

Positionality Statement

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I come to this work as a white woman from an upper-middle-class East Coast background whose professional life has been shaped by long-standing leadership within nationally recognized research institutions, most notably [Project Zero](#) at the [Harvard Graduate School of Education](#). I have spent nearly three decades with [The Good Project](#), where my role has focused on directing research initiatives, stewarding partnerships, supporting professional learning, and translating ideas about ethics, values, and meaningful work into forms that educators and communities can use. I am keenly aware that my race, class background, institutional affiliation, and professional visibility shape how others experience me, often granting access, legitimacy, and influence that are not equally available to all.

These identities and roles carry responsibility. Educational research and professional learning in the United States—and in New Mexico specifically—are embedded in systems with long histories of colonization, deculturalization, and harm. As someone who is not from New Mexico and who is affiliated with elite academic institutions, I am mindful that I enter this work from a position shaped by privilege and distance from place. Even when I am not the primary decision-maker, I may influence how work is framed, whose knowledge is amplified, how resources move, and what is understood as evidence or success. My thinking has been deeply influenced by the Chicago Beyond guidebook, [Why Am I Always Being Researched?](#), which names the harms of extractive research practices and calls researchers and institutions to shift from studying communities to being accountable to them. I try to approach this influence with care, transparency, and accountability, recognizing both the limits of my perspective and the responsibilities that come with it.

My orientation toward this work has been shaped by sustained experience at the boundary between research and practice. Over the course of my career, I have worked with educators, students, families, and community organizations across K–12 schools, higher education, nonprofit spaces, and global professional learning communities. Much of my work has centered on ethical decision-making, civic responsibility, character development, family engagement, and, more recently, the implications of artificial intelligence for human judgment. These experiences have reinforced for me that meaningful educational change is relational, slow, and deeply contextual—and that research becomes harmful when it is extractive, rushed, or disconnected from lived experience.

Through my work at Project Zero and The Good Project, I have engaged in ongoing reflection on my positionality, including participation in the [Developing Anti-Racist White Educators](#) training. That learning has deepened my attention to whiteness, institutional power, and the responsibilities of working within—and benefiting from—systems that have historically excluded or marginalized many communities. It has also reinforced the importance of humility, feedback, and repair as central practices rather than aspirational ideals.

Because of this, my practice emphasizes listening, reflection, and shared sense-making rather than prescription. In my facilitation, research leadership, and collaborative work, I prioritize

structures that distribute authority, invite dialogue across difference, and surface tensions rather than smoothing them over. I am attentive to how power circulates in learning spaces and to how professional learning can either reproduce hierarchy or support healing and dignity. I believe educators and community members are moral and intellectual agents who hold essential knowledge about what their communities need—and that my role is to support that knowledge, not replace it.

Within the New Mexico context, I approach this work as a learner and a partner, not a solution-bringer. I am attentive to the sovereignty of Indigenous communities, the significance of land and lineage, and the enduring impacts of schooling as a site of historical trauma. I understand that trust cannot be assumed and that mistrust must be named rather than bypassed. In alignment with the Good Futures Coalition, I see my responsibility as contributing skills, research tools, and facilitation practices only when they are invited and useful, and always in service of community-defined priorities.

As a member of the Good Futures Coalition, I understand this work as taking place within a relational space rather than a program or institution. I am especially mindful of the Coalition's commitment to naming power, ensuring Indigenous leadership is centered, and asking Anglo and non-Indigenous allies to carry responsibility for their own learning. For me, this means ongoing reflection on whiteness, institutional authority, and how even well-intentioned efforts can replicate past harms if not grounded in accountability and care.

I understand positionality as ongoing and shaped by relationship, time, and place. I am still learning how to navigate the tension between institutional expectations and community authority, and how to remain responsive rather than extractive in my work. What matters most to me moving forward is staying open to being changed—by feedback, by discomfort, and by the wisdom of the communities I work alongside. This work continues to reinforce for me that ethical educational collaboration depends not only on what we build together, but on how we listen, how we show up, and how we honor responsibility over time.