender identity, and/or orientation, do not represent the majority.

Sexual Orientation: A category of sexuality, as indicated by the object of one's sexual desire (e.g., members of the "opposite sex/gender, member of any gender, etc.). Some people feel our current language about categories of sexuality is "loaded" (for example: sexual orientation can imply biological roots of sexual attraction, whereas "sexual preference" and "sexual object choice" may connote an element of choice) and prefer the more general term "sexuality".

Sexual Harassment: Unwelcome sexual advances, request for sexual favors (quid pro quo) and other verbal or physical conducts of a sexual nature when:

- submission to such conduct is made either implicitly a condition of employment;
- submission to or rejection of such conduct by an individual is used as a basis for employment decisions affecting such individual; or
- such conduct has the purpose or effect of unreasonably interfacing with an individual's work performance or creating an intimidating, hostile working environment. (This definition is according to Equal Employment Opportunity Commission (EEOC) guidelines.)

Social Identity: Social identity is an individual's self-concept. This self concept comes from perceived membership of social groups. According to Social Identity Theory, a person has not one, "personal self", but rather several selves that match up with different circles of group membership. Different social contexts may trigger an individual to think, feel and act on the basis of his personal, family or national "level of self." An individual usually has multiple "social identities" which are expressed at different times and in different ways.

Social Injustice: Social injustice is the unequal distribution of resources and "stems from conditions such as poverty, the increasing gap between the rich and the poor, unequal distribution of resources, racism and other forms of discrimination.

Stereotype Threat: The fear that one's behavior will confirm an existing stereotype of a group with which one identifies. This fear may lead to an impairment of performance

Stereotyping: Generalizing in an oversimplified way about an identifiable group (can result in the phenomena of stereotype threat)

Transferred Oppression: Prejudicial actions toward someone in one's own group (or in the case of racism) a person of color in another ethnic group

Transgender: is frequently used as an umbrella term to refer to all people who deviate from their assigned gender or the binary gender system, including intersex people, transsexuals, cross-dressers, transvestites, gender queers, drag kings, drag queens, two-spirit people, and others. The term can also be applied exclusively to people who live primarily as the gender "opposite" to that which they were assigned at birth. These people may sometimes prefer the term "transsexual".

White Privilege: A system, historically constructed by white peoples, European nations and the United States, to exploit and oppress nations and peoples of color. The point of the system is to maintain and perpetuate wealth, power and privilege for nations and peoples of European descent. White privilege is also a system, institutionally based, that (1) rewards and privileges white people solely because of their skin color and European origins; and (2) exempts whites and European-descended peoples from oppression. White supremacy anchors white privilege and racial oppression in our society, meaning that it is not simply about individual prejudice. Individual and organizational acts of racial prejudice are rooted in, and replicate, an entire social construct of white privilege and supremacy.

White Guilt: A frequent response of white persons to learning about white privilege. White guilt makes white individuals feel shameful about the history of oppression of people of color and the role white persons have played in perpetuating that system, as well as their individual complicity with that system. White people must "get over it" to be productive participants in dismantling racism.

STUDENT RIGHTS AND RESPONSIBILITIES
STUDENT AND PARENT COMPLAINTS/GRIEVANCES

FNG

STUDENT/PARENT COMPLAINT FORM — LEVEL ONE

To file a formal complaint, please fill out this form completely and submit it by hand delivery, fax, or U.S. mail to the appropriate administrator within the time established in FNG(LOCAL). All complaints will be heard in accordance with FNG(LEGAL) and (LOCAL) or any exceptions outlined therein.

1. Name _____

2. Address _____

Telephone number (____) _____

3. Campus _____

4. If you will be represented in voicing your complaint, please identify the person representing you.

Name _____

Address _____

Telephone number (____) _____

5. Please describe the decision or circumstances causing your complaint (give specific factual details).

6. What was the date of the decision or circumstances causing your complaint?

7. Please explain how you have been harmed by this decision or circumstance.

STUDENT RIGHTS AND RESPONSIBILITIES
STUDENT AND PARENT COMPLAINTS/GRIEVANCES

FNG

8. Please describe any efforts you have made to resolve your complaint informally and the responses to your efforts.

With whom did you communicate? _____

On what date? _____

9. Please describe the outcome or remedy you seek for this complaint.

Student or parent signature _____

Signature of student's or parent's representative _____

Date of filing _____

Complainant, please note:

A complaint form that is incomplete in any material way may be dismissed, but may be refiled with all the required information if the refiling is within the designated time for filing a complaint.

Attach to this form any documents you believe will support the complaint; if unavailable when you submit this form, they may be presented no later than the Level One conference. Please keep a copy of the completed form and any supporting documentation for your records.