

## PEAR Team Meeting 6 – Meeting Notes– November 8, 2023, 12-2 pm

Welcome & Icebreaker – Melinda/Janette 12:05 pm

Icebreaker asking the group to respond to the prompt below.

- Name
- Pronouns
- Role(s) if you like
- What blender speed are you running today?
- (In the chat) What is one of your favorite words?

### Facilitators Present:

Janette Chien, she/her, State Parks DEI Director,

Melinda Posner, she/her, State Parks DEI Manager

### PEAR Team Present:

Maryanna "Mary" Brown, she/her, Seattle Guide Manager

Lynn Makowsky, she/her, Riverside State Park Program Specialist 2,

Michael Hankinson, he/him, State Parks Planning Program Manager

Megan Grisso, she/her, Social Worker, Community Member,

Reco Bembry, he/him, Big Tent Coalition,

Kearstin Williams, she/her, UW,

Cha Cha, She/her, Seattle Coalition Coordinator

Stacy Coltrain, she/her Ranger 1 Sequim Bay

Denice Rochelle, she/her, Bronze Chapter

Sophia Swenson, Customer Service Specialist, Cascade Foothills Area

Cassandra Alarcon, she/her, Admin Assistant 3 Operations,

### Observers Present:

Tonna Jensen Sigler, she/her, State Parks Administrative Assistant,

Michelle Burke, she/her, State Parks Real Estate Program

### Agenda

Melinda welcomed the group at 12:05 and reminded the group that we will record the presentation part of the meeting. Janette started the meeting by covering today's agenda:

- DEI Learning
  - Segments of Self-Knowledge
  - Windows & Mirrors
- How to weave into our work at State Parks
- Closing

Janette also reminded the team of our community norms. We can work to support one another to be accountable to these norms.

### DEI Learning: Segments of Knowledge

Janette shared that to start off we are going to dive into a framework to engage more deeply in self-reflection. Our segments of self knowledge! What do you know – how do you know it? What don't you know. Let's talk through each one.

#### What We Know That We Know (KK)

Janette shared that this knowledge takes little to no effort for us to recall and utilize. This is shared knowledge with others. Examples, how to ride a bike, how to read, maybe I know I know a lot about a certain subject area, maybe I know I know certain social norms for particular situations.

It is important to consider in what ways might academic or social success impact what you Know That You Know? And that what you know you know can influence the way we move through the world -for example, knowing that we know can help us feel confident -- and to feel comfortable demonstrating that knowledge to others.

#### What We Know That We Don't Know (KDK)

Melinda shared KDK requires acknowledging that we don't know everything and as learners we actually embrace this to pursue knowledge that we know we do not yet have. This is why we ask questions!

Examples: I know that I don't know how to remodel a home, or how to build a fence. I don't know how people perceive me. I know that I don't know how to play cricket...and I don't pretend to know but, there might be other situations, where I would pretend that I knew in order to fit in.

There are also ways that what I know I don't know is shaped by my lived experiences. For example, I know I don't know how to apply for Disability Benefits. And so, in addition to what we were taught... our lived experiences shape both what we know we know and what we know that we don't know.

#### What We Don't Know That We Don't Know (DKDK)

Janette shared we don't know what we don't know or DKDK. In your life, what are the moments and where are the spaces where you encounter what you didn't know that you didn't know before that encounter? How did you respond? We can use the shorthand "DKDK" to describe this experience. A synonym of this that is ableist in nature would be blind spot. More just alternatives would be: DKDK, not on my radar, etc.

DKDK is a huge segment of our segments of knowledge. For example, I was chatting about riding the subway SEPTA with another woman of color during a session. She was explaining her process in how she avoids harassment on the subway, always sitting in an area with other women or people of color. An older man - 75 yrs old - born and raised in Southwest Philly - rides SEPTA every day. Having to take steps to avoid harassment on SEPTA was outside of his segments of knowledge. His experience was so

positive; it never occurred to him that the experience could be something else for somebody else. He didn't know that he didn't know this because it was outside of his awareness. DKDK is about the possibility that ideas and experiences exist outside of our knowledge, and outside of our awareness.

### What We Don't Know That We Do Know (DKK)

Melinda -And fourth, there is what we don't know that we do know. Say you and I got together and wrote down a list of everything we knew, we knew about WA. And then we compared lists, and looking at your list- I realized that I actually did know something that was on your list. I just didn't remember to list it on mine. Sometimes this can be a pleasant surprise, like running into a friend unexpectedly, or even remembering lyrics to songs many many years ago.

Sometimes this can bring up other feelings – like when you walk into a room, you hear a conversation, and you suddenly feel like you've been in the room before – and maybe it wasn't a good experience.

Other times, however, it can bring up feelings of pain or shame or guilt as we realize that what we forgot that we do in fact know, sometimes a DKK can reveal a challenging past experience. Example, my body tensing up to protect itself in certain situations that I've blocked from my memory. Perhaps it was so challenging that your conscience would prefer not to remember it.

To do this work as deeply, authentically, and holistically as we are seeking to do, we must be willing to return to these moments that we have buried in our memories. What does it mean to revisit these stories, and these messages? To reconsider them and reframe them to be part of our own learning and growth?

Janette asked the group to take 30 seconds to journal on some of your own segments of self-knowledge. You can use these stems. This might be challenging but hold onto this framework as it may be a meaningful tool to use as we navigate conversations.

I know I know...

I know I don't know...

I didn't know that I didn't know...

I didn't know that I do know...

Janette asked the group to share in the chat:

- DKDK Enlightening for DEI work
- KK I can swim
- KK animals
- KK-Read modern-day English (mostly)
- I know how to work with sourdough starter
- KK lived experience of race and social justice
- KDK how to build a boat
- I know I don't know electrical work
- I know I don't know how to drive a manual car
- KDK anything about sports
- KDK how to build a spaceship

- KDK how to drive a snowplow truck
- I know I don't know what it is like to live on the Gaza strip
- KDK what it's like growing up with brothers
- KDK I carry internal anger about dismantling institutional racism and the generational challenges that abound to understand it! KDK the impact of my presence in some spaces
- KK how to ride a bike
- KDK how to work on my motorcycle
- I didn't know what white silence was. I learned that in this group. Thank you!
- DKDK how hard it was to sign up for Medicare until I had to help my mom do it
- DKDK that some folks feel invisible to others
- DKDK... the impact of the internal conflicts within our family may be generated from centuries of tribal conflicts
- DKDK there was so much more to understand about colonialism and neocolonialism
- DKK - the heart of humanity
- The experience of being a woman in a male dominated field of work
- DKK- feelings of anger when discussing injustice
- DKK - a shared immigrant experience of having very flowery bedspreads
- DKK that the US profits off of gun sales
- DKK my capacity is often greater than I share openly

Janette walked us through the getting systemic slide and Melinda shared her experience on the questions below.

- Who/what were you taught were the authorities or “experts” on knowledge?
- What were you taught to see as “objective, valid, or true?”
- What systems and institutions reinforced these messages? How did they reinforce them?

My dad was the predominate voice in my childhood that defined knowledge; he was one of the types of knowledge authorities. His messages said that knowledge was to be gleaned in school - so going to school, doing your homework, getting good grades, going to college, and getting a good job were the right things to do. The messages that getting a professional career would lead to a good income came from him; so, I learned that having a college education meant that you were smarter than others and making more money was better than making less.

Another source is knowledge gleaned from books and other written words. We grew up without a tv from when I was 13 to 18; my parents were big readers and had LOTS of books on all kinds of subjects. Sitting and reading around the fire was what we did a lot in the evenings after dinner; and reading the morning newspaper with breakfast was a constant during my middle and high school years.

Other experts were other adults – sports coaches, friends’ parents etc.; however, this did not extend to messages that elders were the most knowledgeable; in fact, my dad dismissed my grandparents’ knowledge; he defined what was valid and true and discounted what might have been good knowledge to learn from them. From this model, I believed somewhat unconsciously that “premium” knowledge was logical, unemotional, academic.

My dad dismissed my mom's messages about other sources of knowledge- art, music, other people's experiences – and he dismissed any distrust or questioning of other "authorities." I remember a conversation where she questioned something in the newspaper about some police action and my dad saying, "come on jennifer that is just ridiculous." I couldn't hear my mom's messages very clearly when I was younger but over time, I learned that her knowledge sources were just as valuable and more TRUE for me than my dad's

Melinda asked Janette to consider her story and asked the following questions.

- Where in your life have there been other forms of knowledge (cultural, social or other)?
- How have these stories and knowledge shaped you?

Janette shared that as a new mom she didn't know that she knew how to be a mom. But as she started thinking about it her mom had taught her in many ways. Through the cultural norms of care, cooking, compassion, consideration. My mom called it "how to be a person". This knowledge has actually provided me the skills to do social justice facilitation work and to be attune to what folks need.

The group divided into smaller breakout rooms for 8 minutes to discuss these questions.

- Who/what were you taught were the authorities or "experts" on knowledge?
- What were you taught to see as "objective", valid, or true?
- What systems and institutions reinforced these messages? How did they reinforce them?
- Where in your life have there been other forms of knowledge (cultural, social or other)?
- How have these stories and knowledge shaped you?

Janette shared that we will have time to share out later on.

### DEI Learning: Windows and Mirrors

Melinda shared next we are going to dive into a conversational tool and framework to engage more deeply in self-reflection.

We are going to start by thinking about what we know and what we don't know. The idea is to be curious and reflective about our own forms of knowledge, and to maybe even build some confidence in seeing our own stories – As forms of knowledge.

Windows provides a view into experiences or identities that are unfamiliar. Mirrors reflects your own experiences and identities. Melinda shared that a mirror for her is that she has a white identity and has worked with other white individuals. A widow has been learning about the mental health field when her brother was diagnosed with schizophrenia.

Janette asked the group to consider the books, movies or shows you read or watched growing up: What were the windows that you saw? What were the mirrors you looked for? Janette shared that "Everybody Hates Chris" was one of her favorite shows growing up, it was a window for her because the dinner table was so lively, compared to her own. Janette shared that Claudia from The Baby Sitters club was a window because she was also Asian and creative.

Janette asked for the group to share in the chat. Consider books, movies, shows you saw growing up: What is a window for you? A mirror for you?

- Mirror- Barbie (just not the body type)
- Window: the proud family, sadako and the thousand cranes
- Mirror - self-reflection/meditation/agitation
- Window was the Little House on the Prairie and mirror was Welcome Back Carter
- Window: The opportunity to be in a bilingual speaking classroom in 4th grade and learn how other students experience English education
- Mirror: Kirsten (the American girl doll) and a lot of white middle class girls characters in the YA books I consumed
- Window - Music Shaped much of my reality as a child, young adult as escape from reality
- For a mirror, Carleton from the Fresh Prince of Belair really resonated with me.
- Mirror is Sporty Spice, the Nancy Drew books. Windows are movies like Get Out, Blindspotting, Moonlight
- Mirror: Dr Doolittle
- I have often chosen authors that reflect my own world view, which has mirrored my reality, and limited my exposure to other cultures.
- Window: Jacques Cousteau

Another way to consider windows and mirrors is through art. Carmen Lomas Garza is a Chicana narrative artist who creates images about the everyday events in the lives of Mexican Americans based on her memories and experiences in Texas and California.

- What Windows do you see? What is new for me and a view into another person's experience?
- What Mirrors do you see? What is familiar to me and a reflection of me? I see a mirror in the gender roles of a woman caring for a man.
- How do the Windows & Mirrors make you feel?

Janette shared how the image was a window for her.

Janette introduced the artists on slide 17.

Matika Wilbur is a visual storyteller from the Swinomish and Tulalip peoples of coastal Washington who travels and photographs Indian Country in pursuit of one goal: To Change the Way We See Native America.

Kehinde Wiley is a Los Angeles native and New York based visual artist who engages the signs and visual rhetoric of the heroic, powerful, majestic and the sublime in his representation of urban, black and brown men found throughout the world.

Riva Lehrer is an artist, writer and curator whose work focuses on issues of physical identity and the socially challenged body. She is best known for representations of people with impairments, and those whose sexuality or gender identity have long been stigmatized.

Melinda shared that the photo on the far right offers a window and mirror. A mirror of a person outside in nature. A window is if I was in a different body with physical limitations. It makes me feel open and disappointed in the world being prioritized for the able bodied.

Janette asked the team to open the [slide show](#) select an artwork and answer the questions below in their breakout groups.

- What **Windows** do you see? What is new for me and a view into another person's experience?
- What **Mirrors** do you see? What is familiar to me and a reflection of me?
- How do the **Windows & Mirrors** make you feel?

### 5 minute break

Group joined again at 1:13 pm.

Janette asked Melinda who were your Windows and Mirrors growing up? What made them a mirror or window for you?

Mirrors for me - other kids at school, white families growing up in suburban southern California.

Windows for me – how I was different – growing up Jewish and not celebrating Christmas; how I was a tomboy – and wanting to do all the things that boys were allowed/supported in doing

Janette shared a mirror about her life. Her first role model that she remembers vividly is a professor who was Asian American that taught American Studies. This was the first Asian teacher she had that wasn't a math or science teacher. She made her feel included and seen. I remember going to her office hours and being scared (not knowing what office hours were all about) but talking to her felt like family- and she influenced the trajectory of my life.

What happens when someone has no mirrors, only windows? What does that feel like? Janette shared that she works at Parks and is one of a few people of color. I feel a lot of pressure that I need to be a mirror for so many people and I can't always be a mirror for all.

What happens when someone has only mirrors and no windows? What does that feel like? Melinda shared that if she spends time in a park she knows she can read the signs, and communicate with park staff, she is able bodied and knows she won't have issues getting around the park.

Groups were sent back to breakout rooms for 8 minutes to answer these questions

Who were your Windows and Mirrors growing up? What made them a mirror or window for you?

- In your professional life, what have been some Windows and Mirrors for you?
- How do these Windows and Mirrors make you feel?
- What happens when someone has no mirrors, only windows? What does that feel like?
- What happens when someone has only mirrors and no windows? What does that feel like?
- How have your windows and mirrors been shaped systemically by whiteness?

Janette asked if anyone would like to share:

- Thinking about how sad it is for people that don't have windows or mirrors. They may not realize that there are windows out there into different lives and perspectives out there.
- A mirror, I naturally seem to go towards what I relate to. Knowledge is in the head and the heart, we often think of adults or professionals as the authority, but you can learn so much from your children. We have to look for experiences that are not comfortable.
- With social media and algorithms, we are forced to see a mirror. In such a divided time how can we be more open and not get the funnel of the same experience.

- The human part of us is coming out. Thank you for having a platform for us to be in this space.

### How to weave into our work at State Parks

Consider how can we use these tools of Windows & Mirrors and Segments of Self Knowledge in our PEAR work?

Janette shared that we've done this training with our Interpretation and our ELT team. To integrate the Windows & Mirrors and Segments of Self Knowledge tools into our teams.

Groups were divided into breakout rooms for another 8 minutes to discuss: How can we use these tools of Windows & Mirrors and Segments of Self Knowledge in our PEAR work?

Janette shared that we have about 3 minutes for each group to share out.

Group 1: The importance of having lots of mirrors in your organization so people feel comfortable and can be their authentic self. It can be challenging to create those mirrors if the organization isn't very diverse.

Group 2: Create windows and mirrors or learning opportunities at every level, personally, with my team, with my supervisor, with ELT, Commission. Maybe we refer to Windows as doors so people can eventually step through the door and be a part of something they weren't before.

Group 3: Clarity of messaging is important. Not all messaging will land with everyone the same. Not everyone is going to love the message. It's important to have a diverse workforce and offer people mirrors.

Group 4: We talked about how the segments of self-knowledge if we were to facilitate this in a group it would require some more pushing for deeper thinking. We talked about how it can be very confusing to navigate parks. We have to think about all the things we know and don't know when trip planning.

Group 5: We have people who are encouraging cultural festivals within the parks. This could be a mirror within a window. People not being familiar with parks can gather with people they are familiar with. The relationship that able bodied people have with able bodied people and trails. This is done from the perspective of someone who is able bodied. Implementing more education for field staff. What might not be a roadblock for you could stop someone's day. Providing materials in a variety of languages.

### Closing

Next meeting is December 13<sup>th</sup>, 2024 PEAR work plan.

Pancake Fundraiser December 9<sup>th</sup> 8-10 am Applebee's in Sequim WA. Half of the proceeds will benefit Nature Discovery School & ROAR \$12 tickets are presold at Sequim Bay State Park or call 360-683-4235.

Mary shared a new program at AA. <https://www.alpineascents.com/about-us/employment-alpine-ascents-international/#bipoc-guide-development-program->

Sophia shared that the Outdoors for All adaptive cycling center will be opening back up in spring and an action track wheelchair is coming to Lake Sammamish state park soon.

In the chat

- Something I'm feeling is...

- Something I'm wondering is...
  - Feeling: grateful
  - Feeling: Happy for the Sunshine
  - Grateful for this group!
  - I'm feeling grateful for all of you and your wisdom
  - Wondering if I'll get to enjoy today's sunshine
  - Wondering: About some of the artists we learned about today!
  - I'm feeling appreciative of the group!



# PEAR Team Meeting 6

November 8, 2023



# Check in

- Name
- Pronouns
- Role(s) if you like
- What blender speed are you running today?
- **(In the chat)** What is one of your favorite words?



# Agenda

- DEI Learning
  - Segments of Self-Knowledge
  - Windows & Mirrors
- How to weave into our work at State Parks
- Closing



| Community Norms                                     | Practices  |
|---|--|
| <b>GOAL ORIENTED &amp; STRUCTURED MEETINGS</b>      | <ul style="list-style-type: none"> <li>• Facilitators provide agenda, meeting notes, and organization</li> <li>• Time checks – limit tangents to keep us on track</li> <li>• PEAR Team meetings recorded during presentation portions</li> </ul>   |
| <b>THOUGHTFUL PARTICIPATION</b>                     | <ul style="list-style-type: none"> <li>• Center PEAR goals to empower discussions</li> <li>• Raise your virtual hand</li> <li>• Balance speaking and active listening</li> <li>• Open-minded observations and feedback, lean into curiosity, ask questions before assuming, seek to understand</li> <li>• Use accessible language (explain acronyms, terms, etc.)</li> <li>• Practice compassion, patience, and understanding</li> <li>• Trust the process; be open to feedback</li> <li>• Trust that we are stronger together than alone</li> </ul> |
| <b>RECOGNIZE EACH PERSON HAS UNIQUE EXPERIENCES</b> | <ul style="list-style-type: none"> <li>• Speak your truth</li> <li>• Appreciate everyone’s differences and commonalities</li> <li>• Awareness of diversity within BIPOC (Black, Indigenous, People of Color) community</li> <li>• Awareness of privilege (white, able-bodied, education, etc.)</li> <li>• Notice and re-consider blanket statements</li> </ul>   |
| <b>SUPPORT PSYCHOLOGICAL SAFETY</b>                 | <ul style="list-style-type: none"> <li>• Judgment-free zone</li> <li>• Recognize this is an intergenerational space</li> <li>• Consider the role(s) of silence and its impact in our space</li> <li>• Take care of yourself</li> <li>• Acknowledge intent, assess impact</li> <li>• Honor confidentiality for the group’s contributions</li> </ul>   |

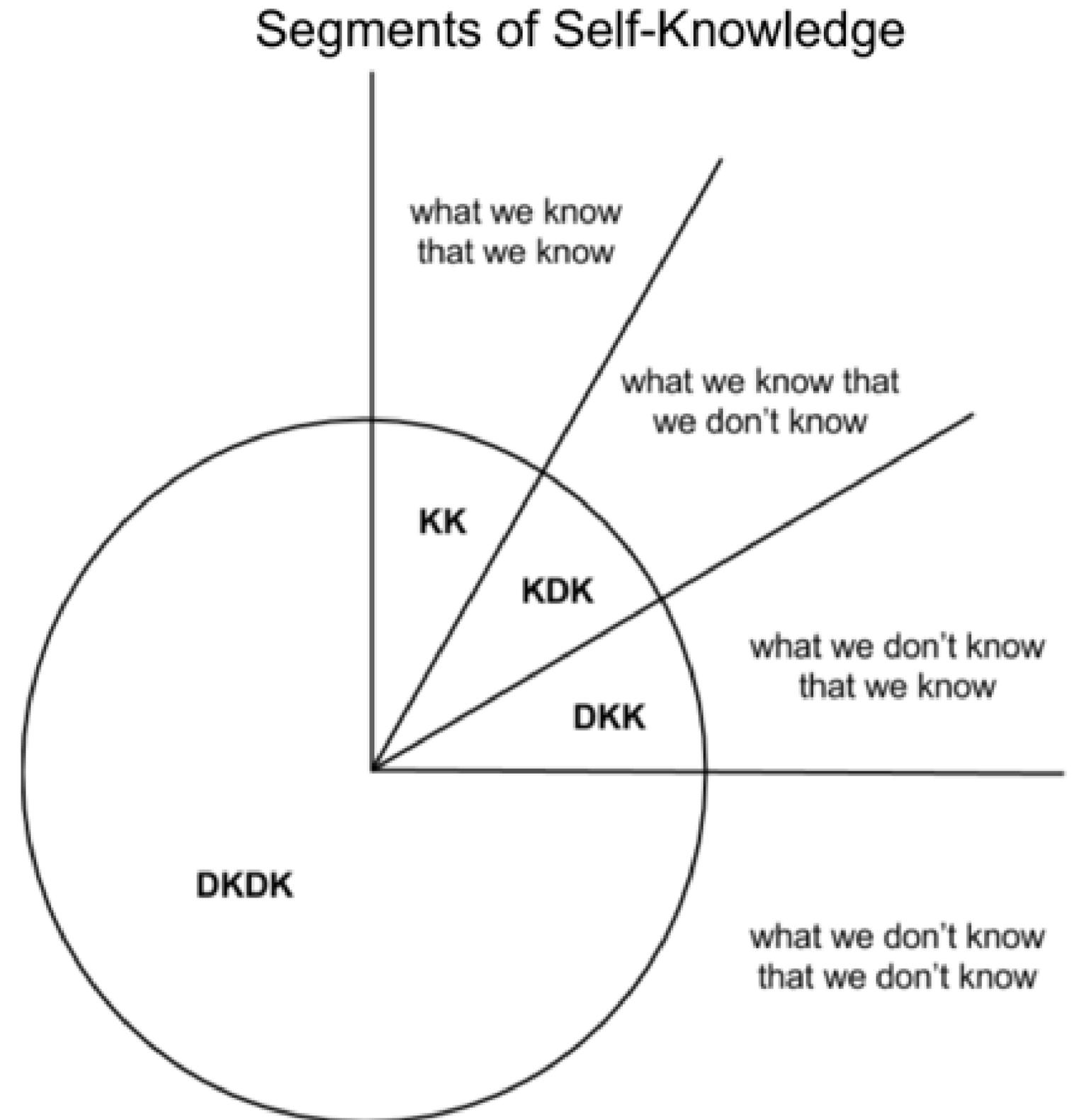


# SEGMENTS OF SELF KNOWLEGE

What do you know you know?

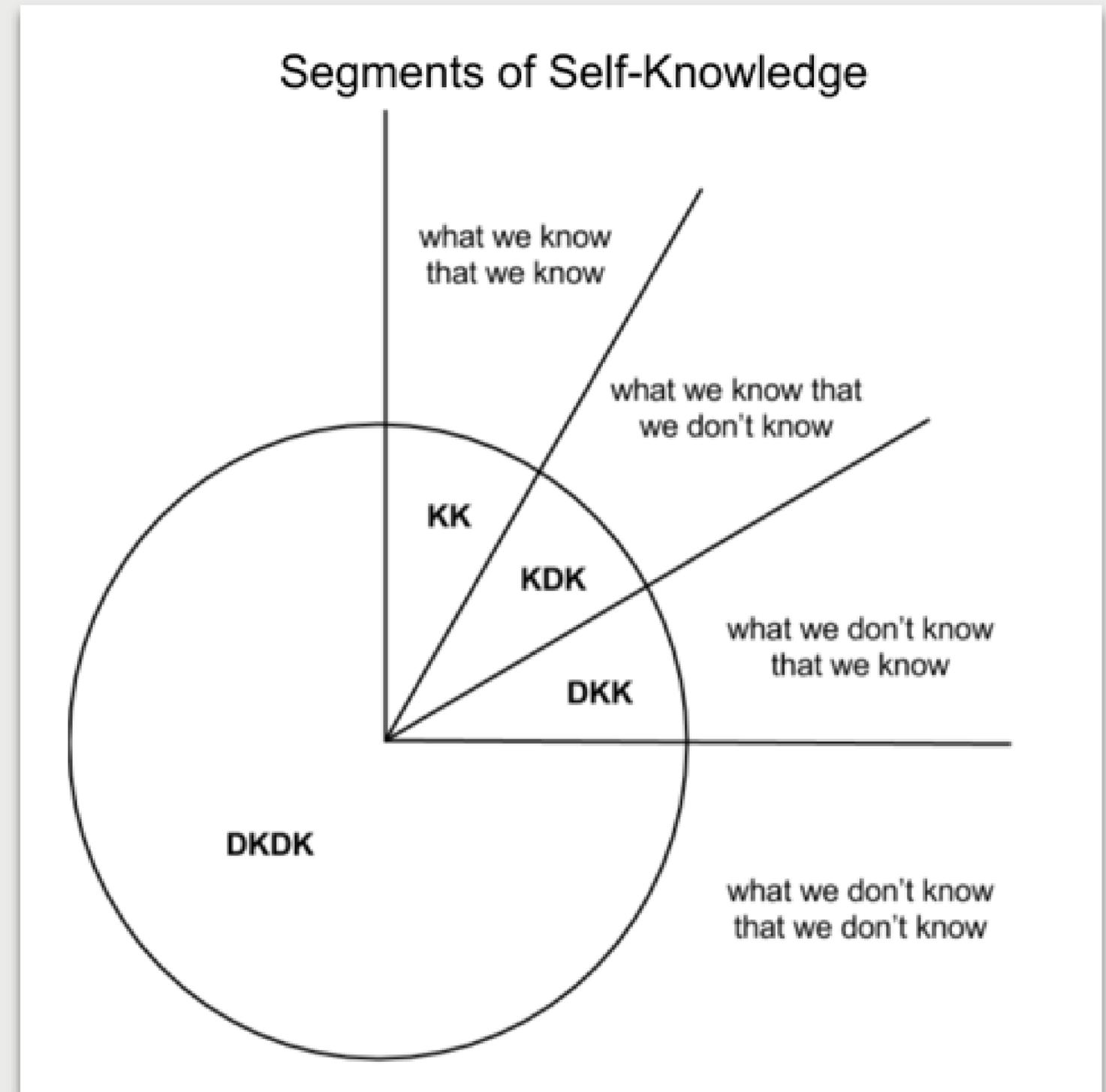
What do you know you don't know?

Let's talk through each one...



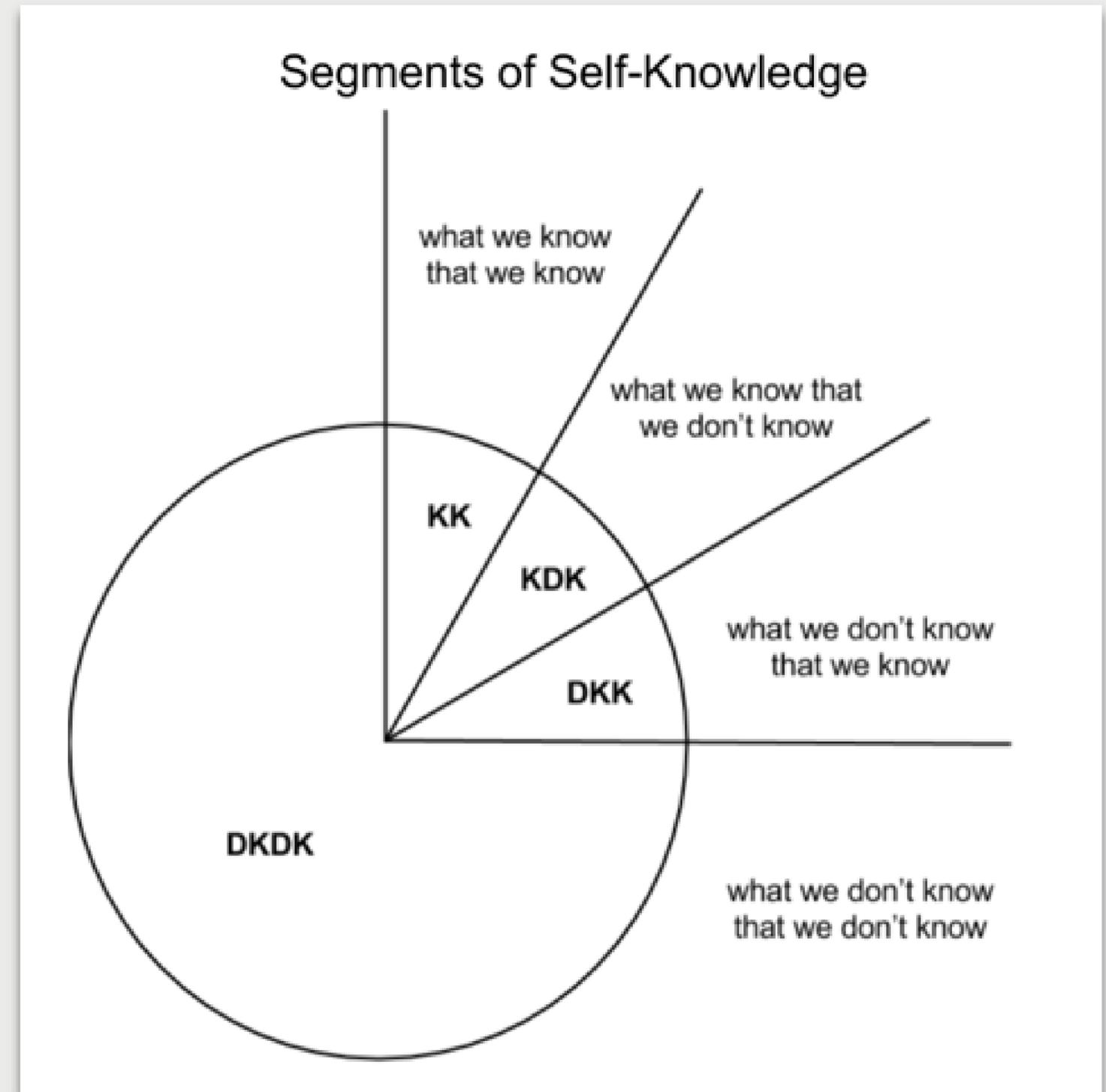
# What We Know That We Know

Knowledge that takes little to no effort for us to recall and utilize. Shared knowledge with others.



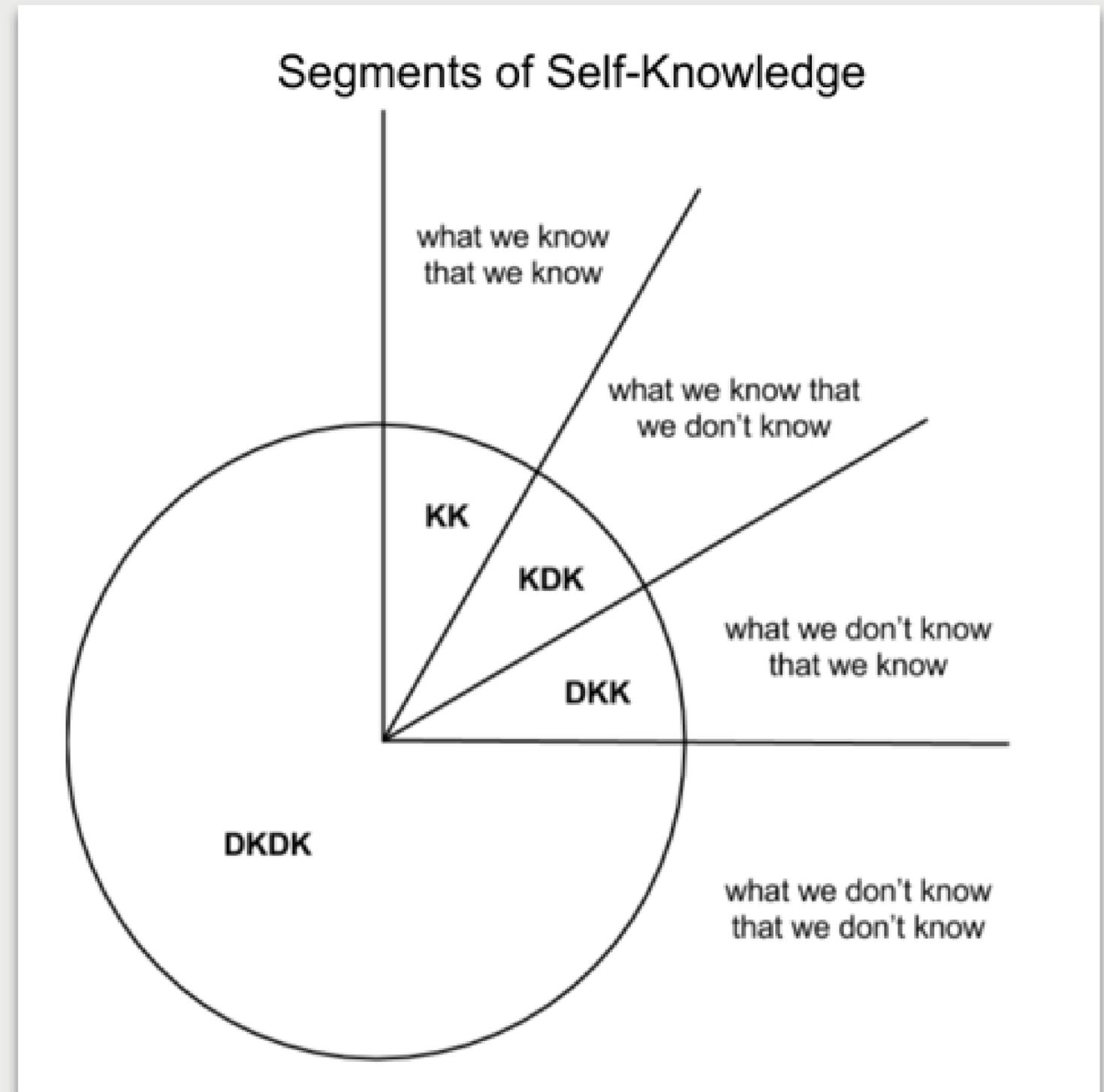
# What We Know That We Don't Know

Self-acknowledging what we don't know and asking questions. Sought learning opportunities.



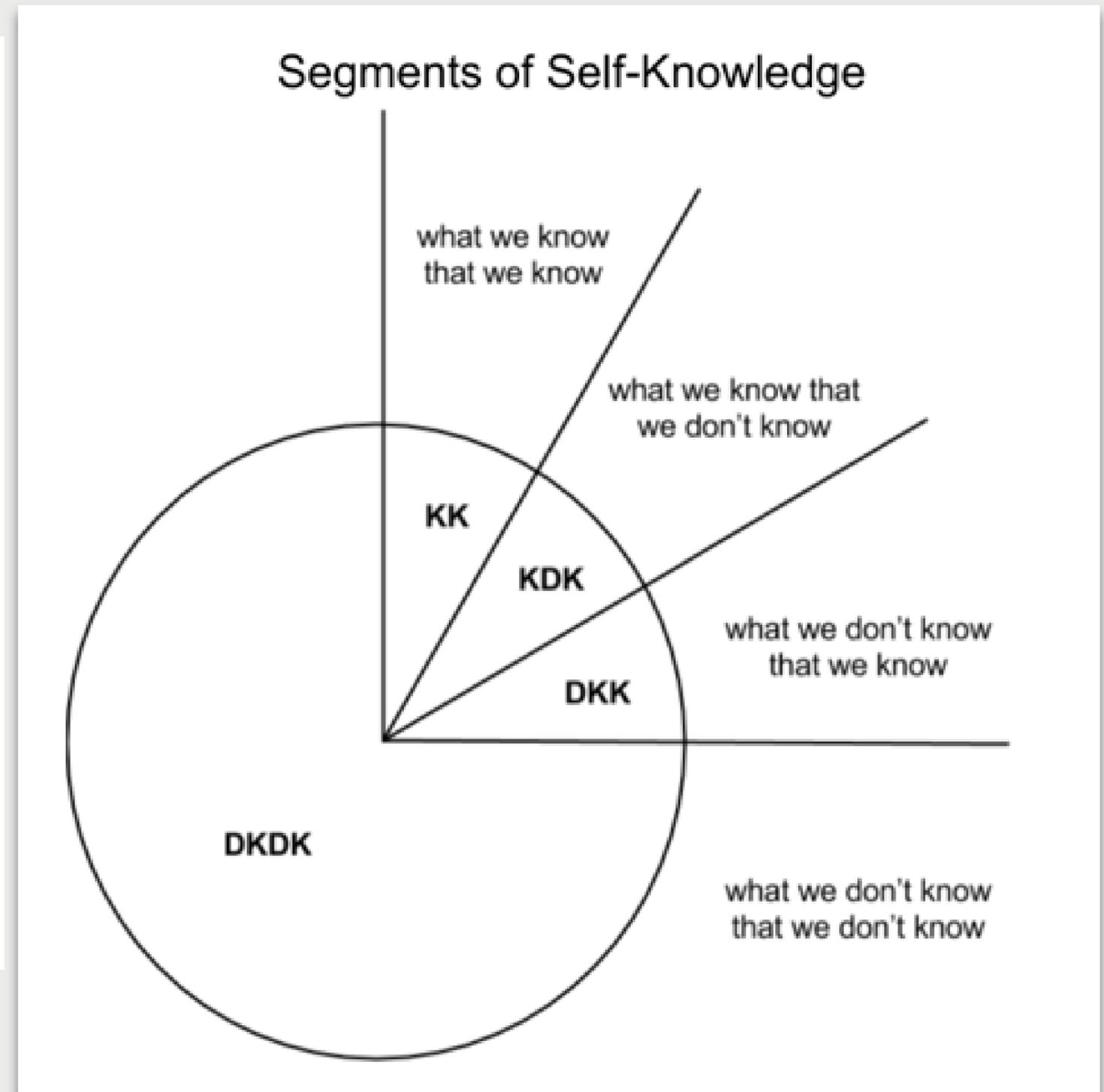
# What We Don't Know That We Don't Know

Having no idea about something new for us. Is this really even possible?  
How could I not know?



# What We Don't Know That We Do Know

We forgot that we did know or experience this. Why did we forget? What do we do now?



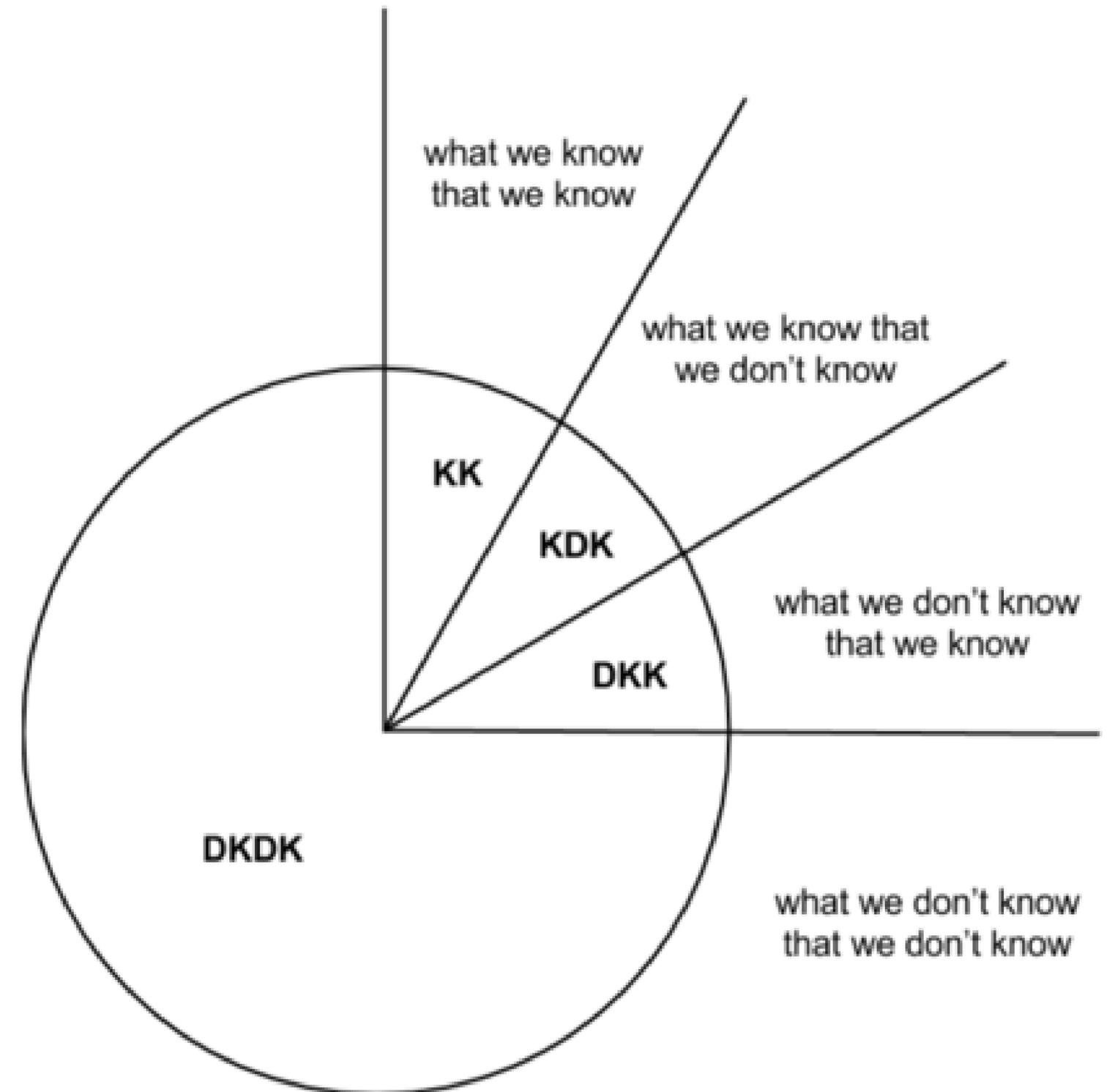
I know that I know...

I know that I don't know...

I didn't know that I didn't know...

I didn't know that I do know...

## Segments of Self-Knowledge



# GETTING SYSTEMIC:

- Who/what were you taught were the authorities or “experts” on knowledge?
- What were you taught to see as “objective”, valid, or true?
- What systems and institutions reinforced these messages? How did they reinforce them?



# CONSIDER YOUR STORIES:

- Where in your life have there been other forms of knowledge (cultural, social or other)?
- How have these stories and knowledge shaped you?

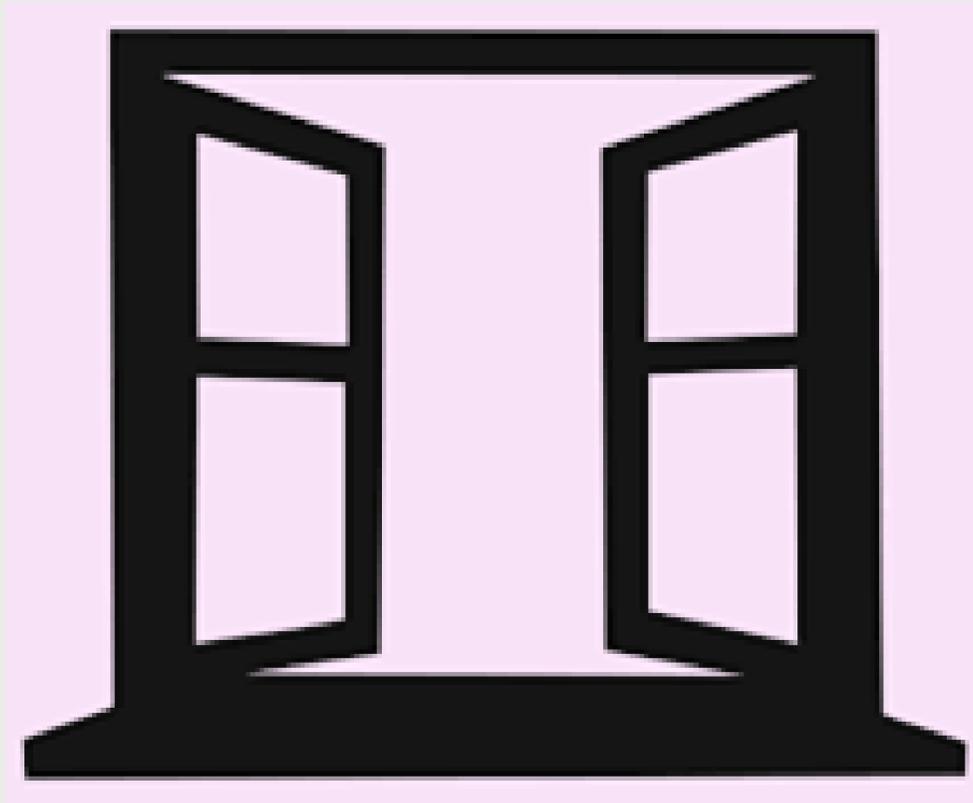


# WINDOWS & MIRRORS

A tool for reflection, thoughtful dialogue,  
re-imagining our approaches and programs.



# WINDOWS & MIRRORS



Provides a view into experiences or identities that are unfamiliar



Reflects your own experiences and identities



# WINDOWS & MIRRORS



Consider the books, movies or shows you read or watched growing up:  
What were the **windows** that you saw? What were the **mirrors** you looked for?



# Carmen Lomas Garza (1986) Earache Treatment

What **Windows** do you see? What is new for me and a view into another person's experience?

What **Mirrors** do you see? What is familiar to me and a reflection of me?

How do the **Windows & Mirrors** make you feel?





**Matika Wilbur (2013)**  
**Untitled**

**Kehinde Wiley (2012)**  
**The Two Sisters**

**Riva Lehrer (2001)**  
**Rebecca Maskos**

# SELECT A PIECE OF ART THAT SPEAKS TO YOU

## Small group share outs:

- What **Windows** do you see? What is new for me and a view into another person's experience?
- What **Mirrors** do you see? What is familiar to me and a reflection of me?
- How do the **Windows & Mirrors** make you feel?



**5 MIN BREAK!**



# CONSIDER YOUR STORIES:

- Who were your Windows and Mirrors growing up?  
What made them a mirror or window for you?
- In your professional life, what have been some Windows and Mirrors for you?
- How do these Windows and Mirrors make you feel?



# GETTING SYSTEMIC:

- What happens when someone has no mirrors, only windows? What does that feel like?
- What happens when someone has only mirrors and no windows? What does that feel like?
- How have your windows and mirrors been shaped systemically by whiteness?



# CONSIDER:

How can we use these tools of **Windows & Mirrors** and **Segments of Self Knowledge** in our PEAR work?

- Trainings with Interpretation and ELT
- Reflection in meetings
  - *"I see a window in... I see a mirror in..."*
  - *"That's a DKDK for me!"*



# Small group share outs 3 mins each



# Next meeting

| Date        | Meeting                    | Covering            |
|-------------|----------------------------|---------------------|
| December 13 | Meeting 7: Review and plan | 2024 PEAR work plan |

**Announcements for good of the group?**



# CLOSING:

- Something I'm feeling is...
- Something I'm wondering is...

