



YWCA USA RACIAL JUSTICE TRAINING MANUAL

JUNE 2017



eliminating racism
empowering women
ywca



YWCA USA

YWCA USA is on a mission to eliminate racism, empower women, and promote peace, justice, freedom, and dignity for all.

We are one of the oldest and largest women's organizations in the nation, serving over 2 million women, girls, and their families.

YWCA has been at the forefront of the most pressing social movements for more than 150 years — from voting rights to civil rights, from affordable housing to pay equity, from violence prevention to health care reform. Today, we combine programming and advocacy in order to generate institutional change in three key areas: racial justice and civil rights, empowerment and economic advancement of women and girls, and health and safety of women and girls.

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**YWCA IS ON A
MISSION TO
STAND UP
FOR SOCIAL
JUSTICE**

LETTER FROM YWCA USA

“How can our organizations both be bold enough to alter the fundamental structural relationships in society, and wise enough to act according to principles of organizational sustainability and community transformation?”

Organization Development for Social Change: An Integrated Approach to Community Transformation

YWCA is not just an organization, we are a movement. Over 200 local associations across the United States represent an ongoing collective effort to transform our society. For nearly 160 years, each new generation of our movement has had to evaluate the tactics and strategies deployed by previous generations and then assess the effectiveness of those strategies and tactics in light of current social and political contexts. The publication of this YWCA USA Racial Justice Training Manual is a direct result of the 2013 Strong Foundation. Fearless Future. report and the 2015 Mission Impact Framework. It also responds to the state of affairs that led to the protests in Ferguson, Missouri in 2014, the Standing Rock Sioux action to block the Dakota Access Pipeline in 2016, and the Women’s March in January 2017. We at YWCA USA recognize that our context has shifted and that those of us who care about racial justice must radically re-imagine our approach. We also realize that some strategies of the past may remain effective but our tactics may need to evolve.

Strategy involves identifying your group’s power and then finding specific ways to concentrate it in order to achieve your goals. Organizing a rally, for example, should never be thought of as a strategy. It’s a tactic.



We are convinced that we must not confuse social justice strategies with tactics. Efforts to bring about racial justice in the United States must evolve and adapt as life in America changes. Throughout the decades, YWCA has amended its goals and policies to adapt to changing times. In 1946, we passed the Interracial Charter and focused on interracial education and desegregation at a time when the country was firmly ensconced in segregation and subjugation. Then, in 1965, we created the Office of Racial Justice under the leadership of Dr. Dorothy I. Height. Five years later, in 1970, YWCA USA added the elimination of racism to our mission by adopting “The One Imperative.” Between 1946 and 1970 YWCA moved away from a primary focus on “race relations” and “interracial education” toward a new focus on eliminating institutional policies and practices that produce and maintain racial disparities. Inspired by the leadership of Helen Claytor, Dorothy Height, and the student movement, YWCA USA came to understand that if we are ever going to achieve racial justice in this country, we must change tactics and move beyond work that mostly focuses on the personal and individual aspects of racism and sexism.

Our investment in addressing the institutional dimension of racism was further solidified by the 1991 video recording of Rodney King being beaten by police in Los Angeles, the subsequent non-conviction of the officers involved in the incident and the protests that followed. The King case highlighted the unjust impact of policies, practices, and laws, whether intentional or not, and the need for a uniform approach and specific tools. In the wake of this case, YWCA USA began public policy advocacy on racial profiling. Further, we proclaimed the last Thursday in April the YWCA USA National Day of Commitment to Eliminate Racism. This day became an organizing focal point that helped YWCA local associations integrate racial justice into their work. In 1996, YWCA USA published the first Racial Justice Training Manual. The manual was a response to a 1994 convention resolution from YWCA Baltimore, which identified examples of racism within the organization and called for national training on the One Imperative and how YWCAs can fulfill its mandate. As we prepared to publish the second edition of the Racial Justice Training Manual, we realize that this manual, like its predecessor, is a strategic response to a documented need for racial justice capacity building across YWCA’s network and must also be relevant to our current social and political context.

The 2008 election and 2012 reelection of President Barack Obama, our country’s first African American president, was a watershed moment in the story of race in the U.S.. Many people believed that if we could elect an African American man as president, racism must be dead. However, an increasing number of racial incidents and continuing racial comments about the President, the First Lady and their children, belied the notion that America had entered a “post-racial” period. Further, this “post-racial” myth was shattered most notably in 2014 by a succession of violent encounters and killings of minoritized people, most at the hands of or while in the custody of the police. Eric Garner, Michael Brown, Tamir Rice, Mya Hall, Walter Scott, Freddie Gray, and Sandra Bland were all killed over a 12-month period. During that same time, nine parishioners of the Mother Emanuel AME Church in Charleston, South Carolina were targeted and massacred by White supremacist Dylan Roof. These encounters, and the subsequent lack of culpability assigned to our legal and law enforcement systems, highlighted the stark reality that our racial justice tactics must change, and conversations about “implicit bias” and “personal prejudice” must be coupled with our understandings of institutional power and structural oppression if we are determined to fulfill our mission.

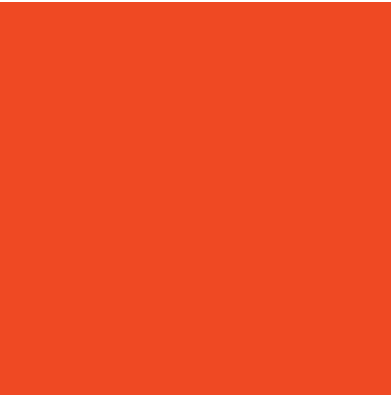
The 2015 Mission Impact Framework helped us focus our racial justice efforts at both the national and local levels. As a result of the divisiveness and bias promulgated during the 2016 presidential campaign and now on Capitol Hill, the environment for people of color has grown even more hostile and dangerous.

We hope that this new training manual will not only assist you in contributing to our national outcomes but also provide you with a firm foundation from which to build and expand the racial justice capacity of your local association.



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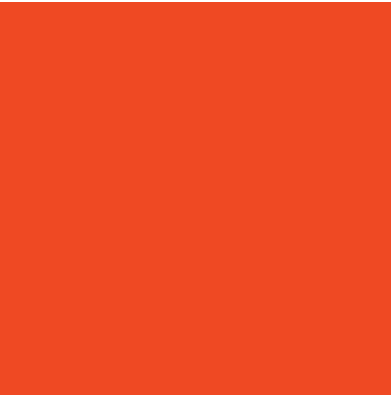
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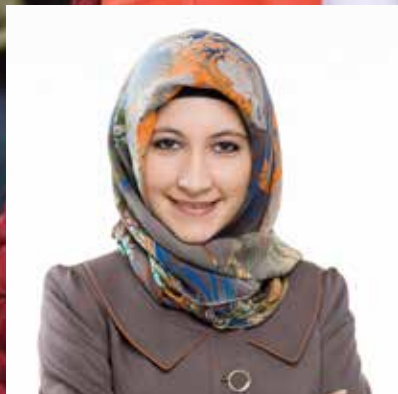
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INTRODUCTION

COMMITMENT TO RACIAL JUSTICE

YWCA is on a mission to eliminate racism, empower women, stand up for social justice, help families, and strengthen communities. We are one of the oldest and largest women’s organizations in the nation, serving over 2 million women, girls, and their families. YWCA has been at the forefront of the most pressing social movements for nearly 160 years — from voting rights to civil rights, from affordable housing to pay equity, from violence prevention to health care reform. At YWCA USA, we know that you cannot empower all women unless you simultaneously work to eliminate racism.

TODAY, OUR COMMITMENT TO ELIMINATING RACISM CONTINUES AS WE RE-ORIENT OURSELVES TO AN INTERSECTIONAL APPROACH TO THE MISSION THAT DOES NOT ISOLATE OUR COMMITMENT TO WOMEN’S EMPOWERMENT FROM OUR COMMITMENT TO RACIAL JUSTICE.

YWCA is a multi-issue social justice organization because the lives of women and girls are complex and exist across many personal, cultural and political contexts. Our organization has a deep and abiding commitment to working on issues of economic, gender, and racial justice. Despite YWCA’s history as a multiracial women’s social justice organization, we must regularly measure and evaluate our progress toward fulfilling our mission. Further, we must continuously seek, develop, and acquire new tools or skills that enhance our capacity to be an anti-racist organization. YWCA must do more than tout the legacy of our organization’s work. We must also honor that legacy in our contemporary context by committing our movement to an ethos of life-long learning and un-learning.

Throughout our history, women of YWCA have worked to build an inclusive organization. Experiencing many of the same challenges related to race and racism as the rest of the country, our movement had to address internal tensions and failures on our journey of inclusion. However, in each generation, we have painstakingly affirmed our resolve to pursue racial equity in our movement and in our world.

YWCA’s historical progress toward a cohesive racial equity strategy can be roughly divided into four stages:

1. Separation, when communities of color primarily worked independently from one another and the White local associations (1858-1914)
2. Interracial education or efforts intended to undermine the racial status quo (1918-1965)
3. Racial justice (1965-2015)
4. Intersectional racial justice (2015-present)

Prior to the opening of the Office of Racial Justice in 1965 and the passage of the One Imperative in 1970—which added the elimination of racism “wherever it exists and by any means necessary” to our mission statement—

most YWCA efforts intended to address issues specific to marginalized communities were decentralized into areas such as: “colored work,” “Indian work,” “industrial work,” “international institutes” and “war work”. With the passage of the One Imperative, YWCA shifted toward a racial equity orientation that went beyond a focus on “race relations” and acknowledged that (a) racism is institutional not just interpersonal and (b) racism impacts all communities of color, not just African Americans.

Much of YWCA’s progress in racial justice can be credited to the involvement of young women and women of color and their contribution to shaping the consciousness of the organization. For example, it was the participation and leadership of women of color that expanded the organization’s racial justice lens when approaching issues like poverty, labor, and women’s rights.

YWCA has a rich history as a women’s social change movement seeking to transform itself as it sought to transform the world, and that work continues today. For more than 150 years, women have acted on their shared core values about sisterhood, democracy, and participation. YWCA’s story is of women working together intentionally across lines of economic, generational, ethnic, and racial difference to combat the barriers that limit constructive options and outcomes for women and girls.

Over time, YWCA came to recognize that it is impossible to empower all women without also addressing institutional and structural racism. YWCA’s mission commitment to eliminate racism is the direct result of our historical struggle to become an anti-racist and inclusive organization, at all levels of leadership and service.

WHY FOCUS ON WOMEN OF COLOR?

The recognition that not all women, or all people, are treated equally is at the core of YWCA’s work. A common thread that unites YWCAs across the country is a commitment to racial justice and civil rights. Through our theory of change, YWCA ensures that our programmatic and advocacy work combines to address discriminatory practices and end disparate outcomes for the communities we serve.

Women and girls of color, whose lives are impacted by the overlapping structures of age, race and gender inequity, are often disproportionately harmed by poor public policy. Despite the gains women of color have made in many arenas of public and private life, the numbers remain stark. The wage gap still exists; women of color are far underrepresented in corporate, governmental and non-profit leadership roles, and women and girls of color experience more frequent and more deadly gender-based violence. The role of women, and particularly women and girls of color, in leading and shaping change is becoming more pressing, as demographic trends point toward women of color becoming the majority among all women in the United States by 2050.

Here are some key statistics that give shape to the problem:

Despite making up half of the population and half of the workforce, women, and particularly women of color, are underrepresented in leadership across fields.

- The wage gap still exists. Asian women working full time make **90 cents** for every dollar paid to their White male counterparts. White women working full time make **76 cents** for every dollar paid to their White male counterparts. African American women working full time make **62 cents** for every dollar paid to their White male counterparts. Native Hawaiian women working full time earn **60 cents** for every dollar earned by their White male counterparts. Native American and Alaska Native women working full time make **58 cents** for every dollar paid to their white male counterparts. And Latinas bear the burden of the largest gap, making **54 cents** for every dollar paid to their White male counterpartsⁱ.
- While women make up the majority (over 75 percent) of all workers in the nonprofit sector, women comprise just 45 percent of all CEO and executive director positions. When examining the largest organizations with budgets in excess of \$25 million, women represent only 21 percent of

leaders. Only seven percent of nonprofit chief executives and 18 percent of nonprofit employees are people of color.

- Despite women making up more than 75 percent of the nation’s educational workforce in primary and secondary schools, the lack of women in leadership and the wage gap persists. Women are far less likely to be seen in city-wide education offices, and less likely to take on the role of superintendent. Three-quarters of public school teachers are women, yet their presence at the superintendent level is much lower.ⁱⁱⁱ In 2014, White women made up 18 percent of superintendents, Black women made up 1 percent, and women of other races and ethnicities together made up about 1 percent.^{iv}
- But women of color want to lead. Black women are much more likely than White women (22 percent vs. 8 percent) to aspire to a position of power, and yet are more likely than White women to feel stalled in their careers.^v
- African American women are the fastest growing group of entrepreneurs in the USA and Latinas are not far behind, with the rate of entrepreneurship growing at rates of 133.3 percent and 191.4 percent, respectively, from 1997 to 2007.^{vi}
- From 2007 through 2016, nearly eight out of every 10 (79 percent) of net new women-owned firms launched have been founded by a woman of color. While the rate of women-of-color-owned businesses has grown exponentially, women of color are less likely to get seed funding due to a lack of access to networks and generational wealth. From 2011 to 2013 only 2.7 percent of the companies receiving venture capital funding during this period, had a woman CEO.^{vii}

Women of color and other marginalized populations experience disproportionate incidents of gender based violence, and increased barriers in seeking help.

- Native Americans are victims of rape or sexual assault at more than double the rate of other racial groups.^{viii}
- Black women experienced intimate partner violence at a rate 35 percent higher than that of White women, and about 22 times the rate of women of other races^x.
- In an ongoing study conducted by Black Women’s Blueprint, 60 percent of Black girls will experience sexual abuse before the age of 18.^x
- Statistics indicate that up to 55 percent of Asian Pacific Island women have reported experiencing physical and/or sexual violence by an intimate partner.^{xi}
- 48 percent of Latinas in one study reported that their partner’s violence against them had increased since they immigrated to the U.S.^{xii}

Girls of color are disproportionately impacted by gendered violence, harsh school discipline and interactions with juvenile justice systems.

- Black girls are suspended from school at higher rates (12 percent) than girls of any other race or ethnicity, and at higher rates than White boys (6 percent) and White girls (2 percent). American Indian/Alaska Native girls (7 percent) and Latinas (4 percent) are also suspended at rates that exceed those of White girls.^{xiii} Suspension from school increases the likelihood of dropping out and having contact with the juvenile justice system, with long-term consequences for Black and Latina girls.^{xiv}
- Recent budget cuts have also resulted in fewer school psychologists, social workers, and counselors who might otherwise provide support to girls struggling with trauma or other unmet needs before their behavior leads to punishable offenses. Only two states (Vermont and Wyoming) have counselor-to-student ratios that meet the recommended caseload standard set by the American Counseling Association.

- More than 90 percent of girls in juvenile justice systems self-disclose trauma.^{xv}

MORE THAN 90 PERCENT OF GIRLS IN JUVENILE JUSTICE SYSTEMS SELF-DISCLOSE TRAUMA

- Girls of color also have the highest rates of confinement in juvenile facilities for non-violent status offenses such as truancy, curfew violations, and running away. These kinds of offenses are only punishable because of a young person's age, and are typically associated with responses to underlying trauma. Native American girls are detained at a rate of 179 per 100,000, Black girls at a rate of 123 per 100,000, and Latinas at a rate of 47 per 100,000, while only 37 per 100,000 non-Hispanic White girls are confined for the same behaviors.^{xvi}

Women of color are a primary source of financial support for many families, yet lack access to things like affordable childcare, affordable housing, sick leave, and health insurance.

- Women of color experience higher rates of maternal mortality and severe maternal morbidity. While women of color experience high rates of negative maternal health outcomes overall, the disparities are most pronounced among Black women. For instance, while Black women do not have a significantly higher risk of experiencing the medical conditions common to maternal death, they are two to three times as likely as white women to die from them.^{xvii}
- Black women are less likely to receive preventive care and treatment for chronic health conditions such as diabetes and chronic hypertension.^{xviii}
- Despite the achievement of historically low uninsured levels under the Affordable Care Act, women of color are still more likely than White women to lack health insurance,^{xix} which in turn limits their access to healthcare.
- More than four million African American families with children have a female head of household, most often a mother, grandmother or other relative who is her family's only source of financial support.^{xx} The same is true for nearly three million Latino/Hispanic families.^{xxi} Women are more likely to have unpaid caregiving responsibilities, and are the majority of those providing care for children as well as for elderly and disabled adult family members.^{xxii} When a child is sick, 39 percent of mothers say that they are solely responsible for staying home from work to care for them, compared with only 3 percent of fathers.^{xxiii} Moreover, 66 percent of caregivers are women, and women spend 50 percent more time on caregiving duties than men.^{xxiv}
- Workers in the lowest 25 percent of wage earners most often lose all income while on family or medical leave, as they are two to four times less likely than earners in the top 25 percent of wage earners to have access to any paid leave.^{xxv} Women are over-represented in the lowest wage occupations, comprising more than 60 percent of low-wage workers.^{xvi} Child care is particularly unaffordable for minimum-wage workers. The high cost of child care means that a full-time, full-year minimum-wage worker with one child would have to devote all their earnings, 40 hours per week from January to September, toward child care. This has devastating impacts on women, and particularly women of color, as they are over-represented in the lowest wage occupations, comprising more than 60 percent of low-wage workers.^{xxvii}

Annually, YWCA serves over two million women, girls, and families, and nearly 60 percent of those we serve are women and girls of color. Because of the legacies of race and gender oppression, women and girls of color are too often overlooked or excluded when issues of race and gender are discussed or debated. In the 21st century, YWCA USA chooses to disrupt this pattern. We have adopted an intersectional approach to our mission that challenges us to place those who are most often marginalized at the center of our strategic efforts to eliminate racism and empower women. By doing so, we believe that our work in the areas of direct service, community education, and public policy advocacy has a greater opportunity to make an impact.

MISSION IMPACT FRAMEWORK AND THEORY OF CHANGE

YWCA USA's theory of change consists of three elements: five foundational beliefs, a three-tiered method for social transformation, and three areas of focus. We respond to social problems and transform conditions created by them through three tiers of activity: (1) direct services to those who are most immediately impacted by the problem, (2) education to the general public about the problem and possible solutions, and (3) advocacy for local and national public policies that would transform the conditions of those most directly impacted by the problem.

Our three areas of focus, or “signature platforms,” are: (1) racial justice & civil rights, (2) empowerment & economic advancement of women and girls, and (3) health & safety of women and girls. It is the combination of these three elements of our theory of change that enables us to eliminate racism, empower women and promote peace, justice, freedom and dignity for all. Our signature outcomes are:

- **Racial Justice and Civil Rights:** *to increase the equal protections and equal opportunities of people of color.* Included within the scope of this outcome, YWCA USA continues our long-standing fight against racial profiling with a new focus on its impact on women and girls of color.
- **Empowerment and Economic Advancement of Women and Girls:** *to increase economic opportunities for women and girls of color.* We recognize the importance of addressing the inequities that exist for this historically and contemporarily marginalized community.
- **Health and Safety of Women and Girls:** *to improve the health and safety of women and girls of color.* If women and girls of color do not have access to high quality health and safety resources or support systems they cannot be empowered. The disproportionately negative health and safety outcomes for women and girls of color is a prime example.

The publication of this updated *Racial Justice Training Manual* is a direct response to the Mission Impact Framework. Given the centrality of racial justice and women and girls of color to the framework, this manual is intended to be a capacity-building resource specifically designed to support associations as they work toward an intersectional structural racial justice approach that aligns with the framework.

FIGURE 1 | YWCA USA THEORY OF CHANGE 2.0

YWCA USA THEORY OF CHANGE 2.0

YWCA FOUNDATIONAL BELIEFS



Social justice requires us to transform unjust practices and policies.

Democratic practice and plurality are fundamental to the YWCA association model.

Women working together across lines of difference can transform and improve life for all women.

Social problem should be addressed on multiple levels.

All women cannot be empowered if we do not address the issues of race and racism.

METHOD: CONTINUUM OF RESPONSE



- Direct Service
- Issue Education
- Advocacy & Public Policy

SIGNATURE PLATFORMS: AREA OF FOCUS

- Racial Justice & Civil Rights
- Empowerment & Economic Advancement of Women & Girls
- Health & Safety of Women & Girls

MISSION



YWCA is dedicated to **eliminating racism, empowering women** and promoting peace, justice, freedom and dignity for all.

YWCA IS ON A MISSION

HOW TO USE THIS MANUAL

In this section, we suggest ways to use the manual depending on your experience with applying a racial justice approach to your work. There is a wide range of experience with the information contained in this manual. As such, creating a single manual that will meet everyone's needs perfectly is impossible. We therefore want to be as clear about how we believe this manual can best be used, as we are about its limitations.

In the paragraphs that follow we start with why we believe it is useful for YWCA to have a Racial Justice Training Manual, and who the intended audiences are. We then explain what this manual is not designed to do. We conclude with a parable that we hope you will find inspirational as you take on this challenging work.

Why Do We Have a Manual on Racial Justice?

As you know, YWCA has a long and rich history of engagement with racial justice issues. Yet the issues of race and racism continue to be challenging for many, both within our YWCA community and in society at large. These issues are challenging to address for many reasons. Often, we lack the common framework, language and a comfort level needed to enable us to begin actively promoting racial justice in our work and in our associations. Research and practice literature have shown us that there are some practical steps that can be taken to build and strengthen our capacities to engage in this important work. This manual distills the lessons from the research to provide the information and tools you will need to deepen the knowledge and analytical skills required for racial justice work.

Who Is the Intended Audience for the Manual?

We recognize that our community comes to the work of racial justice with a range of experiences and depth of knowledge. While no single document can be all things to all people, we have designed this manual with modules that can be used by those along the continuum. There is something here for those who have limited knowledge about these issues and limited infrastructure with which to address racial justice. There are also resources for those who have deeper knowledge and more robust infrastructure with which to do this work.

To facilitate the use of the manual we have developed the chart below, which we believe captures, at least in part, the continuum of individuals' and associations' racial justice knowledge, capacities, and infrastructure. We encourage you to use this chart to see which part of the continuum most closely reflects you and your association. We use this continuum to suggest starting points and pathways for using the manual. This manual is a tool to build the knowledge about structural racism and racial justice that is necessary to do this work.

Novice

Little or no racial justice knowledge, experience or infrastructure. May, understandably, have some reluctance to take on this issue.

Beginner

Limited to moderate racial justice knowledge, experience and infrastructure. For example, may have some experience working on racial bias and cultural competence issues and limited staff and/or volunteer help.

Experienced

Moderate to advanced racial justice knowledge, experience and infrastructure. For example, may have dedicated staff and be engaged in racial justice programming but may not have incorporated the approach into the inter-workings of the association.

THIS MANUAL IS A TOOL TO BUILD THE KNOWLEDGE ABOUT STRUCTURAL RACISM AND RACIAL JUSTICE THAT IS NECESSARY TO DO THIS WORK.

How Do We Recommend This Manual Be Used?

Step one: Locate your association on the continuum above. We have included at the end of this section a racial justice program assessment that can be used to **assess whether your association’s knowledge of and experience with structural racism and racial justice puts you in the novice, beginner or experienced category.** We recommend that multiple people across positions/levels of the organization from the receptionist, to case manager, to executive level within your association use this assessment tool and agree on where your association fits on the spectrum.

Step two: Identify a core group of allies to learn and work together. Depending on your goals for this work, the core group can include current staff, new staff, volunteers, or board members. Your ability to develop, strengthen, or implement a racial justice approach will be enhanced when you ensure that all involved are on the same page and have a common understanding of the core issues that undergird racial justice work.

Step three: Create a safe space to use the manual to provide a common framework and language for you to engage in *productive dialogue* about race, *strategize* about incorporating or deepening a racial justice approach to your association’s internal operations and/or your external programmatic work, and *implement* a racial justice strategy.

How to create a safe space for productive dialogue and strategizing about racial justice

There are several strategies for creating a safe space as you prepare to have these conversations, some of which are outlined below:

- Allow time for the group to anonymously write down things that make them feel anxious about these issues.¹ This allows everyone to see that we all have similar concerns.
- Have the group develop a common set of ground rules for engagement that are inclusive. Further, your rules should foster a sense of respect for all even in moments of challenge (e.g. use "I" statements, allow people to complete their thought before speaking, do not use your voice or silence as a weapon, etc).

SECURITY PRIMES ARE WORDS THAT CONVEY LOVE AND SUPPORT.

- Have members of the group get to know each other using security primes. Security primes are words that convey love and support. Research has shown that these words encourage people to be receptive to ideas and perspectives that may differ from their own and to be more open to those they view as different from themselves. For example, pairs can share with each other something they love to do or who has been most supportive in their lives and then each can share with the entire group. Integrate the practice of caucusing. White people and people of color each have work to do separately and together. Caucuses provide spaces for people to work within their own racial/ethnic groups. For White people, a caucus provides time and space to work explicitly and intentionally on understanding White culture and White privilege and to increase one’s critical analysis around these concepts. A White caucus also puts the onus on White people to teach each other about these ideas, rather than constantly relying on people of color to teach them. For people of color, a caucus can be a place to work with their peers on their experiences of internalized racism, for healing and to work on liberation. Groups that use caucuses in their racial equity work generally meet separately and then come back together for collective work.

¹ If the group is large enough to maintain the anonymity of the comments (5 or more) have everyone post their concerns on a board and allow the group to see each other’s concerns. If it is a small group have them write their concerns and pass them to a facilitator who will organize the comments into like categories and read them back to the group.

- Ensure groups are led by skilled, trained facilitators. Conversations about race are extremely triggering. A skilled social justice facilitator will know how to read the room and redirect or rephrase statements in constructive ways. A good facilitator will be aware of how group members' body, behavior, and perceptions thereof impact the dynamics of the room and will educate the group on the difference between "safety," "danger," "discomfort" and a "learning edge" and can assist participants in navigating triggers.

Step four: Novices and beginners would benefit from starting with a deep dive into the first section of the manual. We recommend that the experienced also review this section to refresh their knowledge, ensure that everyone has a common language and framework, and perhaps pick up new information that will enhance their ongoing work. The focus of section one is on building knowledge about key concepts that provide a *framework* for understanding, analyzing, developing and implementing a racial justice strategy.

Rather than include a multitude of outside readings in this manual, we have described the key concepts and supplemented them with exercises and links to videos as a substitute for articles and books. We encourage everyone to use the videos and the exercises. We also include references to readings that we believe are helpful.

The goal of this section is to increase your knowledge about the following issues:

- The historical and legal foundations of racism
- The contemporary dynamics of racism
- The ideological and political debates that surround race-related issues
- The ways in which race, power and well-being intersect in America
- How public policies and social processes work to promote or limit racial equity
- Social and cultural influences on popular perceptions of race and ethnicity
- Implications of this framework for your association and your work.

The objective is to help you deepen your knowledge of the fundamental underpinnings of a racial justice approach. We also aim to increase your comfort level with these issues and enhance your ability to share these ideas with others.

Step five: After you are able to articulate what structural racism is and can identify the policies, practices, beliefs, and stereotypes that create, rationalize, and maintain racial disparities, we recommend that you move to the section "Developing a racial equity theory of change." This section will help YWCAs identify racial justice goals and think through what is needed to achieve them as a precursor to action. Novices and beginners may want to identify a narrow goal (e.g. ensure that all staff and board members have an understanding of structural racism; or incorporate a racial justice approach into our human resources unit). The experienced may want to take one of their racial justice programs and use it as the example to work through a racial equity theory of change. Or the experienced may want to set a goal of becoming a racial justice organization and use the tool to strategize about what is needed to operationalize this goal.

Step Six: The remaining sections are designed to provide the information and tools to assist you in advancing a racial justice strategy depending on the issue on which you wish to focus. Unlike section one, which is a foundation for all that follows, the remaining sections are designed as independent modules.

What this manual is *not* designed to do

1. It is not designed to provide those who have no or limited experience with applying a structural racism and racial justice framework to their internal and programmatic work

with a tool to do racial justice training for others. Rather it is a tool to help them develop their knowledge and comfort level with these issues as they apply to their internal operations and programmatic work.

2. It is not a “one-off” tool. Instead the framework presented in this manual and the tools require continuous attention and systematic application to internal operations and external programmatic work. The goal is to do this until this activity becomes second nature, becoming incorporated into ongoing operations seamlessly and automatically.
3. It is not a tool for addressing individual or interpersonal racism, bias and/or prejudice. Rather, it is a tool for addressing the structural foundations of racism—the policies, practices, cultural representations, values, beliefs and such that create, reinforce, and rationalize racial disparities.
4. It is not designed to provide examples of how to address racial disparities in each sector and domain of work. Rather it is designed to provide a framework and tools for: a) examining racial disparities regardless of the sector and domain, b) understanding and explaining the structural determinants of racial disparities, and c) strategic planning and assessment of efforts to address racial disparities. It is critical that **discussions of racial disparities are conducted within the context of a structural racism framework to avoid reinforcing racial stereotypes.**
5. It is not intended to be used as a train-the-trainer manual for those who have been focusing on racial justice training in their associations and their communities. Rather we hope that it will provide additional resources to strengthen and supplement the racial justice work in which they are already engaged.

Conclusion: As you know, advancing racial justice can be both challenging and rewarding. It is our hope that this manual will make your efforts easier to implement. There is a parable that captures the challenge and potential rewards of working on this issue. It is a parable that has many variations². We have summarized the essence of it below.

There was a raging fire in the forest and all the animals watched it with horror and fear—except for a humming bird, who was flying back and forth between the river and the fire. Each time she brought water in her tiny beak and dropped it on the flames before returning to the river. An elephant said to her “What do you think you are doing? You can’t possibly think you are going to put the fire out with that tiny bit of water!” She responded, “I’m doing all that I can do.” After this, the elephants and the other animals began to help her and eventually they put out the fire.

Sometimes circumstances dictate that you can only be the hummingbird and other times you can be the elephant. Clearly, working with others who share your goals and values increases your likelihood of making progress. All of these roles are important, and consistency is key. This manual will help you carry out the important work of promoting racial justice and will help deepen your ability to engage others in this work.

This assessment template is adapted from YWCA “Racial Justice: Making an Impact.”³ It will help you **assess**

2 This parable has been attributed to several people and cultures, including: Dr. Wangai Maathai, a Kenyan environmentalist and 2004 Nobel Prize Winner: <https://www.youtube.com/watch?v=IGMW6YWjMxw>; the Qechuan people of South America as told by Michael Nicoll Yahgulanaas, in *Flight of the Hummingbird*. Greystone Books, 2008: <http://www.vidyaonline.net/dl/hummingbird.pdf>; Jakarta (Buddhist Tales), as told by Rafe Martin and Susan Gaber in “The Brave Little Parrot”, G.P. Putnam 1998. And the Aztecs as told by Margaret J. Wheatley, “Fire and the Quetzal Bird” in *Turning to One Another: Simple Conversations to Restore Hope to the Future*. Berrett-Koehler Publishers, 2009, pg. 187.

3 This assessment tool is adapted from: YWCA “Racial Justice: Making an Impact” pg. 38. Summer 2013

whether your association’s knowledge of and experience with structural racism and racial justice puts you in the Novice, Beginner or Experienced category as described above. Use the scale below to rate each statement below and the predominant response overall to determine where you fit on the spectrum. The corresponding category is in parentheses: H=High (Experienced); B=Barely (Beginner); N=Not at All (Novice)

FIGURE 2 | YWCA RACIAL JUSTICE PROGRAM ASSESSMENT TEMPLATE

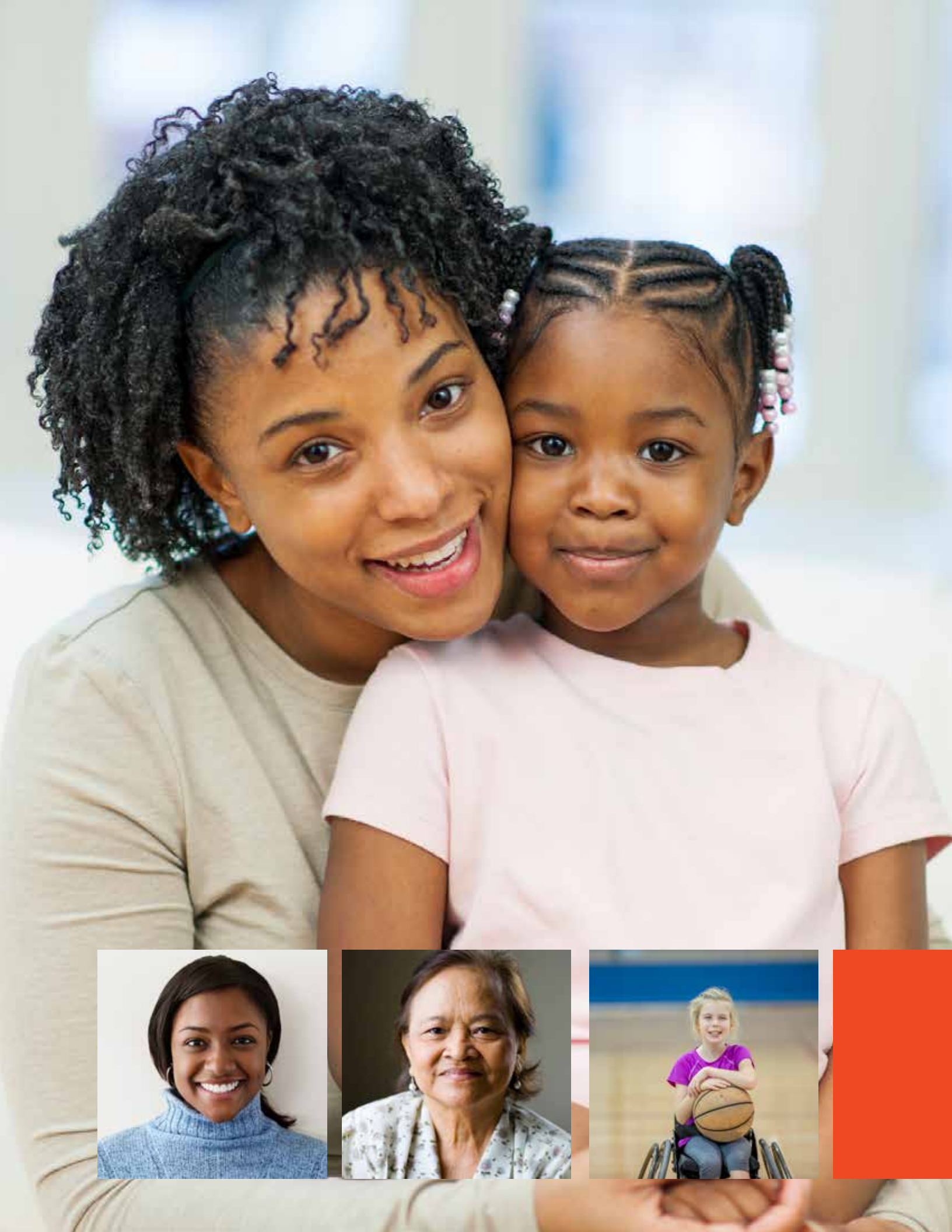
Use the scale below to rate each statement and the predominant response overall to determine where you fit on the spectrum. The corresponding category is in parentheses: N = Novice (No Knowledge); B = Beginner (Limited to Moderate Knowledge); E = Experienced (Moderate to Advanced knowledge)

To What Degree has YWCA Staff and Board Planned for Impact?	N/B/E
YWCA staff understand structural racism—can name specific policies, practices, beliefs, values, and cultural representations—that undermine racial justice and that compels YWCA attention.	
YWCA board understand structural racism—can name specific policies, practices, beliefs, values, and cultural representations that undermine racial justice and that compel YWCA attention.	
YWCA volunteers understand structural racism—can name specific policies, practices, beliefs, values, and cultural representations that undermine racial justice and that compel YWCA attention.	
YWCA staff and board identified specific racial disparity(ies) and condition(s) needing attention.	
YWCA staff identified the racial disparity(ies) and underlying condition(s) YWCA can impact and improve	

YWCA Staff and Board Implemented Efforts for Direct and Demonstrable Impact	N/B/E
YWCA staff identified the intended outcome(s) for YWCA effort to promote racial justice within its organizational practices, policies and culture.	
YWCA staff identified the intended outcome(s) for YWCA effort to promote racial justice in its programmatic work.	
YWCA staff developed priority action strategies and steps to achieve the identified outcomes using a racial equity theory of change process.	
YWCA staff allocated resources to carry out this work.	
YWCA staff implemented a strategy to promote racial justice within its organizational practices, policies, and culture.	
YWCA staff implemented priority action racial justice strategies to affect change in the racial disparity condition(s) named for improvement.	

YWCA Staff and Board Measured Results	N/B/E
YWCA staff implemented process that includes outcome measurement.	
YWCA staff studied internal/external racial justice evaluation results on an ongoing basis implementing changes, as needed, to increase the initiative’s effectiveness.	

YWCA Staff and Board Implemented Efforts to Ensure Meaningful Change	N/B/E
YWCA staff engaged a range of community stakeholders as allies in their racial justice efforts, such as communities of color, White racial justice allies, Women and girls of color, youth organizations, local businesses, civic leaders, public officials, etc.	
YWCA staff identified additional strategies and/or collaborations necessary to accomplish their goals.	
YWCA staff implemented strategies to address barriers to progress in accomplishing their goals.	
YWCA staff identified priority strategies to protect and make further improvements.	





SECTION ONE: RACIAL JUSTICE

A STRUCTURAL APPROACH

The Importance of a Common Framework for Making Progress⁴

Race shapes the social, political, economic, and cultural institutions of our society. It also affects the well-being of young people, families, and communities in ways that are not always easy to recognize especially if you are not directly negatively affected by these disparities. This racial justice training manual should help to:

- Build a common framework and language for talking about race
- Build a solid understanding of race
- Organize our thinking, talking, and strategizing
- Take action in ways that reduce and eliminate racial disparities

This section of the manual will:

- Broaden our understanding of the causes of the problems of poverty, inequity, and community distress in America.
- Clarify our understanding of the forces that maintain the racial disparity status quo and constrain the potential success of strategies for change.
- Identify how and why carefully considering racial justice might enhance the possibility of success of current and future YWCA efforts.
- Highlight new approaches to complement and reinforce existing activities.

Without fully accounting for the historical and ongoing ways in which racial dynamics produce inequities between White people and people of color, we risk pursuing strategies that are misguided, incomplete, or inappropriate to the challenge.⁵ In the paragraphs that follow we examine these dynamics.

4 Unless otherwise noted, the information and charts presented in this section are drawn from: Aspen Institute Roundtable on Community Change. 2004. “Structural Racism and Community Building.” Keith Lawrence, Stacey Sutton, Anne Kubisch, Gretchen Susi and Karen Fulbright-Anderson, authors. Washington, D.C.: The Aspen Institute; Aspen Institute Roundtable on Community Change. 2005. “Structural Racism and Youth Development.” Karen Fulbright-Anderson, Keith Lawrence, Stacey Sutton, Gretchen Susi and Anne Kubisch, authors. Washington, D.C.: The Aspen Institute; Aspen Institute Roundtable on Community Change. 2009. “Constructing A racial equity theory of change.” Keith Lawrence, Andrea Anderson, Gretchen Susi, Stacey Sutton, Anne Kubisch and Raymond Codrington, authors. Washington, D.C.: The Aspen Institute; and Aspen Institute Roundtable on Community Change. 2013. “Ten Lessons for Taking Leadership on Racial Equity.” Washington, D.C.: The Aspen Institute.

5 Aspen Institute Roundtable on Community Change. 2004. ““Structural Racism and Community Building.” Pp 1-3.

FIGURE 3 | WHY IS RACISM SO HARD TO ADDRESS?



Why Are Race and Racism So Hard to Address?

Race and racism can be such difficult issues to grasp and deal with because we are still struggling over the meanings of race and equality. We often fail to appreciate the ways that race has been a fundamental axis of social organization in the United States and are generally reluctant to acknowledge the legacies of race because they are difficult to accept and to reverse.

This is why it is always important to start with data and facts and to put them into context.

Basic facts about racial disparities in access to opportunity or in life outcomes are not common knowledge. People have varying degrees of information and understanding about the magnitude of racial disparities and the myriad factors that contribute to them. Starting with data shows how racial disparities occur regularly, systematically, and cumulatively across sectors and across the country. Data alone, however, cannot speak for themselves, and so it is crucial to look at them in context—both contemporary and historical.

One of the most positive aspects of American culture is that we focus both on what is possible in the present and on what people are able to achieve regardless of how humble their beginnings. When it comes to understanding how to overcome racial disparity and division, our wish to leave the past behind does not serve us well. It does not allow us to appreciate how the legacy of history endures today in housing segregation, educational inequity, wealth differences, and social standing.

Starting racial equity work with data in context accomplishes four important things. It:

1. Ensures that everyone starts with a common frame of reference and an objective knowledge base
2. Grounds dialogue in facts rather than in opinions or misconceptions
3. Shows a way forward through an often volatile and painful topic
4. Helps people understand that the past still has bearing on the present when it comes to race

The more people understand the facts behind our current picture of racial inequity, the more likely they are to take action.⁶

⁶ “Ten Lessons,” p. 2.

Why Race and Structural Racism Matter

What is race? When we say “race” what are we talking about? Race has no biological meaning or significance. The gene for skin color is linked with no other human trait. The genes that account for intelligence, athletic ability, personality type, and even hair and eye color are independent of the gene for skin color. Humans are far more alike than different, and share 99.9 percent of their genetic material.

Race does, however, have a great deal of significance in everyday life and what opportunities are available to us. Social scientists call the term race a “social construct,” that is, it was invented and given meaning by human beings. Race is best understood in economic, political, and social terms. It is a trait or set of traits—skin color, hair texture, the shape of one’s eyes—that is used for allocating power and distributing society’s material benefits and burdens. Race is actually more of a verb than a noun. As such, while often thought of as only applying to people of color, White people too, are “raced.”

How did we become a racially divided society? In the case of the United States, two primary racial categories—White Europeans and all non-White “Others”—emerged early in our nation’s history. Beginning with the expropriation of Native American lands, a racialized system of power and privilege developed and White dominance became the national common assumption, opening the door to the enslavement of Africans, the taking of Indigenous lands, and the limits set on Asian immigrants.

Over time, beliefs and practices about power and privilege were woven into national legal and political doctrine. While espousing principles of freedom, opportunity, and democracy, America found ways to justify slavery, for example, by defining Africans as nonhuman. This made it possible to deny Africans’ the same rights and freedoms granted to “all men” who were “created equal.” Only when White Southerners wanted to increase their political power in the legislature did they advocate to upgrade Africans’ legal status to three-fifths of a human being. Thus, from the earliest moments in our history, racial group identities granted access to resources and power to those who were “White” while excluding those who were “Other” legally, politically, and socially.

Expressions of racism have changed markedly over the course of American history, from slavery through Jim Crow through the civil rights era to today. Racism in twenty-first century America is often harder to see than its previous incarnations because the most overt and legally sanctioned forms of racial discrimination have been all but eliminated.

Nonetheless, racialized patterns in policies and practices permeate the political, economic, and sociocultural structures of America in ways that generate differences in well-being between people of color and White people. These dynamics maintain the existing racial hierarchy even as they adapt with the times or accommodate new racial and ethnic groups. This contemporary manifestation of racism in America can be called “structural racism.”⁷ At the same time, these historical and contemporary dynamics have provided advantages to White people that often go unacknowledged, commonly referred to as “White privilege.”⁸ In the paragraphs that follow we examine both sides of this dynamic.

WHAT IS WHITE PRIVILEGE?

“...AN INVISIBLE PACKAGE OF UNEARNED ASSETS WHICH I CAN COUNT N CASH-ING IN EACH DAY, BUT ABOUT WHICH I WAS MEANT TO REMAIN OBLIVIOUS...”

*-White Privilege: Upending the Invisible Knapsack, by Peggy McIntosh
www.nymbp.org/reference/WhitePrivilege.pdf*

White privilege refers to White people’s historical and contemporary advantage in the principal *opportunity domains*, including education, employment, housing, health care, political representation, media influence,

7 Aspen Institute Roundtable on Community Change. 2004. “Structural Racism and Community Building,” pp. 8-9

8 Peggy Macintosh. “Unpacking the Invisible Knapsack.” Excerpted from Working Paper #189 in *White Privilege and Male Privilege a Personal Account of Coming to See Correspondences through Work in Women’s Studies*. Wellesley, MA: Wellesley College Center for the Study of Women (1989).

and so on. White people's advantage in each one of those areas is significant, but the accumulated benefit across all domains adds up to a pattern that has concentrated and sustained racial differences in wealth, power, and other dimensions of well-being.

At pivotal points in U.S. history, when public policies created abundant opportunities for wealth and property accumulation—such as the G.I. Bill and home mortgage subsidies—White Americans were positioned to take advantage of them, whereas Americans of color were systematically prohibited from benefiting from them. These advantages continue in contemporary times in ways that we typically take for granted.

In her classic examination of White privilege, Peggy MacIntosh identified several examples of the privileges and assets she takes for granted.⁹ Below are a few examples from her list. While her article was groundbreaking when she wrote it in the late 1980s, since few were openly talking about white privilege at that time, many of her examples are timeless and thus have relevance today.

FIGURE 4 | WHAT IS WHITE PRIVILEGE?

WHITE PRIVILEGE

-  "I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race."
-  "I do not have to educate my children to be aware of systemic racism for their own daily physical protection."
-  "I am never asked to speak for all the people of my racial group."
-  "I will feel welcomed and 'normal' in the usual walks of public life, institutional and social."
-  "If I have low credibility as a leader I can be sure that my race is not the problem."
-  "I can worry about racism without being seen as self-interested or self-seeking."
-  "If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones."

SOURCE: Peggy MacIntosh. "Unpacking the Invisible Knapsack."

Race has been and continues to be a valuable social, political, and economic resource for White Americans. It grants them easier access to power and resources and provides them better insulation from negative pre-judgments based on physical features, language, and other cultural factors than their non-White counterparts. For White people, White is the assumed color of America and the "default setting" for race. But because the American mindset is deeply invested with strong beliefs about opportunity, we tend to overlook the built-in advantages that White people have in most competitive areas.¹⁰

Taking personal, organizational, and political responsibility for racial equity is not the same as acceptance of blame for racial disadvantage. Rather, taking responsibility for racial equity is the willingness to acknowledge

9 Peggy MacIntosh. "Unpacking the Invisible Knapsack." Excerpted from Working Paper #189 in *White Privilege and Male Privilege a Personal Account of Coming to See Correspondences through Work in Women's Studies*. Wellesley, MA: Wellesley College Center for the Study of Women (1989).

10 Aspen Institute Roundtable on Community Change. 2004. "Structural Racism and Community Building." pp. 15-17.

that the nation's enduring racial disparity patterns are inconsistent with its ideals, and thus are unacceptable. It is also a willingness to challenge publicly and privately what may seem to be “normal” and “race neutral” norms and values in our culture, politics and economy.¹¹

What is Structural Racism?

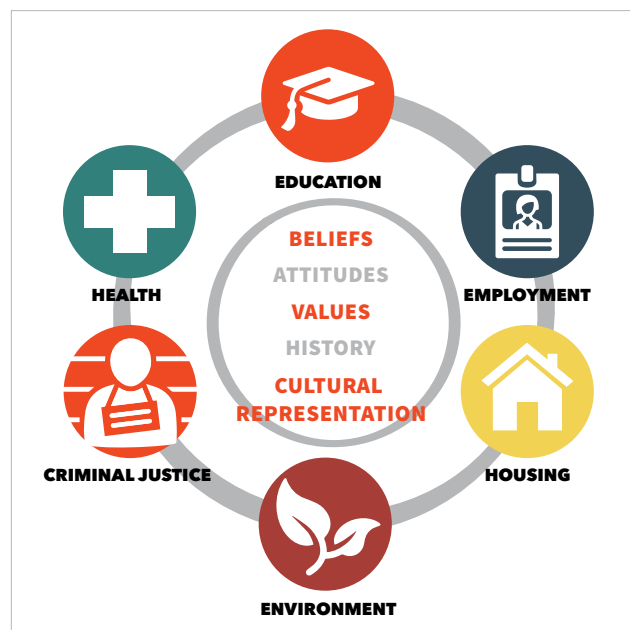
Structural racism refers to the complex ways in which history, public policies, institutional practices and cultural representations interact to maintain racial hierarchy and inequitable racial group outcomes. Structural racism is a shorthand term for the many systemic factors that produce and sustain racial inequities in America. These are aspects of U.S. history and culture that allow the privileges associated with “Whiteness” and the disadvantages associated with “color” to remain deeply embedded within the institutions, systems and norms that shape our political economy, culture and residential patterns.

Structural racism identifies dimensions of our history and culture that have allowed privileges associated with “Whiteness” and disadvantages associated with “Color” to endure and adapt over time. Applying a structural racism lens allows us to see and understand:

- The racial legacy of our past;
- How racism persists in our national policies, institutional practices, and cultural representations
- How racism is transmitted and either amplified or mitigated through public, private, and community institutions
- How individuals internalize and respond to racialized structures

The lens is also a tool for building understanding of how we in the United States came to be organized as we are when it comes to race. Understanding the meaning of structural racism is crucial to understanding exactly why and how we need to work for racial justice. Before moving deeper into exploring structural racism and its implications for YWCAs, we distinguish individual and institutional level racism from structural racism. We then discuss why it is important for people concerned about racial justice to focus attention on structural racism.

FIGURE 5 | STRUCTURAL RACISM



Source: Aspen Roundtable on Community Change

Distinguishing Between Different Forms of Racism

Individual level racism

Racism at the individual and inter-group level is what most people think of when the issue of race comes up. This type of racism is characterized by personal prejudice, racial slurs, intergroup tensions, and a focus on the characteristics, beliefs and behavior of individuals and racial groups.

IMPLICATIONS FOR ACTION: Efforts to address this level of racism often focus on changing individual attitudes, beliefs and behavior through diversity and other forms of training and a focus on multiculturalism and cultural competence.

11 Aspen Institute Roundtable on Community Change. 2004. “Structural Racism and Community Building,” p. 39.

Institutional level racism

Institutional racism refers to discriminatory practices that occur within institutions in various sectors such as education, the workplace, environment, criminal justice, housing, and the like. Examples of institutional racism include redlining¹² and steering in the housing market, occupational segregation in the employment market, and racial profiling in a variety of settings.

Institutional racism can also be considered from a systems perspective by examining the ways in which institutional racism in one or a set of institutions contributes to racially disparate outcomes in other institutions. The school-to-prison pipeline, in which practices in schools increase students' involvement in the criminal justice system, is one example of a systems perspective on institutional racism. Another example can be found in the relationship between the housing market, transportation systems and the employment market. In this case housing segregation coupled with limited transportation and the geographic pattern of employment opportunities combine to contribute to unemployment and underemployment for people of color.

IMPLICATIONS FOR ACTION: Efforts to address this level of racism typically focus on the practices used in different institutions that contribute to racially disparate outcomes.

Individual and institutional level racism are important elements in our society that contribute to racial inequities. However, we suggest that it is important to focus on structural racism for the reasons laid out below. (See Structure Exercise #1: Levels of Racism.)

Structural Racism

Structural racism presents a bigger problem than individual and institutional level racism not only because of the magnitude of effects of structural racism, but also *because the inequalities created by structural racism are difficult to see*.

The difficulty in seeing structural racism is due to number of factors:

- We are deeply embedded in the elements of structural racism
- They are woven into the fabric of our assumptions about how things operate
- They are mostly self-perpetuating and don't require active work to be maintained

In other words, just as fish don't notice the water in which they are swimming, we don't necessarily see the ways in which the elements of structural racism influence outcomes in our society; they are part of our everyday experiences. Because structural racism is difficult to see, it is easy to deny that it exists and to ignore it, and to accept its outcomes as normal and rational.

Implications for action: Focusing on structural racism means that we must move beyond attempts to change the attitudes of individuals and the practices in institutions to include a focus on public policies and cultural representations as well.

Why Does Understanding Structural Racism Matter for Everyone?

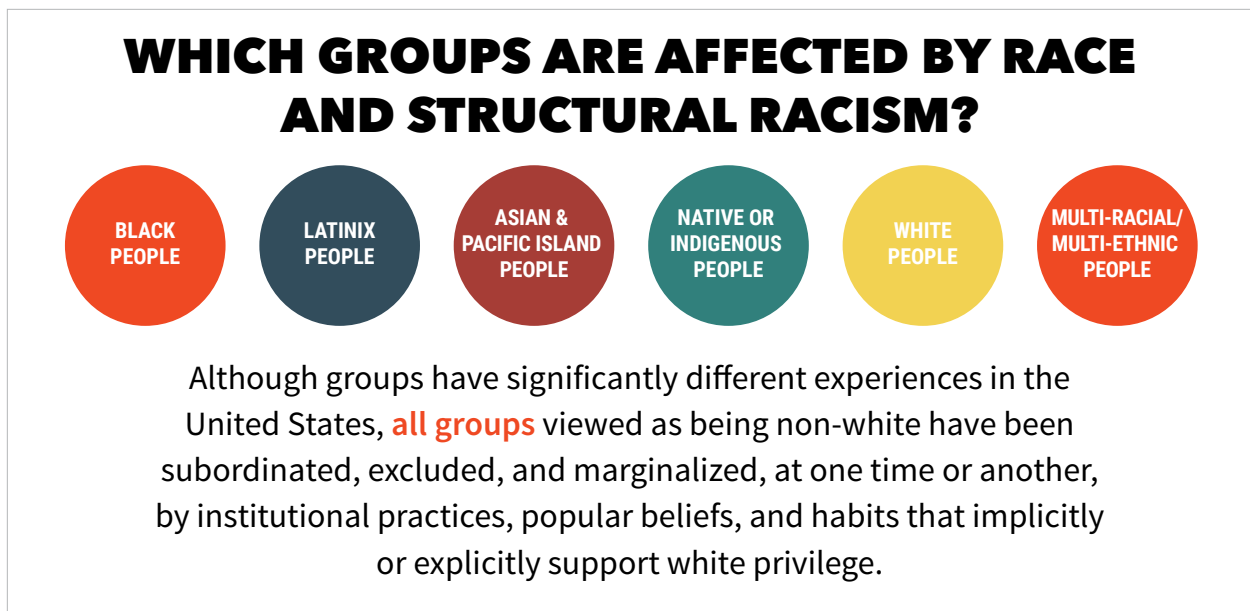
The concept of structural racism may not immediately resonate with everyone. Most Americans are proud of how far our nation has come on civil rights. Moreover, when most of us think of racism in the United States, two images generally come to mind. First, we see racism as a historical phenomenon, something that was part of

¹² Redlining refers to the practice of banks making conventional mortgages available to predominantly White neighborhoods while making less favorable or no mortgages available to neighborhoods predominantly populated by People of Color.

America’s past, especially slavery, Jim Crow segregation, and internment. Second, racism is often understood as a dynamic between White people and African Americans. Few readily filter the histories of Native Americans, Chinese, Latinx and ethnic European immigrants through a structural racism prism.

Structural racism, however, impacts all people in our society—across all racial and ethnic categories—because it is a system for allocating social privilege.¹³ The lower end of the privilege scale, characterized by socioeconomic disadvantage and political isolation, has historically been associated with “Blackness” or “color.” Meanwhile, the upper end of the scale that gives access to opportunity, benefits, and power has been associated with “Whiteness.” Between the fixed extremes of Whiteness and Blackness there is a fluid hierarchy of social and political spaces that are occupied by different groups at various times.

FIGURE 6 | WHO IS AFFECTED BY (STRUCTURAL) RACISM?



Racial group status can change, but not easily. A group that is subordinated in one era can move closer to power and privilege in another era. In the past century, White immigrant groups such as the Irish, Italians, and European Jews started low on the socioeconomic and political ladder in America and “became White” over time. More recently, “model minority” status has been given to some Asian groups, allowing certain communities to gain access to some of the privileges associated with Whiteness, while simultaneously marginalizing other API communities.

Video aid: “The Color Line and the Bus Line”: This video is from a 1996 ABC News Nightline segment about a young African American woman who lived in a segregated section of Buffalo. She worked in the suburbs of Buffalo which required her to have a long and dangerous commute to her job. Nightline examined an incident in which this young woman was hit by a bus while crossing a busy street on the way to work. It explored the reaction of African American and White residents to this tragedy. It illustrates how elements of structural racism—policies, practices and stereotypes—combine to contribute to the tragic outcomes highlighted in the Nightline documentary.

¹³ For those who would like to learn more about the experiences of Native Americans and other people of color in the U.S. historically and in contemporary times and how these experiences contribute to the wealth gap see: Meizhu Lui, et. al. The Color of Wealth, The Story Behind the U.S. Racial Wealth Divide. NY: New Directions (2006)

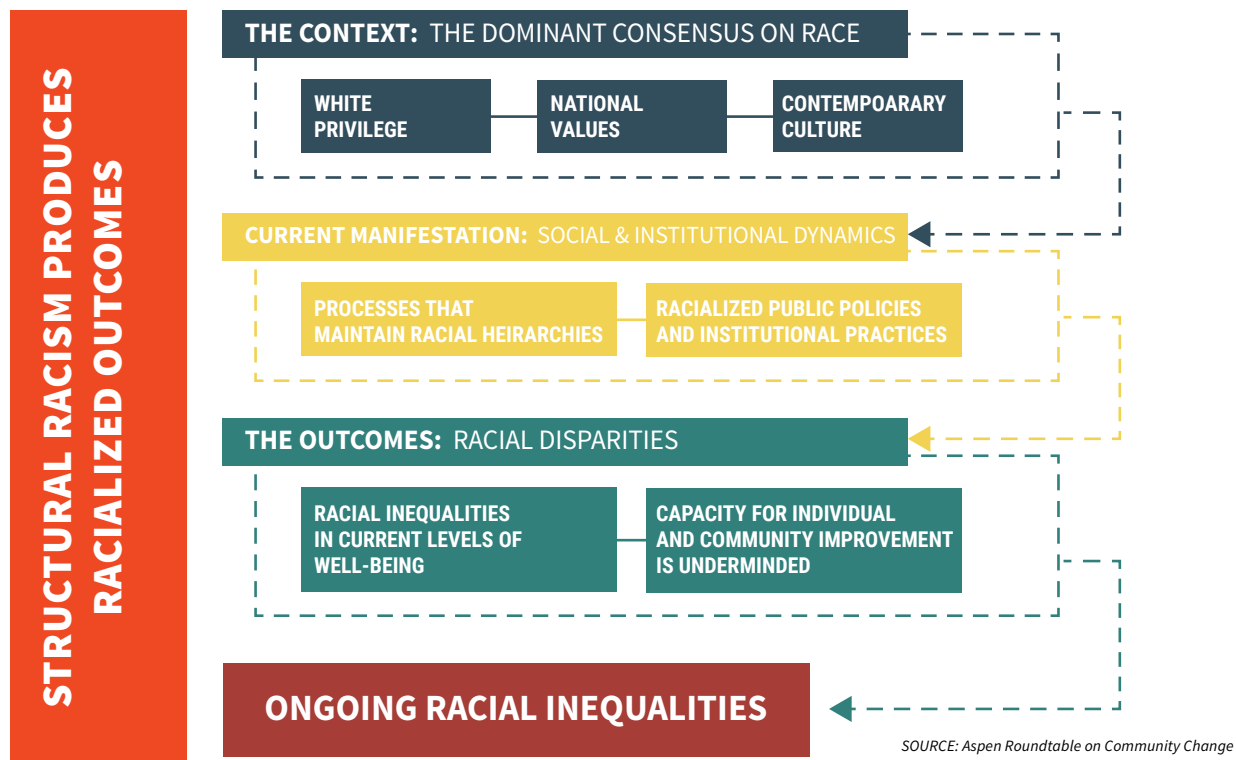
Why we are committed to being a partner and catalyst to eliminate racism¹⁴:

- Eliminating racism is essential for the full realization of women’s and civil rights and to achieve the YWCA mission mandates of peace, justice, freedom and dignity for all people.
- Significant research demonstrates what many have known for a long time: that women are critical to economic development, an active and civil society, and good governance. Yet societal norms still allow widespread systemic discrimination, especially among women of color. These conditions continue to compel YWCA attention.
- Disparities overly impact women and girls and people of color, the women and girls and people of color that YWCA serves and who serve YWCA.
- Ultimately all of society pays a price for the effects of racism.
- Cultural competence is now an expected job skill for anyone pursuing a professional career track.
- Focusing on eliminating racism as well as empowering women leads to robust and self-sustaining families, citizens, and communities.

What Are the Elements of a Structural Racism Framework?

As a society, we have more or less taken the context of White leadership, dominance, and privilege for granted. This dominant consensus on race is the frame that shapes our attitudes and judgments about social issues. It has come about as a result of the way that historically accumulated White privilege, national values, and contemporary culture have interacted to preserve the gaps between White Americans and Americans of color. We now turn to a discussion of each of these.¹⁵

FIGURE 7 | STRUCTURAL RACISM PRODUCES RACIALIZED OUTCOMES



14 This passage is a revised version of, YWCA racial justice: making an impact, pg. 10

15 Aspen Institute Roundtable on Community Change. 2004. “Structural Racism and Community Building,” pp. 11-12.

The lens offers valuable insights for individual, organizational, community, and collective action toward racial equity. It brings into focus new ways of analyzing the causes of challenges that many YWCAs address and new approaches to finding ways to meet those challenges.

Virtually all Americans in some way accommodate to the realities of White privilege and this accommodation in effect guarantees its continuation. Regardless of whose ancestors bear principal liability for our inequitable social evolution to this point, we are now all so invested in the norms and procedures of the status quo that it will not change without the dedicated efforts of everyone—both its beneficiaries and victims.¹⁶

The Ideological Context of Structural Racism and Its Manifestations

Putting structural racism into historical context is important so that we can fully understand how the past contributes to the racial disparities we see today. In addition, it is important that we understand how societal values and our contemporary culture contribute to our ability to ignore, rationalize, and justify racial disparities.

In this section, we look at the historical roots of White privilege and examine why this knowledge is important when focusing on current examples of racially disparate outcomes.

Historically accumulated White privilege and its present-day manifestations

White people had historical advantages in access to quality education, decent jobs, livable wages, home ownership, retirement benefits, and all other opportunity areas relative to people of color. The advantages White people had in employment, politics, health education and other domains is significant. However, the accumulated benefit across domains adds up to a pattern that has sustained racial differences in influence, wealth and power and other dimensions of well-being. The legacy of the past continues to influence outcomes in the present. It does so through a systematic pattern of advantages that helped create and sustain disparities in wealth accumulation, and that persist today.

For example, the parents, grandparents, and ancestors of many White Americans today:

- Had access to jobs that were salaried and provided higher incomes;
- Accumulated retirement benefits through union membership, participation in Social Security, the G. I. Bill, etc.
- Benefited from homesteading laws, home ownership policies and real estate practices which allowed them to obtain or buy property in areas that would experience rising property values.

At the same time, the parents, grandparents, and ancestors of many African Americans and other historically marginalized racial groups in America:

- Had lower incomes because of educational and employment discrimination
- Worked in occupational sectors to which they had the best access, such as domestic labor and agriculture, which were not covered by Social Security and often paid lower wages with little to no employee protections
- Were denied access to prime real estate and property ownership because of exclusionary brokering and community planning
- Were denied low-interest Federal Housing Authority mortgage loans due to “redlining” by lenders

Evidence of the outcomes of these disparities in access to opportunity is most clear in data on wealth accumulation, which documents wide differences in the net worth of White Americans compared to that of African Americans and other people of color.

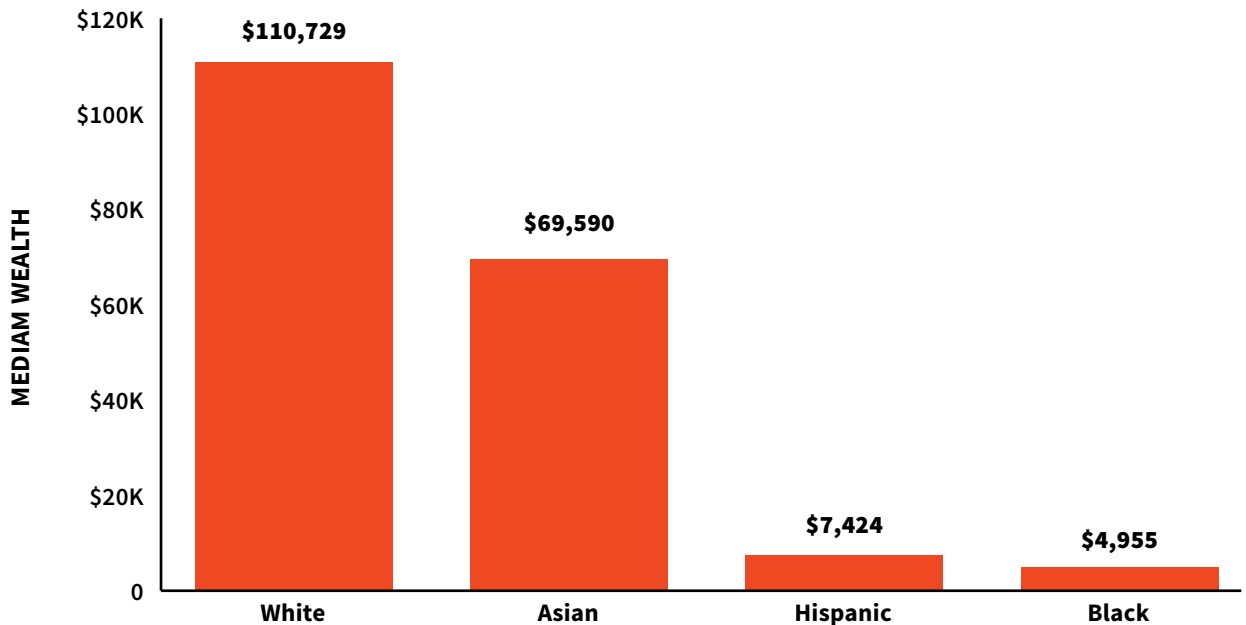
While wealth disparity is a consequence of past policies, recent policies and practices, such as those that

16 “Structural Racism and Community Building,” p. 42

led to the 2008 financial crisis, have perpetuated it. Examples include unequal lending practices in which African American and Latinx American home buyers were given subprime mortgages at much higher rates than their White counterparts, even though their credit scores, loan-to-value ratios, ability to document income, and other underwriting factors were comparable.

The combination of historical and contemporary policies and practices created wealth disparities that can be seen in the chart below.

FIGURE 8 | RACIAL WEALTH GAP



SOURCE: U.S. Census Bureau

Video aid: *RACE—The Power of an Illusion: How the Racial Wealth Gap Was Created*. Produced by California Newsreel in 2003. Excerpt at <https://vimeo.com/133506632>; start at 23:50 and stop at 48:50.

NATIONAL VALUES: National values represent the second leg of the ideological context of structural racism. These values form the dominant lens or frame through which most Americans make sense of U.S. social problems and trends. It is important to recognize the contradiction between this country’s national values, particularly equal opportunity, meritocracy, and individuality, and the reality of the experiences of people of color.

These national values assert that:

- There is a level playing field in this country in which everyone has an equal opportunity to get ahead
- Advancement depends solely on talent and effort
- Individual choices and behavior are the primary determinates of outcomes

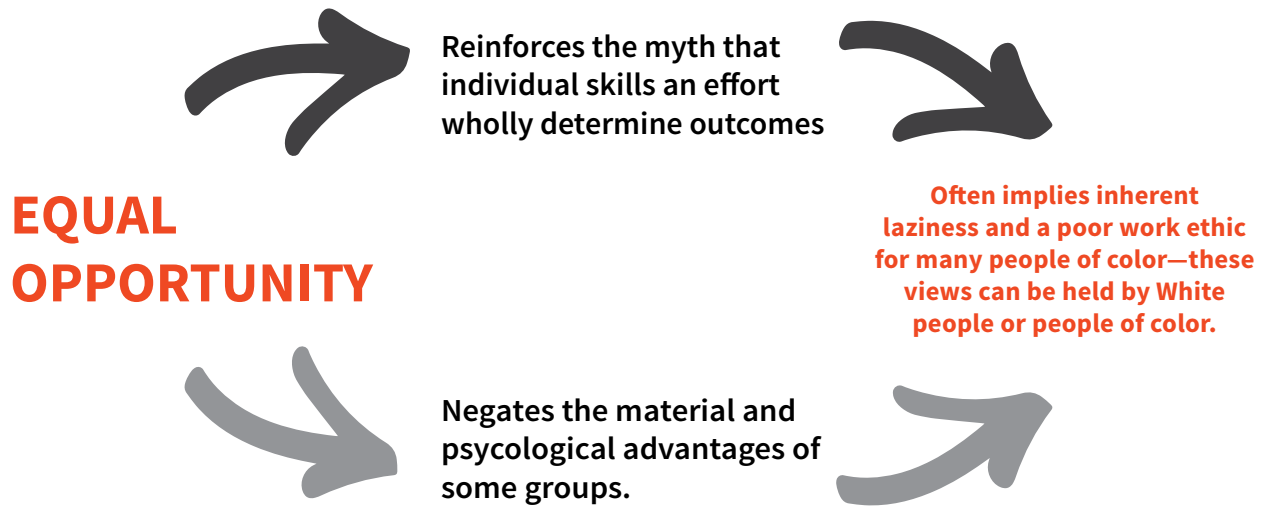
How our national values rationalize and justify racial disparities

If one group of people has greater wealth, better jobs and better education, and another group falls short, how do we explain these differences, particularly when we do so without historical context? The logical explanation is that the individuals who make up the first group must be working harder, saving more and studying harder or are naturally smarter than the individuals who make up the second group.

FIGURE 9 | KNOWLEDGE / IDEOLOGICAL CONTEXT

KNOWLEDGE / IDEOLOGICAL CONTEXT

FOR TOO MANY PEOPLE OF COLOR, THESE NATIONAL VALUES DO NOT APPLY. FOR EXAMPLE:



In fact, this common explanation for disparities in social group outcomes is also reflected in national survey data. This is especially evident regarding perceptions of individual responsibility.

FIGURE 10 | RACIAL ATTITUDES

QUESTION	ETHNICITY OF RESPONDENT	1998		2010	
		YES	NO	YES	NO
Is racial disparity due to inborn learning ability?	WHITE	10%	90%	9%	91%
	BLACK	10%	90%	15%	85%
Is racial disparity due to Blacks' lack of will?	WHITE	47%	53%	50%	50%
	BLACK	38%	62%	45%	55%
Is inequality due to discrimination?	WHITE	32%	68%	30%	70%
	BLACK	64%	36%	61%	39%

Source: General Social Surveys

Our national values are certainly worth aspiring to. The problem is that when they are accepted as fact out of context they lead us to draw incorrect conclusions, justify racial disparities and suggest that *individuals*, not society, must change.

CONTEMPORARY CULTURE: Contemporary culture is the third leg of the ideological context for structural racism. Like our national values, societal norms and practices reinforce racial stereotypes and emphasize innate capacities of different groups.

The media’s creation and perpetuation of racial stereotypes has been particularly problematic. Research has shown that 76 percent of people say they form opinions about crime from the news.

Analyses of news content provide useful examples of how African Americans are portrayed in the media, for example:

- African Americans are over-reported as perpetrators of crime;

- African Americans are presented as more threatening than their White counterparts; and
- There is a paucity of positive information about and images of young men of color.

The challenge of cultural perceptions is that when people are seen as possessing deficient or deviant cultural practices:

- It becomes common sense to deny public resources and judge them differently; and
- People can point to culture as an individual, not structural, impediment to progress.

The consequences of pervasive stereotypes can be found across societal institutions. For example, research shows that in the workplace:

- Applicants with common White names are more likely to get an interview requests than those with common African American names; and
- White males with felony records were at least as likely or more likely to get a job call back request than comparable African American males who had no criminal record.

Research also shows that in schools:

- African American students were more likely than their White counterparts to be charged with misconduct for discretionary charges of misconduct (e.g. belief that a student is threatening or creating a disturbance); and
- For more objectively measurable behaviors, like drug and weapons possession, White people were more or equally likely to be charged with misconduct relative to their African American counterparts.

Similarly, studies of the justice system have shown that:

- Minorities are perceived as possessing weapons even when they are not, and are more likely to be shot in experiments.

Negative representations of people of color have deeply permeated our national consciousness. These representations combine with the other elements of structural racism to maintain racial hierarchy.

Video aid: Ethnic Notions: http://www.dailymotion.com/video/x1afav8_ethnic-notions_news. This documentary that shows how African Americans have been portrayed in (largely) film and television, from cartoons to movies. It demonstrates how stereotypes are often recycled.

Social Processes that Maintain Racial Hierarchy: Internalized Racial Oppression and Internalized White Superiority

Negative representations of people of color have deeply permeated our national consciousness. It is important to recognize that these representations, combined with the other elements of the structural racism framework—White privilege and our unquestioning belief in our national values— can also influence how we view ourselves.

Why is this important? As a society, we put great emphasis on individual responsibility. Developmental scientists have noted that developing a healthy racial identity is a critical element of child and adolescent development.¹⁷ Structural racism interferes with this process.

As we noted earlier in our discussion of structures, even very young children are aware of and affected by

17 Aspen Institute Roundtable on Community Change. 2005. “Structural Racism and Youth Development”

structures. The collective impact of the elements of structural racism can contribute to feelings of superiority among White children, adolescents and adults. At the same time, structural racism can contribute to feelings of inferiority or internalized oppression among children, adolescents and adults of color. We can see a stark example of how this plays out in studies of children’s perceptions of race and character attributes.

In the 1940s psychologists Mamie and Kenneth Clark presented Black children with dolls that were identical except for skin color. They asked the children to identify the race of the dolls and asked their perceptions of the two dolls. They found most of the children preferred the White dolls and gave positive attributions to them.¹⁸ Similar tests have been conducted since then, including one on CNN involving Black and White children. Both groups of children tended to show a preference for Whiteness and ascribed negative traits to those with darker skin color.

Video Aids:

CNN doll test: <https://www.youtube.com/watch?v=FSdKy2q6pEY>

A Girl Like Me: <https://www.youtube.com/watch?v=YWyl77Yh1Gg>

These two videos recreate the spirit of Kenneth Clark’s doll test.

What YWCA Can Do to Address Structural Racism

We believe it is critical for all of us to **consistently and continuously apply a racial equity lens to the ways we organize ourselves to do our work** (internal operations) **and the ways we work with our constituents and communities** (external operations). Focusing internally and externally are important for practical and symbolic reasons. Practically speaking, we are more likely to make progress in achieving and sustaining racial justice if our internal operations and our external operations and ultimately our environments are simultaneously working in ways that support racial justice. Symbolically speaking, leading by example is consistent with the mission of YWCA.

As part of this process, it is important that we assess the structures—that is the policies, practices, values, beliefs, principles, and norms—that influence and guide our internal and external operations, and make changes necessary to support racial justice.

There are at least four areas where it would be important for us to focus attention.

1. **Accept, establish, embed, and liftup racial equity as a central tenet and operating principle in all aspects of our work.** This means that, internally, we focus not only on diversity and cultural competence within our associations, but also on racial equity regarding opportunities and outcomes of our operations and work. Not only must we focus on improving outcomes generally, but also specifically on reducing and eliminating racial gaps internally and in our work with our constituents and communities.
2. **Focus carefully on the ways policies and practices reproduce, or fail to counteract, racially disparate outcomes and develop strategies to change them.** Critically examine internal informal practices and their impact on racial and ethnic minorities. How do our personnel and other organizational practices align with our racial justice goals? For example, who has access to professional development, positions, pathways, and assignments that lead to leadership positions? Are internal decisions and authority exercised in ways that advantage one person or group over others? Do we overly rely on the unpaid labor (interns and volunteers) of young people, low-income people, women and girls of color, etc.?

Also, examine the policies and practices of institutions in our communities using a racial justice lens. For example, are police practices applied equitably across ra-

18 <http://www.naacpldf.org/brown-at-60-the-doll-test>

cial groups? Are schools with a predominance of children of color assigned teachers who are trained in the subject areas, particularly math and science, they teach?

Determine what would change with racial equity as a core value of our organization and work to make those changes.

3. **Work on the fundamental rules of the game that guide our internal and external operations, and challenge traditional power bases and networks.** For example, focus on the fundamental distribution of resources such as money, infrastructure, and opportunities within our associations and in our communities by examining programs and alliances. Are there elements that make it easier for some and more difficult for others to access resources? If so, how can we change these elements to achieve greater racial equity in the distribution of resources? Do we engage in alliances and ways of working together that undermine racial equity? If so, how do we develop racial equity as a value in our networks and alliances? Are we building our constituency base to protect, defend, and maintain racial equity as a value? Do we exercise and manage power across relationships and interactions within our associations and our communities in ways that promote racial equity? If not, how do we change this?
4. **Reframe and change stereotypical messages, images and interpretations of information about people of color.** As the Aspen Institute notes, “we are surrounded by images of Black women and men as criminals, Latinos as illegal immigrants and unskilled workers, Muslims as terrorists, and Asians as model minorities.”¹⁹ Surface and address the assumptions that each of us, our volunteers and board members, our policy makers, citizens, local leaders, and other key actors bring to the work and to discussions about people of color. Our assumptions frame how we perceive problems and how and what solutions are developed.

You have walked through the framework for understanding structures broadly and structural violence and structural racism more specifically. These frameworks provide a lens for examining and addressing the racially disparate outcomes that characterize every opportunity area. They also provide a lens for examining the ways in which we operate and how we conduct our work. As such we have also considered four approaches we can take to address structural racism as it manifests in our internal and external operations.

The sections that follow provide toolkits and resources designed to help you apply this lens to your internal operations, your work with constituents, and your work with your community.

RESOURCES

A Girl Like Me: <https://www.youtube.com/watch?v=YWyl77Yh1Gg>

Aspen Institute Roundtable on Community Change. 2004. “Structural Racism and Community Building.” Keith Lawrence, Stacey Sutton, Anne Kubisch, Gretchen Susi and Karen Fulbright-Anderson, authors. Washington, D.C.: The Aspen Institute.

Aspen Institute Roundtable on Community Change. 2005. “Structural Racism and Youth Development.” Karen Fulbright-Anderson, Keith Lawrence, Stacey Sutton, Gretchen Susi and Anne Kubisch, authors. Washington, D.C.: The Aspen Institute.

Aspen Institute Roundtable on Community Change. 2009. “Constructing A racial equity theory of change.” Keith Lawrence, Andrea Anderson, Gretchen Susi, Stacey Sutton, Anne Kubisch and Raymond Codrington, authors. Washington, D.C.: The Aspen Institute.

¹⁹ The Aspen Institute Roundtable on Community Change. 2013. “Ten Lessons For Taking Leadership on Racial Equity.”

Aspen Institute Roundtable on Community Change. 2013. “Ten Lessons for Taking Leadership on Racial Equity.” Washington, D.C.: The Aspen Institute.

Clark, Kenneth and M. Clark, Doll Test: <http://www.naacpldf.org/brown-at-60-the-doll-test>

CNN doll test: <https://www.youtube.com/watch?v=FSdKy2q6pEY>

Lui, Meizhu, et. al. (2006) *The Color of Wealth, The Story Behind the U.S. Racial Wealth Divide*. NY: New Directions.

Macintosh, Peggy (1989), “Unpacking the Invisible Knapsack.” Excerpted from Working Paper #189 in *White Privilege and Male Privilege a Personal Account of Coming to See Correspondences through Work in Women’s Studies*. Wellesley, MA: Wellesley College Center for the Study of Women.

PBS (2003), “Race the Power of an Illusion: https://www.youtube.com/results?search_query=Race+the+Power+of+an+Illusion

Riggs, Marlan (1986), “Ethnic Notions”: http://www.dailymotion.com/video/x1afav8_ethnic-notions_news.

KEY TERMS

Affirmative action	Policies and practices designed to address the compounding social, political, and economic consequences of multiple generations of group-based discrimination
Individual level racism	Racism characterized by personal prejudice, racial slurs, intergroup tensions, and a focus on the characteristics, beliefs and behavior of individuals and racial groups
Institutional level racism	Discriminatory practices that occur within institutions in various sectors such as education, the workplace, environment, criminal justice, housing, and the like
National values	The dominant lens or frame through which most Americans make sense of U.S. social problems and trends
Opportunity domain	Areas in which racial differences in power are translated into more opportunity for one group and less for another (e.g., education, employment, housing, health care, political representation, media influence, and so on)
Racial equity	Refers to the distribution of society’s benefits and burdens in ways that are not skewed by race.
Racial justice	1. A social justice orientation with a focus on dismantling the root causes of racism (institutional and structural policies and practices) rather than merely the symptoms of racism (racial bias, racial prejudice, racial stereotypes). 2. Requires a focus on and commitment to the communities most directly negatively impacted by racism
Racism	A use of institutional or structural power premised upon racial stereotype/prejudice or when ones use of institutional/structural power creates, maintains or reinforces policies and practices that further racial inequity; institutional/structural power + racial bias/prejudice/stereotype = Racism; Institutional/structural policies and practices + disproportionate negative impact on people of color = Racism.



SECTION TWO: RACIAL JUSTICE TOOLKITS

In the sections below, we present a series of toolkits to support your engagement in racial justice work and issues in your community. Aligned with the structural principles outlined in the Structural Racism Framework, the toolkits are organized around exercises you can use internally to ensure that racial justice is embedded in your organization, as well as externally in your work with your broader community. They have been designed to prompt you to think about each aspect of your racial justice work and to engage in movement building through the development of allies and people in your community to strengthen your work.

Each toolkit provides training objectives, an overview of the issue and its components (including any major terms and their definitions), examples of exercises that could be used or adapted for training, and links to other resources.



BRINGING A RACIAL JUSTICE PERSPECTIVE TO THE WORK YOU ALREADY DO

Taking responsibility for racial justice doesn't have to mean a heavier workload. By examining your current goals and methods from a racial justice vantage point, you can more readily identify the public policies, institutional practices, and cultural assumptions that are at the root of racial injustice.

There is a rich continuum of approaches to racial justice among YWCAs. Just as each YWCA association is unique, so is each association's approach. At one end are those with highly respected programs that are not only invited to share their trainings and materials with other YWCAs, but also with audiences in their city, region and across the country. In the middle of the continuum are YWCAs with new or developing approaches to furthering racial justice. They host our YWCA signature programs and understand the need for work to further racial justice and are seeking ideas, methods and materials to further the agenda. At the other end of the continuum are those YWCAs who have not had the resources or been confident about the need to address racial justice. The tools in this section are designed to be helpful to YWCAs at all points on the continuum.

Learning Objectives

1. Understand and develop a racial equity theory of change
2. Use the racial equity theory of change as a foundation for monitoring and evaluating the work you already do
3. Measure the impact of the changes you make

Ten Steps to Building Your Racial Equity Theory of Change²⁰

The racial equity theory of change helps to explore and document the webs of mutually reinforcing dynamics—policies, practices and representations—that are behind chronic racial inequities and injustices but are often difficult to identify. It is a tool that can be used to focus on internal YWCA dynamics, or on external racial dynamics that you work on in your communities (e.g. housing, childcare, domestic violence).

Overview of the 10 steps

1. What is your overarching racial equity goal? What is your more targeted racial equity goal?
2. What needs to be in place—what we call “preconditions”—in order for your racial equity goal to be achieved?
3. What public policies affect each of your preconditions? Is there a policy that could be put in place or modified that would help achieve the goal? Are there policies that have adverse effects on your goal?
4. What social and institutional practices affect each of your preconditions? Are there practices that need to be changed? Are there policies that could be put in place or modified?
5. What representations, stereotypes and belief systems affect each of your preconditions? What alternatives could be introduced?
6. Who, and what governance bodies, have the most power and influence to shape the policies, practices and representations most relevant to your goal?
7. What are possible sources of resistance to achieving your goal?

²⁰ The racial equity theory of change was developed by the Aspen Institute Roundtable on Community Change in 2009. It has been adapted here for YWCA Racial Justice Training Manual to reflect the specifics of YWCA and its priorities.

8. What capacities (analytic, convening, communicative, networking, etc.) will be needed? Do you have them?
9. What allies, partners and collaborators will you need?
10. What action steps make the most sense? When will you be able to take them?

Developing Your Racial Equity Goal (What is your overarching racial equity goal? What is your more targeted racial equity goal?)

1. The first step in developing a racial equity theory of change, is to clearly state your overall desired outcome.

Asking these questions is helpful in developing your overall desired outcome:

- Is there a specific area of racial disparity or injustice that you would like to eliminate?
- At what scale will you seek change: Organization, institution, community, county, state or region?
- What will racial justice look like if you achieve your desired outcome? Are your goals measurable?
- Can you estimate a realistic time frame for achieving your overall desired outcome?

Once you identify your overall goal, return to it and consider whether you can make it more specific. You may not need to make it more specific, but it is often the case that an overall goal can be refined to make it more actionable given your capacities and partnerships.

2. What needs to be in place—what we call “preconditions”—in order for your racial equity goal to be achieved?

The **second step** in developing your racial equity theory of change is to think through and document what would need to be in place in order for your overall outcome to be achieved.

We have included an example on page 37 that includes three preconditions but you may have many more. We suggest listing as many preconditions as you would like at first, but then selecting a subset of those preconditions that you are likely to be able to address either on your own or with partners. You may also want to separate the preconditions you identify into those that you can directly influence and those that are important but not directly in your control.

Steps three, four and five involve looking at your preconditions in relation to the policies, practices and representations²¹ that affect them, whether positively or negatively.

3. What public policies affect each of your preconditions? Is there a policy that could be put in place or modified that would help achieve the goal? Are there policies that have adverse effects on your goal?

Public Policies areas that directly allocate public resources and indirectly influence the distribution of private resources.

4. What social and institutional practices affect each of your preconditions? Are there practices that need to be changed? Are there policies that could be put in place or modified?

Social and Institutional Practices are norms, regulations and standard operating procedures of public and private institutions that can generate or reduce racially biased outcomes.

21 See p. 37 for the definitions of policies, practices and representations in the racial justice framework.

5. What cultural representations (stereotypes, belief systems, media depictions) affect each of your preconditions?

Cultural Representations are language, images, narratives, frames and cognitive cues that form the “conventional wisdom” about race. (Include also belief systems, stereotypes, media images.)

You will want to confer with those who are well-versed in these areas in the landscapes within which you are working—youth, community members, respected practitioners, experts and others.²²

Note: Once you have identified the policies, practices and representations that affect your overall goal and preconditions, return to the main preconditions and see whether you can further refine them so that they are as specific as possible and so that they reveal ways in which you can take specific action to promote racial equity and justice.

6. Who, and what governance bodies, have the most power and influence to shape the policies, practices and representations most relevant to your goal?

The **sixth step** in developing your racial equity theory of change is mapping the terrain that you and your colleagues will have to negotiate as change agents. You must understand the politics of change in your community—the “nuts and bolts” of local power and governance.

Racial equity work is as much political as it is technical and programmatic. Much of it involves:

- Building alliances for action
- Developing public will to support change, and
- Productively countering resistance you are likely to meet.

So, in mapping the local change landscape, three areas of knowledge are essential:

- Who are the key “players” in your local context?
- How does the governance process work at the level you want to engage?
- Possible sources of retrenchment: who and what are likely to undermine or undo progress toward creating your building blocks?

Develop a picture of the key public, private and civic power brokers and stakeholders associated with your policies, practices and representations. This should reveal who are critical “gatekeepers” and “authorizers” on particular policy issues, media postures and so on.

These “players” will be elected officials, interest groups, government bureaucrats, business executives, media and entertainment organizations, unions, opinion leaders and other important local/state actors. You will need to engage and challenge each stakeholder to bring about change. You will also need to monitor each stakeholder group, either because they have opposed such change historically or can be expected to oppose change, or because they tend to fall short when it comes to implementation.

You will want to determine:

- Which individuals or institutions have the power to affect the preconditions and the policies, practices and representations that are most relevant to them?
- Which ones are likely to be allies?
- Which are likely to be obstacles?
- What are the key decision-making bodies relevant to your issue at the state, local, regional and/or federal levels?

²² Aspen Institute Roundtable on Community Change: racial equity theory of change, pp. 15-17.

- Who sits on these bodies?
- Do they have specific mandates, timetables and/or activities that you should take into account?
- What are the mechanisms for public access and for holding these bodies accountable?

7. What are possible barriers or sources of resistance to achieving your goal?

The **seventh step** in the racial equity theory of change process is to identify possible barriers or sources of resistance to your goal, what is known and the dynamic of “progress and retrenchment.” Progress and retrenchment refers to the ways in which progress toward racial justice is made, but is then challenged, neutralized, or undermined by backlash. The two examples below are emblematic of these dynamics:

- *Brown v. Board of Education* was aimed at desegregating schools. In response, many White families began sending their children to private schools. School districts took decades to create desegregation plans and found other ways to work around the decision. Recent studies have shown that schools are now more segregated than they were in the late 1960s.
- The Voting Rights Act of 1965 aimed to overcome state and local barriers preventing African Americans from voting. After 2008, when the turnout of African American voters nearly equaled that of White voters, Republican legislators have made voting more difficult by, among other things, eliminating early voting, eliminating same-day registration, and requiring voter identification

8. What capacities (analytic, convening, communicative, networking) will be needed? Do you have them?

Questions for considering capacities:

- Does your organization have the will and capacity to take on the work required to achieve your goals for a sustained period?
- Do your board, staff and other leaders within your organization share a racial justice analysis? Are they willing to prioritize this work?
 - If no, are there concrete steps you can take to increase awareness and understanding?

What is your organization’s capacity to undertake the efforts necessary to achieve your goals? If your organization does not have specific capacities, do you have allies or partners who do? Besides staff and financial resources, at least four additional types of capacities may be required:

- **Analytical:** Deep knowledge of specific policy, legislative and regulatory environments; familiarity with racial dynamics and outcomes of specific institutions or sectors; capacity to identify and assess the power of narratives, images and other representations linked to race; strategic thinking.
- **Convening:** Capacity to bring together disparate stakeholder groups; provide safe space for honest discussion with an agenda that moves process forward; provide support for ongoing learning communities.
- **Communicative:** Ability to frame information for and reach critical audiences.
- **Networking:** Membership in and ability to develop and participate in formal and informal networks and coalitions; ability to access resources through these relationships.

9. What allies, partners and collaborators will you need?

Questions for identifying allies:

- Which organizations in your community or region traditionally take leadership on the areas related to your overall desired outcome, preconditions and the policies, practices and representations related to them?
- How do they take leadership?
- What is their stake in the issue?
- Are they likely to be an ally or obstacle with regard to your interests?

A central insight of the structural racism analysis is that racial disadvantage is driven by interrelated policies and systems operating at multiple levels. This makes it unlikely that any single organization would possess all the capacities and resources required to achieve most equity outcomes.

Therefore, we must take into account all that is required to reach our objectives, recognize what we can do effectively, and identify others with capacities we lack who might be potential allies. Addressing the policy, institutional, and cultural barriers associated with racial inequities may almost invariably require networking, communicative, legislative, research, civic, legal, and other kinds of expertise that are unlikely to be found in any single organization.

10. What Action Steps Make the Most Sense?

What will your organization do as a first step? With a clearer sense of what your organization can actually invest in an effort to achieve the desired racial equity outcome, you can develop a detailed action plan that is both realistic and in line with your racial justice change vision. What will be your initial focus? What is reasonable to think you can accomplish by the end of one year?

How will you communicate your plan? Who will your audiences be? What will your message(s) be? Who will be your messenger(s)? How will you communicate?

An Important Note: The racial equity theory of change points to what must be changed and offers a sense of the capacities needed to do so. But it does not automatically convey how any particular policy change might be effected, reformed, cultural representation altered, or political backlash prevented. Circumstances differ from place to place, so strategies must be tailored by stakeholders intimately familiar with their particular civic, institutional, leadership and racial contexts.

FIGURE 11 | A SAMPLE: RACIAL EQUITY THEORY OF CHANGE**What is your overarching racial equity goal?**

All girls and young women have the education and resources they need to achieve their full potential.

What is your more targeted, direct racial equity goal?

All young women, regardless of background or income, graduate from high school. Here you will want to have data that describes the status of graduation rates for young women and other relevant data and information.

What are the preconditions? What needs to be in place in order for your racial equity goal to be achieved?

1. High caliber educators understand the contexts in which their students are developing.
2. Quality curricula prepares students with the knowledge they need to succeed in the 21st century.
3. Students are supported to be focused, rested & nourished in & out of school.

*In this example, **three preconditions** have been identified, and **sample responses are provided for one** of them. Keep in mind that it is just a sample, and that every organization's racial equity theory of change is different.*

Remember, too, that the RETOC tool can be used to develop an understanding and an internal plan for your YWCA, or for effecting change in the wider community region.

What public policies (+/-) affect each precondition? Is there a policy that could be put in place or modified that would help achieve the goal?

1. Teachers in our school system receive only 30 minutes of online “diversity” training per year.
- 2.
- 3.

What social & institutional practices (+/-) affect each precondition? Are there practices that could be put in place or modified?

1. Educators in our school system suspend students of color at disproportionate rates. (27 percent of students; 50 percent of suspensions.)
- 2.
- 3.

What representations, stereotypes & belief systems (+/-) affect each precondition? What alternatives could be introduced?

1. Many teachers in our school system believe that students of color do not value education and are intentionally disruptive in their classrooms
- 2.
- 3.

Once you have identified the most relevant policies, practices and representations you will be in a position to identify potential action steps. In this example, the overall action was to change the school system's policy on educator training so that instead of just a 30-minute online course on diversity, educators would have more comprehensive training on not just the importance of diversity, but on structural racism and cultural competence so that they would, referring back to the precondition, "understand the contexts in which their students are developing" and be more likely to be supportive than punitive.

Who, and what governance bodies, have the most power & influence to shape (+/-) the policies, practices & representations/stereotypes/belief systems most relevant to your goal?

School board
Superintendent
Head of professional development
Teachers union
State board of education

What are possible sources of resistance to & retrenchment around achieving your goal?

Teachers union may resist notion of additional time being required of teachers.

What capacities (analytic, convening, communicative, networking) will be needed? Do you have them?

Convening—to bring together the stakeholders in the education community to acknowledge the situation and commit to changing it; Communicative—to prepare clear and effective messages to educators, decision-makers and other potential allies; Networking—to mobilize support for increased professional development for educators so that they understand the contexts in which their students are developing, the barriers they face, and the most effective ways to help them reach their potential.

What allies, partners & collaborators will you need?

Parents, students, researchers, schools of education, elected officials.

What preliminary action steps make the most sense?

Prepare strong statement of need that includes easy-to-understand data about disparities, and clear and direct ways that your allies and target audiences can contribute to achieving your goal. Request meeting with superintendent and head of professional development

Planning, Tracking and Reporting YWCA Progress on Racial Equity

Why Measure and Report YWCA Racial Equity Outcomes?

Outcome measurement and reporting is as important to tracking progress on achieving racial equity as it is to any of our efforts at YWCA. Measuring our contributions to the Mission Impact Framework is central to our work and our commitment to the communities we serve. As with all measuring and reporting, there are several compelling reasons to measure outcomes:

1. Measuring the effectiveness of an intervention to show how it is known if a program is effective and if the services and efforts are indeed achieving desired results.
2. Identifying effective practices. With the information collected, prudent determinations can be made about which activities to continue and build upon, which should be modified, and which could be replicated for other programs.
3. Identifying practices that need improvement. Some activities may need to change in order to improve the effectiveness of service delivery.

4. Proving the program’s value to existing and potential funders. The climate for funding social services and capacity building has undergone radical transformation, with funders keenly aware of the need to document the success of programs.
5. Getting clarity and consensus around the purpose of each program. Everyone in the organization, from board members to service staff to volunteers, should understand what is going on in each program and what each program is intended to achieve. Outcome measurement helps to clarify and unify understanding of the organization’s programs.

When it comes to racial equity, there are a few other ways in which outcome measurement and reporting can be helpful to your efforts:

1. Keeping our “eyes on the prize.” Making progress on racial equity can take a long time. Outcome measurement and reporting help us to stay focused—“keep our eyes on the prize”—and show us small wins along the way so that we see progress and do not become discouraged.
2. Being accountable to ourselves, our staff, our participants and our communities. When carried out in a participatory way, keeping track of outcomes can be a key tool for accountability. Not only does it insist that we articulate our goals, but it provides a record of key concerns and how they are being addressed.

Reflecting on what racial equity efforts have been put in place, the ecosystem in which they are being implemented, and what fine-tuning is needed. Since progress in racial equity efforts is both urgent and challenging, it is important to step back and consider your work with a degree of objectivity. Tracking outcomes can be an ideal format for such reflection, especially when tracking and evaluation are approached from the perspective not of counting or judging, but rather of continuous learning and improvement.

Knowing What to Measure

Given that structural racism is something that must be dismantled at many levels—from the individual level to the program, organization, community, region and national levels—there will be different racial equity outcomes and indicators that you will want to track at different times. For example, you may want to track progress on:

- Your YWCA association and whether, or how well, your internal practices, policies and procedures are working with a racial equity lens
- Your programs, whether they are focused on racial equity or are a part of your general programming
- Your staff’s understanding of structural racism and racial equity
- Your participants’, partners’, and others’ understanding of structural racism and racial equity
- Your efforts to change something that affects your wider community, whether a public policy, an institutional practice, media representation or negative life outcomes (systemic inequities related to education, housing, health or wealth).
- Your advocacy work in general and as it relates to racial equity

Having a clear vision of what you would like to achieve (your desired outcomes) is the key not only to knowing what to measure, but to knowing whether you are moving toward that vision (the indicators of progress). Articulating and documenting that clear vision is likely to take some time and patience, but it is well worth the investment since clarity at the beginning makes the tracking and monitoring process much more manageable along the way.

ESSENTIALS OF EVALUATION OF RACIAL EQUITY EFFORTS²³

- Transparency
- Participation of a wide-enough range of stakeholders, especially in the program or advocacy campaign design phase
- Explicitness about power relationships
- Explicitness about the history of structural racism and the mechanisms that keep it in place
- Conceptual framework (e.g., racial equity theory of change)
- Tracking progress toward changing or modifying the policies, practices and representations (belief systems, stereotypes, media depictions, etc.) that either help or hinder progress toward racial equity
- Shared ownership of the questions and the means
- Good working relationships with evaluators with research expertise; being open to bringing in people who are knowledgeable about an area that will help with the work
- Analysis that acknowledges that achieving racial equity outcomes can take a long time, and that also recognizes that short-term advances count even when longer-term wins seem hard to accomplish

Basic Steps to Implement an Outcomes Measurement and Reporting Program to Track and Report on Your Racial Equity Efforts

If you have been following the steps laid out in this manual, you have already begun the process of designing your tracking and monitoring process through the racial equity theory of change. Here are some other necessary steps:

1. Carefully consider who is included in the design of your evaluation plan. Make sure that the majority of your team members have solid understanding of structural racism. It is wise, too, to include (or at least consult with) those who will be implementing the programs and efforts, and those impacted by structural racism and the program interventions.
2. Using the racial equity theory of change (p. #), you will have already identified your outcomes as you spelled out your overall goal and preconditions. Remember that preconditions are what will need to be in place in order to achieve your overall goal. Clearly defining your desired outcomes and preconditions will establish a shared understanding of what each of your efforts is focused on and what it is supposed to achieve.
3. Identify the indicators for your goal and its preconditions. Your indicators will help you to know whether or not you are making progress toward your goal. They are the “indicators of progress”—the evidence you will collect and examine to know if you are on the right track.

Example: If one of your desired outcomes is that teachers are prepared, two potential indicators of progress might be:

- *The school district supports further professional development of their educators by providing release time or compensation for participating in YWCA workshops*

²³ Adapted from Borgman-Arboleda and Clark, Helene. *Considering Evaluation: Thoughts for Social Change and Movement-Building Groups*. New York: ActKnowledge. http://www.actknowledge.org/resources/documents/ACT_K_layout6909hr.pdf

- A critical mass of educators (more than 60 percent, perhaps) from your school district participate in the workshops offered by your YWCA
- 4. Create a set of measures that correspond to your indicators so that you can assess your accomplishments and challenges.
- 5. Using the measures that you identify, create and implement a data collection plan. Four common methods for collecting data are surveys, interviews, observation, and record- or document review. The timing of your data collection will vary. See the chart below to help you think through the timing for your data collection.

The choice of methodologies and timing should be based on what information is needed, when and to whom it will be presented. You will want to consider:

- a. Type of information needed—some outcomes and indicators lend themselves to one particular method, for instance, surveys. In other cases, you may want to use multiple methods: surveys, interviews and a quantitative measure.
- b. Validity and reliability—some methods generate more accurate and consistent information than others.
- c. Resources available—including staff ability, expertise, time, and money.
- d. Cultural appropriateness—using the broadest definition of culture to ensure that the methods fit language, norms, and values of the individuals and groups from whom data is being collected.

FIGURE 12 | DATA COLLECTION TIMING

Type of Design	Data Collection Frequency	Example
Post-Program/Effort Measures	Data is collected only at the end of the effort, program, service or activity.	Participants self-report on whether their understanding, skill, connections, etc. have changed.
Pre/Post Measures	Data is collected twice—at the beginning, to establish a baseline, as well as at the end of a program or effort.	Comparison of participant knowledge levels before and after the program or effort.
Time Series	Data is collected a number of times during an ongoing program or effort and in follow-up.	Monthly check-ins or observations track changes.
Measures with a Comparison Groups	Data is collected from two groups—one group that receives the intervention and one that doesn't.	Comparison of individuals who participated in training and those who have not.
Measures with a Comparative Standard	Data is collected once at the end of the program, service, or activity and is compared with a standard.	Comparison of one year's results with that of the previous year(s).

Some Words of Caution: Limitations of Measuring Racial Equity Outcomes

Program managers should remember that outcome measurement is not in and of itself a meaningful activity. Measurement is simply a means to collect information in support of continuous improvement of services. Here are some limitations to consider as you implement your outcome measurement plans:

- 1. “Soft outcomes” are important and should be noted in progress reports. Although hard to measure, building relationships between people or organizations or within communities is an important “value added” result of the activities you undertake. *Because you have developed a racial equity theory of change, you have also identified those who have influence over the things you would like to change (e.g. existing partners, potential allies, potential sources of resistance). Keep track of your*

interactions with these different actors. The fact that you are building and/or strengthening relationships with them is an important indicator of your progress.

2. Measurement cannot take the place of analysis, judgement, and managerial decision-making. The interpretation of data, as well as knowing how and when to share it, is not something that can be replicated by a simple statistical analysis or spreadsheet review. *This is especially true when it comes to racial equity outcome measurement. If the results of your tracking are puzzling to you, you may want to confer with someone well-versed in racial equity processes. As with anything you will measure, there are many factors that will affect your efforts. For those who are new to racial equity work, there may be factors at play that are not clear at first but that, upon closer examination, can provide important insights.*
3. The environment in which you are working is likely to have a bearing on your efforts to implement your program's efforts as well as your attempts to measure them. This is true in evaluation in general, but is especially important when it comes to tracking progress in racial equity. This is because the kind of mistrust, ambivalence and resistance that are common when structural racism is in question can complicate efforts in unexpected ways. Such challenges should be expected and, while they may slow your efforts, they are often productive since they allow you to address factors in your organization or community that may not have been apparent at first, but that likely do need to be addressed.
4. Planned outcomes may take years to materialize and you may feel like your work is not progressing as you had initially planned. It is therefore very important to be clear about the steps that you will take and then acknowledge (and celebrate, if appropriate) reaching those steps so that you mark your small victories along the way.
5. The desired outcomes and indicators that your YWCA identifies may change over time once you begin working on them in earnest. This may be a sign that your initial outcomes and indicators were not exactly right, but do not be discouraged. Consistently revisiting and reconsidering your outcomes, indicators, and measures is part of the learning process. This is true not only for tracking outcomes, but to the overall organizational learning process.
6. It is important to remember that this data collection will also connect to the work of other local associations. This will help the entire network to understand and measure our collective impact in our signature platform area of racial justice and civil rights (which is to increase the equal protections and equal opportunities of people of color).

Choose the Most Effective Ways to Communicate Program Progress

There will be a number of audiences to whom you will want to communicate the results of your tracking and evaluation efforts: staff, boards, participants, funders, partners, allies and others. Think carefully about who your audience is and about what it is that you want them to know. Below are a few examples of communication methods:

1. Issue interim and formal reports. Be sure to include desired outcomes and planning/logic model information, data collection plan, results, and recommendations or actions taken or planned.
2. Present case studies or stories of impact. These may be part of a larger report on outcomes, but they can also be eased out and made available as a marketing tool. Focus on a single result that has been achieved through the program/advocacy effort.
3. Draft and distribute press releases highlighting the strongest results to local newspapers and other media outlets, columnists, bloggers, community email lists, neighborhood organizations and others you might want to keep informed about your work.

4. Create a dashboard, snapshot, postcard or infographic. Distill key results into a short list, and turn that short list into a snappy display for use in print or online. Printed, laminated cards, and one page infographics make great promotional tools and can be handed out at community meetings, mailed to constituents, and displayed online.
5. Incorporate visual aids. Whenever possible, reinforce numerical results with pictures—graphs, charts, and/or photos.
6. Consider producing a promotional video. Record interviews with program participants and others discussing how your YWCA's efforts have improved their awareness, networks, sense of empowerment, or other areas. Leaders of the effort can be included in the video to add information about the effort's goals and results. The video can be loaded for free on YouTube or hosted on your YWCA's website.

Analyze the Information and Adjust Plans and Tasks Accordingly

The Alliance for Nonprofit Management reported that a best practice in evaluation is to approach the entire measurement process as a learning process for your YWCA. In other words, the evaluation is your tool for learning about your work, what supports its success, and where adjustments need to be made. Once the first phase of your process is complete you will want to review each component of your design and ask the following questions:

1. Your racial equity theory of change. Is your RETOC an accurate reflection of what you are actually working toward? Is there anything missing?
2. Outcome measures. Were the outcome measures you devised feasible? Did they capture the data needed about the outcomes?
3. Data collection plan. Were the tools functional? Did the individuals collecting data, and those from whom data were being collected, understand what was asked and provide relevant information?
4. Data analysis. Who performed the analysis? Was the information provided useful? Was it surprising? Why or why not? Was it easy to understand?
5. Overall, do conclusions point to overall effectiveness? What problems were encountered and what were the resolutions? Do goals or outcomes need to be adjusted or perhaps rewritten altogether?
6. What are you learning? Be sure to build in some time to learn from the results and reflect on the process and implementation of the outcome measurement plan. While results are not likely to identify a statistical cause-and-effect relationship, if there are unexpected outcomes—for better or worse—it is common sense to examine the practices. This will allow all involved to achieve better results in the future.
7. Was your communication strategy effective? What formats did you use to communicate your findings? To whom did you send your findings? What seemed to be the most effective in maximizing understanding of program purposes and progress? Did anything result from communicating your findings? What could be done better?

DOING RACIAL JUSTICE WORK IN A PREDOMINANTLY WHITE ENVIRONMENT OR COMMUNITY

Working in Predominately White Environments & Communities

There are YWCAs located in parts of the country where communities are, *or appear to be*, almost entirely White. Leaders of these YWCAs may wonder why it is important to address racial justice. It may seem that discussions of racial justice will be irrelevant or that they will stir up more controversy than is worthwhile. It is not difficult to understand these concerns. Our collective capacity to talk about race and racial justice—in communities of all colors—is limited.

But what is at the heart of reluctance of many White people to talk about race? In many cases, White people fear being blamed for racial injustice. Many Americans think of race as the third rail of social and political interactions—that anyone who touches it will be burned.

There is also a cognitive dissonance between our national values, what we observe and lived experience. Some people understand the violence perpetuated against people of color has been unfair and painful, but they feel powerless to change the situation. Others believe that the violence perpetuated against people of color would not exist if they made better choices and behaved better. Some are also resentful of people of color.

But it is possible to engage in both productive dialogue and collective racial justice work. Many people of goodwill believe that our failure to address racial inequity undermines our democracy, our economy, and our standing in the world. They want to contribute to solutions but don't have the experience or the tools to take it on. Most people tend to avoid the issue altogether rather than venture into risky territory.²⁴

Learning Objectives

1. Encourage greater awareness of the need for racial justice among White communities
2. Increase sensitivity, inclusivity and mindfulness of the interconnectedness of people and communities.
3. Discover how to intentionally seek relationship with a variety of people across racial and ethnic communities.
4. Prepare young people for successful and productive interactions in more diverse environments.
5. Increase interest to work for racial justice toward a more fair and equitable a society.²⁵

Since race has been such a fundamental principle around which American society has been organized, being an informed and effective citizen requires us to build understanding of and engage in efforts to eliminate racial injustice. To do so is necessary to understand the history of the United States, to be a good citizen in a democracy, and to build a better society overall. An understanding of racial justice will help YWCA members and constituents make sense not only of events beyond their communities, but also of the racial aspects of the histories of their own communities and the country overall.

We suggest following these basic guidelines²⁶ when undertaking racial justice work in predominately White communities.

²⁴ Aspen Institute Roundtable on Community Change. 2013. *Ten Lessons for Taking Leadership for Racial Equity*.

²⁵ Berg, Andrew G. and Jonathan D. Ostry. "Inequality and Unsustainable Growth: Two Sides of the Same Coin?" International Monetary Fund, 2011.

²⁶ Ibid.

Begin by Asking Structural Questions:

- Why is this community predominately White (or why does it appear to be so? Has it always been that way? If not, what happened?
- Does the U.S. Census demographic data match the perception of who lives there?
- What are reasons that certain communities of color may be invisible to you ?
- What happened to the indigenous people that lived in your area?
- Who gains (politically and economically) from the invisibility of people of color in this community; who loses?
- What is the relationship between invisibility and value in U.S. society?
- What is the responsibility of YWCA to serve “invisible” populations?

Use Facts, Put Them in Structural Context and Tell the Stories Behind Them. Basic facts about racial disparities in access to opportunity or in life outcomes are not common knowledge. People have varying degrees of information and understanding about the magnitude of racial disparities and the myriad of factors that contribute to them. Starting with data shows how racial disparities occur regularly, systematically, and cumulatively across all sectors, and across the country.

Be sure to tell the story behind the facts. Data alone, however, cannot speak for themselves, and so it is crucial to look at them in context—both contemporary and historical (data, statistics, etc.). While always good practice, it is especially important with race-related reporting to explore the structural forces driving disparity because data alone—not put in context or with relatable stories behind it—can reinforce notions that certain groups are inferior, less willing to work or prone to criminal behavior. Explaining how the facts came to be is critical to shaping informed opinions and public will for racial equity.²⁷

Starting racial equity work with data in context accomplishes four important things. It:

- Ensures that everyone starts with a common frame of reference and an objective knowledge base
- Grounds dialogue in facts rather than in opinions or misconceptions
- Shows a way forward through an often volatile and painful topic
- Helps people understand that the past still has bearing on the present when it comes to race

The more people understand the facts behind our current picture of racial inequity the more likely they are to take action.

Emphasize That Today’s Racial Inequities Don’t Depend on Intentional Racism.

Most racial inequity today is not sustained by overtly racist talk or action, although those certainly exist and should continue to alarm us. Instead, racial inequities have come to be sustained by their own momentum because they are baked into our belief systems and into the places, policies, and practices that shape our daily lives. This has the overall effect of allowing racial disparities to seem fair or “natural.” These dynamics continue to segregate people of color, relegate them to low-paying jobs, and label them as threats to public safety.

Change requires conscious interruption of the status quo. This means unpacking and analyzing the effects of seemingly neutral public policies, institutional practices, and beliefs, and reshaping them if they are contributing to inequity.

27 Susi, Gretchen & Amber, Jeannine. Great Power/Great Responsibility: Reporting on Race in the 21st Century. Washington, DC: The Aspen Institute. http://www.aspeninstitute.org/sites/default/files/content/upload/RCC_Reporting_on_Race-21st_cen.pdf

Start by Preaching to the Choir. For some of us, the racial story of the 21st century is more complicated and harder to see than the overt racist attitudes and actions of the pre-civil rights era. Since there is no single overarching reason for what's happening today—but instead a complex interaction of policies, practices, and belief systems—it's impossible to put forth simple, cause-and effect explanations for persistent racial disparities. Starting with the choir builds a critical mass of those who are willing and able to make progress on racial equity and to bring others into the fold along the way.

Explore Contradictions. Explore the contradictions between our racial reality and the idea of the United States as an equal opportunity society. Our national values of equal opportunity, meritocracy, and individualism often lead us to believe that people are solely responsible for their own well-being, and that if they work hard enough, they will be successful regardless of race or ethnicity. Yet an array of laws, public policies, and institutional practices has influenced who does and does not have access to the opportunities—good schools and well-paying jobs, to name just two—that contribute to success and well-being.

While it is true that the laws and policies excluding people of color from avenues of social mobility are no longer on the books, opportunity is still not evenly distributed across the races. Researchers have shown, for example, that a White person with a felony conviction for cocaine possession is more likely to be hired than a Black person with no criminal record whatsoever—even with otherwise identical résumés. Findings like these exist in education, health, and the justice system, causing us to rethink what meritocracy and equal opportunity really mean in 21st-century America.

Surfacing such contradictions between our national values and our realities helps us to compare what we would like to have with what we actually have. It sheds light on what we need to do to achieve our values, and it broadens the perspective on the kinds of changes needed to advance racial equity. For instance, if a decision-maker thinks that high Black and Latino jobless rates are due to lack of effort on the part of people of color, then he or she will probably be unlikely to support jobs programs or income supports. But if that same decision-maker compares the ideals to what opportunity paths are actually available, then his or her focus is likely to shift from blame or resignation to support for programs that improve employment pathways and increase access to opportunities.

Help People Find Their Roles as Agents of Change. People often need help seeing how they can be effective agents of change for racial equity. The big-picture, or structural, view of how race operates in 21st-century America may be intellectually illuminating, but it can also feel overwhelming and may not always indicate where to begin. You can help people to find their role in building racial equity by identifying their unique talents, interests and spheres of influence. Examining these with a racial justice lens is likely to reveal a range of potential actions to take. For some it could just be learning more about a particular topic, while for others it might mean working on a campaign or helping to raise the awareness of others.

This Racial Justice Training Manual can help facilitate dialogue about race in predominately White environments in particular because it provides context and a comprehensive perspective. It is designed to provide the type of perspective that allows us to see the "forest" and the "trees" in ways that also point us toward concrete actions.

CHANGE REQUIRES CONSCIOUS INTERRUPTION OF THE STATUS QUO.

RESOURCES

Aspen Institute Roundtable on Community Change, 2004. Structural Racism and Community Building

Aspen Institute Roundtable on Community Change, 2013. Ten Lessons for Taking Leadership on Racial Equity.

Potapchuk, Maggie, Leiderman, Sally, Bevins, Donna, and Major, Barbara. Flipping the Script: White Privilege and Community Building. 2005. <http://www.racialequitytools.org/resourcefiles/potapchuk1.pdf>

eliminating violence against women
empowering women
ywca

**STAND
AGAINST
RACISM**

Main Entrance



BUILDING AND SUSTAINING RACIAL JUSTICE EFFORTS THROUGH COALITIONS AND COLLABORATIONS

The more you learn about racial justice, and the more you apply what you have learned within your local association, the more you will understand the need for spreading your work beyond those boundaries. Your intra-agency racial equity bubble, while important for members, will do little to stimulate racial justice in your community unless you engage the structural issues in your community. Not doing so may threaten the work inside your association, as it can be hard for an organization to hold to its values on racial justice if those who lead the effort leave, or if the organization is located in a hostile external environment.

Partnering for racial justice efforts can be particularly challenging because of the problems attendant to the work more generally and the overlay of often contentious and sometimes hidden issues. These include denial and/or dismissal of the importance/need for the work (“We don’t have those problems in this community!”), suggestions that the community has more pressing problems (“The real problem here is about income, not race.”), and sometimes overt racism (“What this community is actually suffering from is reverse racism—White people just can’t get jobs anymore.”).

Before communities can begin their racial justice work, residents, leaders, resource brokers, and other critical partners and stakeholders must be prepared to engage in collective action. This might be particularly challenging if the oppression is so pervasive that people are isolated from or mistrustful of each other. But it is nonetheless essential for communities and organizations to learn how to build, respect, and foster action across lines of race, class and power.

This tool helps you to conduct such an assessment and provides general information about the types of partnerships that may form to work together. Your first decision (after determining who is already doing what in your community) will be to figure out what type of partnership model suits your work.

Learning Objectives

1. Assess readiness for racial justice work
2. Identify allies (organizations, groups and individuals) to achieve goals
3. Understand types of partnership for movement building
4. Set context for governance, evaluation and accountability of partnership
5. Engage ways to manage conflict to strengthen racial justice work
6. Establish focus on growing and sustaining the work

Assessing Readiness for Racial Justice Work

Who is in my community and why are they doing racial justice work? How ready are we all to do this work effectively?

Those who move forward in racial justice work before they are ready tend to find that they are ineffective at creating change and/or building the necessary momentum for sustained change. To gauge the readiness of your local community you should develop skills in uncovering key issues, assessing the community’s resources and assets, identifying the potential partners and institutions that can be mobilized on behalf of your racial justice efforts, as well as the potential barriers to success. (See Exercise 1, below.)

Effecting racial justice requires mobilizing community and developing a common agenda for action. It is not possible for you and/or your organization to do this on your own, as “lone wolf” efforts will not go far in pushing either the policy or structural change needed to bring equity to the lives of people of color. As your first step, you should assess the state of racial justice efforts in your community.

Exercise 1: Racial Coalition Building Readiness

Directions: Consider the following key areas when thinking about your community’s readiness to tackle key race or racialized violence issues and work collaboratively. Check “yes” or “no” after each item to gauge your community’s readiness. If you have checked 5 or more of these as “yes,” chances are good that your community is ready to engage in coalition building to work on racial justice issues. If you did NOT check “yes” to 5 or more of these items, consider first engaging in outreach efforts to build an interest in and dedication to racial justice issues, minimize existing “turfism,” or reinvigorate existing coalitions.

FIGURE 13 | RACIAL COALITION BUILDING READINESS

	Yes	No
The impetus for partnership building for racial justice comes from inside rather than outside the community, e.g., a pressing concern, pending crisis, or a desire to change the community’s vision regarding racial justice.		
There are a core number of people and organizations in our partnership who have been trained on structural racism and we work to ensure that the entire partnership is on board.		
There is a core of committed organizations and people who are ready to focus on racial justice and to spend the political energy necessary to make change happen.		
We have developed an inclusive table and have enough history together that our partnership will withstand challenges against our racial equity work.		
We have ensured that our partnership includes those most directly affected by values, policies and laws that perpetuate structural racism.		
There is a good pool of existing leadership that we can work with to mobilize and engage the community around racial justice and who have a strong community base.		
There is a commitment to racial justice that is deeply felt by members of the community outside our partnership.		
Groups and/or individuals in the community are already working on racial justice and there is a potential to mobilize others to get engaged.		
We have the data and understanding of structural racism that will enable us to correctly frame our work in our communications internally and externally.		
We engage a racially and age-diverse mix of individuals as participants, partners, and leaders in our work.		
We have open discussions about race and racism and understand its impact on our current work and our ability to uplift racial justice and equity values in our community.		
We develop or modify institutional practices and protocols to support racial equity.		

Modified from: Institute for Community Peace’s Sustainability Immersion Training; National Funding Collaborative on Violence Prevention’s Collaboration Immersion Training; A Practitioner’s Guide to Successful Coalitions by Thomas Wolff (American Journal of Community Psychology); and Facilitating Community Readiness by Tyler Norris

Identifying Allies for Racial Justice

Are there individuals, organizations or groups who are stepping forward to challenge the racial status quo?

Once you have established your organizational readiness, you must then begin identifying and recruiting partners. This step often works best when you start with your goals. What is it specifically that you are trying to do or change? From there, you can determine who needs to be involved from various sectors, including community groups, neighborhood groups, local leadership, and local resource brokers. Simple brainstorming is the second step. For each of these groups, identify who are current partners that can be easily recruited and who else needs to be included. (See Exercise 2.)

Exercise 2: Identifying Partners

Directions: As a planning group, identify and list a set of specific goals. Using the table below, turn each goal into a column and answer the questions in each row.

FIGURE 14 | IDENTIFYING PARTNERS

	GOAL 1	GOAL 2	GOAL 3
Who has access to people in the community that we want to engage? Are they currently our partners? How do we reach out to them?			
Who has access to critical knowledge and/or skills needed to achieve these goals? Are they currently our partners? How do we reach out to them?			
Who has the position or ability to create policy or institutional changes to achieve these goals? Are they currently our partners? How do we reach out to them?			
Which associations, organizations, or institutions must play a role to advance our work? Are they currently our partners? How do we reach out to them?			

Modified from: Collaboration Immersion Training, Institute for Community Peace.

Engaging Partners

Once you have identified potential partners for your work, you should engage them, though doing so takes time. Start with one-on-one meetings with potential leaders or members who can help to build your organizing effort. The goals of these meetings should be to: 1) pique their interest in the work; 2) gain their trust and commitment to engaging in and supporting the work; and 3) encourage them to reach out to other potential allies. It is critical to engage people by identifying and linking with individuals whose interest in racial justice matches yours, then building personal and organizational relationships.

- **Who is working on race in your community and why?** If it is a group, what kind of group? What is their motivation for working on racial justice?
- **What are they doing?** Do they work on a specific aspect of race? Is it directed toward the individual level or the broader community level? Are your target populations the same? Are they working on issues that affect women of color? If so, does their work intersect with yours? If not,

could you add value to each other’s work? Are they working together with other people? Who are the others?

- **Are/have they organized to do this work with others?** Is there a group of organizations already working together on race? What kind of partnership arrangement exists among them? Do they work across sectors—that is, are people in their group working within their professional orientation or across different orientations? Have they engaged in joint training and learning to do this work (this may be an area where your own training in racial justice can enhance what they already know and are doing)? Are they highly structured, meaning do they work on a common agenda? Do they have a governance structure? Are they tightly managed? Is there a leadership structure?
- **How are they working to sustain their efforts?** Do they have a broad vision of what they hope to achieve in their racial justice work? Have they developed goals and objectives to guide their work? Do their vision, goals and objectives correspond with yours? Do they have an accountability structure in place? What have been their challenges; their successes?

Exercise #3: Planning to Work Together

Directions: Get together with, or imagine you are with, all your community partners. List the groups and organizations you represent, the populations you serve, and activities you bring to your community based on what you currently do. Determine whether the services and activities of you and your partners meet all the needs of those who need racial justice and whether you all collectively can take steps toward creating racial justice. If not, what would need to change? When you are done, proceed to the discussion questions that follow.

FIGURE 15 | DEVELOPING A PARTNERSHIP

Name of Group or Organization	Mission/ Racial Justice Focus	Racial Justice Work Experience	Accomplishments Lessons	Gaps
1.				
2.				
3.				
4.				
5.				
6.				
7.				

Discussion questions for first meeting:

1. What do we jointly know about this work? What else is there for us to learn? What can you share that would advance the knowledge of others?
2. How do the various strengths of your partnership fit together to enhance your racial justice work?
3. Do your strategies represent all the work needed to reach your racial equity vision? If not, what is missing?
4. Do you target populations across all partnership groups? Why or why not?
5. Do your strategies include direct services, organizing, advocacy, and policy work, all necessary to engaged promoting racial justice?

6. Do you have the same understanding of structural racism?
7. What can we do to ensure we are on the same page with respect to structural racism?

Determining Partnership Arrangements

How do we organize with partners to affect racial justice?

When determining what kind of a partnership group you need to form or join to achieve your racial justice goals, there are four broad categories of groups that form for common aims that you might consider: alliances, networks, coalitions and collaborations. People often conflate them, but they are not the same. The difference among them is defined by the depth of partnership, the length of active time involved in the effort, the amount of risk that members assume and the way they choose to govern their common agenda. In all of these arrangements, groups come together to at least exchange information for mutual benefit. Beyond this, they may develop and work toward a common agenda, develop a loose or tight governance structure and define and hold each other accountable for results.

- **Networks** are loosely organized groups of people or organizations with related interests and are often formed for information sharing or coordinating activities.
- An **alliance** is a collection of groups or group representatives that forms over a specific common interest and a for a specified length of time. They may organize to share information or to achieve a result on a specific issue.
- **Coalitions** are organizations formed to achieve a particular result, with some assuming more responsibility and risk for involvement in the work than others, depending upon their investment in the issue. Members may be groups of people with similar issues who partner together for a common purpose.
- **Collaborations** are groups that come together as equal partners for a shared and common purpose. They tend to have a commitment toward a common agenda, shared governance to advance a set of results, and a mechanism for joint accountability. Members equally share risks, resources, responsibilities, and rewards.

Each of these configurations is useful for doing important work in racial justice. If there are existing partnerships that address racial justice in your community, even if it is only for information sharing, you should connect with them and understand their work. This will ensure that you do not replicate what is already in place and that you are able to garner lessons that might help determine how you might move forward. Importantly, if racial justice work is currently being led by people of color within your community, you should focus on listening, learning and amplifying their efforts, rather than co-opting their work. If you are a novice at this work, joining with others is the best way to begin to build your own capacity. Groups often begin as networking efforts and advance through a progression of formations as they get deeper into the work.

Joint efforts to engage in structural racism work require similar commitments, and while it is not necessary to work through a coalition or collaborative structure, long-term efforts are best supported through these arrangements. Many favor collaborations over coalitions, though they are both long-term arrangements, collaborative partners agree to a common vision, commit to a shared agenda, share resources, develop a broad table that includes those most directly impacted, share power (especially important given those most in need of racial justice, often lack power) and share risks and rewards of the work equally. These characteristics are important for long term work on any effort, even more so for racial justice. In complex efforts that require collaborative work, multi-sector collaborations are ideal. These involve voluntary, strategic alliances among public, private, and nonprofit organizations working toward a common purpose. Though they can be difficult, these may be especially suited for racial justice work, given how deeply structural racism is throughout our society.

Partnership for Accountability and Effectiveness

How can we work with others to create a space for effective work?

Developing a partnership requires making sure the right stakeholders are at the table and that goals and roles are clearly articulated. The best way to begin to create a positive partnership culture is to personally invite people in by mail (or email), rather than expecting them to respond to a general announcement. To keep prospective members engaged, you must offer them an opportunity to explore their own ideas and needs, and to share them. This process also requires you to listen and understand not only their ability to help you meet your needs, but how you can advance theirs.

Partnerships should ensure that whatever issue brings them to the table, the people for whom racial justice is most relevant are recruited as equal partners and for leadership roles in the shared work. Women of color, young women of color, poor women of color and women of color with other intersectional identities should be represented in numbers that enable them to have equal power at the table. One rule of thumb is to include at least two members of each marginalized group, which sometimes makes it easier for the marginalized to have voice. Note that it is essential that members receive training on working together across their differences (including across age). As we all participate in the maintenance of structural racism and its intersectionalities, we subconsciously (and sometimes consciously) harbor beliefs and impressions of one another which in group settings can play out and undermine racial justice work. It is sometimes useful for groups to engage a knowledgeable and neutral outside facilitator, especially in the early stages of development.

It is important that your partnership puts in place a governance structure that determines the vision or scope of the work, (a theory of change or logic model that charts goals and objectives), partner responsibilities and a method of evaluation that assures mutual accountability, monitors the effectiveness of the work and tends to needed corrections.

The first step in partnership is the development of a common vision. If you are the convener of the group, you should bring together those with whom you have developed relationships (including those for whom the work is most relevant), and with the assistance of a neutral facilitator, begin developing a vision. The vision should consider the situation or environment you are seeking to change and what you hope to put in its place. When groups are struggling with developing a shared vision, they may want to consider starting with the end in mind. Often a simple exercise in which participants brainstorm—about what their community would/should look like if the work of the groups involved in the collaboration is achieved—will help point to or develop the shared vision a group needs to start their work.

Exercise #4: Headlines or Titles

Directions: Have each person write a newspaper headline for some point in the future (5-10 years) that announces the difference in their city/community given their partnership's work on racial justice. Post all the headlines and process with the group. Determine whether a common headline emerges. This is the vision for their work. Backwards mapping should yield goals, objectives and results that have to precede the vision.

Or... Announce that after 10 years of hard work and success their partnership has published a Nobel Prize winning book detailing how they worked together to develop a racially just community. Have each person individually write the title of the book and the 10 chapter titles that describe how they did it. An alternative to this would be for the facilitator to name the title and have the group process what the chapters would be.

Overcoming Barriers and Managing Conflict

What happens when we disagree?

Partnership is hard work, especially when race is on the table. In addition to the interpersonal differences that people bring to partnering, race is often seen as a “third-rail” issue in our society. Combining that with gender and other intersectionality issues adds even more complexity to a partnership arrangement for racial justice. One of the biggest barriers you are likely to encounter in your partnership building will be around turf and power. The process of building a partnership model—especially for racial justice—should be by its very nature antithetical to oppressive behaviors. However, you must also understand the “ownership” that prospective partners might feel toward racial justice work if they have a long history of work (however you or others might feel about its effectiveness), are directly impacted by racism, or have just discovered it and need to share their newly found expertise with the group.

To comprehensively engage racial justice will require that you anticipate conflict and embrace it as a process for growth. It is not to be avoided, but it must also not devolve into harsh words and hurt feelings. To prevent this, the partnership should at its inception develop a value for conflict and institutionalize in the partnership’s governance the process that will be used to resolve it. Most often in our country, we resolve conflict through majority rule; but there is a growing practice of consensus building and consensus decision-making. In both practices, ample (but limited) time should be given for those who hold the conflict to voice their opinions with respect to the subject at hand. This should be followed by group discussion to determine if a resolution can be forged. If majority rule governance is your resolution method, a vote is held and a decision is made. This may or may not resolve the conflict, but it yields a decision. Under consensus decision-making, the group is “held” in the conflict until an acceptable compromise is reached (For more detailed information on achieving consensus, see the “Short Guide to Consensus Building” available on the MIT website at http://web.mit.edu/public-disputes/practice/cbh_ch1.html). Neither approach is perfect, but in considering how this delicate aspect of partnership is to be managed, you should keep in mind the role of governance in establishing and perpetuating racial injustice and not recreate that process in an oppressive way.

Making way for the group to understand the barriers specific communities face and the conflicts that might arise is important for your work at its beginning stages and throughout. Developing a table of inclusion, ensuring a shared vision among members that acknowledges and celebrates past and present efforts, maintaining a value on actual shared power and embracing conflict as a healthy aspect of group development can go a long way toward building an effective partnership. It is possible that not everyone will be brought along, but the steps above will ensure that you have a process for overcoming barriers and managing conflicts that may arise.

Sustaining the Partnership and Movement Building

How do we create a space that allows for dynamic growth, effective work and new partnerships?

Sustaining change in racial justice means that your work cannot be limited to what you do at your partnership table. For racial justice work to take root and flourish, it must also involve the general public. You will need local residents as partners as you organize the work (they should be represented at your partnership table). You will need their active support to change public opinion and to contact and educate their local and national appointed officials and representatives. You will need them to support your organizations (through financial means and/or volunteer support.) You will need them to keep your work real, by giving local context to support your ability to develop meaningful policies and strategies for local change, to run for public office or support those whose positions are most closely aligned with racial justice. Finally, you will need them to be energized and mobilized to vote to put policies that lead to structural change in place and ensure that they stay there. Their involvement in your public policy and advocacy work and your signature campaigns is crucial.

KEY TERMS

Coalition	A group of individuals and/or organizations who come together to achieve a particular end for a specified time period.
Collaboration	A group of individuals and organizations who come together in a model of shared power, risks and rewards with a deep and long-term commitment to making sustained changed
Community Readiness	Evidence exists that a community (geographical or of affiliation) has the leadership, collective will, resources, and knowledge to address the issue they have come together to change.
Network	Loosely organized groups of people or organizations with related interests
Partnership	Formal or informal efforts between two or more people or entities to work towards a common goal
Power Sharing	Agreement to and follow-through on equal agenda setting, direction, and control of an organization or group, its mission, and its work; also requires resource sharing though resources may be unequally provided by members, decision-making and authority are equally shared
Turfism	Conflict that arises between groups with similar and/or overlapping goals or efforts concerning which group should be working on a particular issue or in a particular area within a community

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USING POWER ANALYSIS TO ENGAGE RACIAL JUSTICE WORK

One of the most consistent messages in this manual is that sustained community engagement is the most effective means for achieving racial justice. This is also true for shifting power relations, particularly with external groups. Building community power to effect structural change requires collaborating with community to develop and implement comprehensive initiatives that make (at least) incremental steps in simultaneously shifting the three principles of the embedded structure and developing the constituencies to sustain the shift. Externally, changing power dynamics means growing the political effectiveness of your partnership, and research shows that enhancing political efficacy is related to understanding how politics works at the macro level (whether at the organization level, your local community or the national forum). That means that a key component of external change efforts, particularly for associations that work in areas with low education outcomes, is educating people about how politics actually works. This work also includes contacting local officials, collaborating with like-minded groups, and working together to raise awareness and change.

Learning Objectives

1. Understanding power, power modes, power dynamics, and effects
2. Understanding the role everyone plays in sustaining power dynamics
3. Engaging in self-diagnosis of power
4. Planning to engage in internal organizational efforts to shift power dynamics
5. Engaging in external efforts to shift power dynamics
6. Understanding how to identify and develop strategies to begin to shift power dynamics that do not support racial justice

THE STORY OF THE UNITED STATES IS A STORY ABOUT POWER. THE DEBATES ABOUT POWER CONCERNED THE NATURE OF POWER ITSELF—WHO SHOULD HAVE IT, AND HOW THE RIGHT TO RULE ORIGINATES. THE DECLARATION OF INDEPENDENCE WAS, FOR ITS TIME, A FORWARD THINKING, OPTIMISTIC, AND CONTROVERSIAL DOCUMENT. IT REJECTED THE DIVINE RIGHT OF KINGS, AND ASSERTED THAT POWER CAN AND SHOULD BE HELD BY THE PEOPLE (ALTHOUGH THE DEFINITION OF CITIZENSHIP WAS LIMITED). THIS ORIGINAL ASSERTION AND ITS SUCCESSFUL DEFENSE BY THE COLONISTS, DESTROYED AN EXISTING AND LONG-LASTING STRUCTURE, AND WITH THE WRITING OF FIRST THE ARTICLES OF CONFEDERATION AND THEN THE U.S. CONSTITUTION, PUT A DIFFERENT STRUCTURE IN PLACE.

SINCE THAT TIME, WE HAVE FACED SIGNIFICANT INTERNAL STRUGGLES ABOUT POWER. IN THE WRITING OF THE ARTICLES AND THEN THE CONSTITUTION, THE DEBATE WAS ABOUT WHERE AUTHORITY SHOULD REST BETWEEN THE NATIONAL AND STATE GOVERNMENTS, OR WHO SETS AND ENFORCES RULES (A CRITICAL FORM OF POWER). THE SOLUTION WRITTEN INTO THE CONSTITUTION HAS BEEN MODIFIED AND CHANGED LITERALLY HUNDREDS OF TIMES, PERHAPS EVEN THOUSANDS, SINCE THE RATIFICATION OF THE CONSTITUTION THROUGH THE AMENDMENT PROCESS, COURT DECISIONS, ACTS OF CONGRESS, AND ACTS OF THE STATES.

Power Analysis

Power is most generally thought about as authority, although political and sociological debates have emerged about what power actually is, how it is used, who holds it and how it can be obtained by those without it. Understood in these terms, power is:

- Authority (legal or organizational, though in some cases this is informal)
- Influence and persuasion (directly or indirectly)
- Access for “in” and “out” groups (making building political efficacy and advocacy skills of citizens critical)
- Reciprocal (necessitating mutual dependence and negotiation)

But power is also seen as having possession of control, authority or influence over others. In this way, power supports the ability of those who have it (either within a country, state, community or home environment) to control the fate of those who have less power. These two definitions intersect in your work to bring about racial justice in your association and community.

Many things like laws, rules, norms, institutional arrangements, social identities and exclusions set the context for the distribution of power across groups. Most democracies enable those who are the majority population and/or who have the most resources to define the above, which they often do to their own advantage. The longer these definitions stay in place, the harder it becomes for others to change them. This is referred to as the dominant power dynamic. It is also notable that even when a population is not the numerical majority, they may still have power. For example, in South Africa during the Apartheid era (1960), White South Africans made up less than 20 percent of the population, yet had the power to enact harsh segregation laws, restrict voting rights for people of color, and forcibly remove and relocate people of color into reserves.

When members of subordinate groups rise as individuals to positions of power, even high positions of power, it does not signal the end of the dominant power dynamic. For instance, having a female CEO does not mean that sexism is no longer a defining aspect of a nonprofit, corporation or nation. Likewise, the election of a Black president does not mean that we are in a post-racial society.

This means that reverse racism, reverse sexism and reverse classism are, in fact, not possible in a society in which the group holding and defining power is White, male, and wealthy. Angry or even offensive rhetoric from marginalized groups is not equivalent to the same language used by members of the dominant group toward the marginalized group because marginalized groups do not have the structural and institutional power to oppress those in power. Women can be just as prejudiced as men, but women do not have the systemic and historical power to oppress men. In all of these cases, the key difference is the power differential between the two, meaning that members of the group that has developed and maintained the structure cannot systematically be victims of the subordinate group.

Promoting racial justice will mean envisioning a different type of power in our environment: one that does not manifest as power *over* others (in this case inequality will continue to exist), but power *with* each other (where together we define a society in which equity is the core value).

Exercise 1: Local Power Dynamics

Directions: Alone or in a group, consider where power resides in your community by answering the following questions. Thinking about your community:

1. What is the dominant power dynamic in your community/organization? Who benefits from this? Who is harmed? What organizations benefit from it? Which ones are disadvantaged? In the table below, write all you know about the dominant power dynamic in your organization and community below in the first square. Fill in the chart, expanding if need be.

FIGURE 16 | DOMINANT POWER DYNAMIC EXERCISE

The dominant power dynamic is...	Who holds it	Who benefits from it?	Who is harmed?	Who can be an ally for racial justice?
People				
Organizations				
Other, specify				

2. How is the dominant power dynamic expressed? (in public documents? In practice? In the actions of those elected or appointed to powerful positions? By those who are harmed or helped by its policies and laws?) Is your city, town, county, community aligned with your organization’s position on race and gender equity?
3. Who or what are the most powerful people, institutions and organizations in your community?
 - a. How do you know? What evidence of that power do you have?
 - b. Why are they powerful? From where does their influence come?
 - c. How aligned (or misaligned) are they with your organization’s position on race and gender equity? Can their efforts positively or negatively affect the work you are doing? If negative, is it possible to change this? How so?
4. Is your local association powerful?
 - d. If yes, how do you know? What evidence of that power do you have? From where does your influence come?
 - e. If not, why do you think your association is not powerful? What is your evidence of this? What are some of the things you need to lift the power of your local association?

Exercise #2: Power and Structural Racism

Directions: In thinking about the intersection of structural racism and gender consider the following: what is the dominant power dynamic with respect to the intersection of racism and gender in your community? Put your evidence of your assessment in the relevant boxes.

FIGURE 17 | VALUES AND PRACTICES

VALUES AND PRACTICES	Our value set and practice advance racial and gender equity	Our values acknowledge the importance of racial and gender justice but our practice does not	Our values are neutral with respect to racial and gender justice	Our values and practice are antithetical to racial and gender justice
Your organization				
Your local community (i.e., city, town or county)				
Prospective ally				

KEY TERMS

- Political efficacy** Personal or group’s ability to make a change to political outcomes
- Power** Having possession of control, authority or influence over others; ability to control the fate of others; authority.
- Dominant Power Dynamic** The historic laws, rules, norms, institutional arrangements, social identities and exclusions that set the context for the distribution of power across groups
- Subordinate group** Collection of people who, because of structural and institutional barriers and biases, have less power than another group in a society

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INCORPORATING PUBLIC POLICY ADVOCACY INTO RACIAL JUSTICE WORK

Values lead public policy development; public policy leads practice; practice fosters change. A focus on public policy change is crucial in addressing structural racism. Public policies are always in flux, so the possibility of change is always present. Understanding which values touch constituencies and how to define those in ways that build momentum is necessary to ensure that our democracy is defined in ways that benefit all. Policy change is essential to structural change and there should be many policy changes as your work advances and matures. But if you want your work to be sustained over time, your policy work must push against the current structures that cause racism, and provide the internal scaffolding for structural change. Policies are the internal scaffolding. In this section, you will learn about advocating for public policy change and the actions that generally accompany movement for change.

Public policy is a combination of: 1) what *is* or *is not*²⁸ done by government or an organization; and 2) the actions of policy makers and policy actors who support or oppose potential policy actions. **Policy makers** include non-profit or corporate executives (and their boards of directors/partners), legislators, judges, and administrators, while **policy actors** may include advocates such as yourself, lawyers, lobbyists, and the general public.

Policy is more than just a decision. It is a series of actions or inactions over time and across organizational or governmental levels about a problem or issue. While policy development is goal oriented, policies do not always achieve their goals and sometimes have unintended positive or negative consequences. Policy change alone is inadequate to support or change a structure, but it is a critical component to sustaining change and can be crucial to making structural change on race.

Policy making starts with issues, problems, needs, demands, or with policy actors themselves. Policies can take many forms, including **statutes**, **executive orders**, **administrative rules**, and **judicial interpretations**. When a policy is made, it comes out publicly in the form of **policy statements**. When these statements are not fully clear, administrators or courts may need to interpret them.

At the legislative level, people often talk about policy as occurring in a cycle. The **policy cycle** includes:

- The policy-making environment (where ideas about policies come from)
- Policy formation (the process during which policy makers decide what they will and will not consider, what they want to make policy about, and what that policy will look like)
- Policy adoption (or the process of formally approving a policy— changes are often made to the policy at this stage in order to secure support from as many people as possible.
- Budgeting (the formal allocation of funds to the new policy. If no funds are given, this is referred to as an unfunded mandate, and means that the policy will either be unsuccessful in implementation or it will put pressure on the people who must implement it.)
- Implementation (or carrying out the design of the policy—putting it into practice)
- Evaluation (studying whether the policy had the desired effect and why or why not)

Learning Objectives

1. Understanding basics: what are policies? How are they important? Where in the policy process can they be influenced?
2. Understanding the role of policy change in structural change (how to build toward structural change through a policy change agenda)

²⁸ “Is not” here is important. Sometimes the most powerful part of the policy practice is ensuring that the things that one does not want to happen never get on an agenda.

3. Understanding practical considerations for changing organizational policies
4. Understanding practical considerations for changing public policy
5. Learning the tools for policy change
6. Understanding the limitations of and barriers to policy change while engaging in structural racism efforts.

The Role of Policy Change in Structural Change

As a policy actor, you will likely have the most influence on the policy process in the agenda-setting (or policy formation) step, followed by the policy adoption step in the cycle.

Policy formation. Defining problems and understanding their causes is critical and may sometimes be highly political. This is particularly true for seemingly intractable social problems like structural racism. An example is the issue of youth violence in poor communities of color. The way the policy is framed or developed will attract some policymakers and repel others. Youth violence can be discussed from an individual responsibility frame (in which bad parents or bad kids are the primary issue) or from a social development frame, in which more structural sources are implicated. A social development frame would consider lack of opportunity, lack of resources, a challenging community environment etc.

If we understand youth violence to be caused by “bad” kids, we might create solutions based on extra policing and harsher penalties (i.e., more time in jail). If we see the cause as bad parenting, we might create programs that bring the parents in when their children are arrested and either punish the parents by making them go through parenting classes, making them pay for the cost of incarceration or removing the children from the home (or some combination of these). But if we see the cause of the problem in terms of the lack of available resources and activities for the youth who live in low-resource neighborhoods, we might create community centers with free and open activities in the summer, develop more after-school programming, or provide government support to encourage summer camps and job programs. For these reasons, you should take care to “frame” your policy using the best available research on how to insert the correct structural analysis in your work.

Policy Adoption. Decision-making in the policy process is complicated. While it should seem obvious that elected officials and policymakers should respond to constituent desires, we do know that policymakers respond to a wide-variety of influences when making decisions about what policy solutions to pursue. These may include their own values and beliefs, the desires of the political party that they are a part of, the needs and/or desires of their constituents (sometimes these are not the same), deference to leadership in their party, the decision-making rules of the body they are a part of, what we know (or don’t know) from research on the topic, and public opinion.

Even though there are a variety of factors that influence decision-makers in policy formation and adoption, you should and do have a voice in this process. A key component to influencing these parts of the policy process is communicating with policymakers. There are a variety of ways that we can engage with policymakers. These include signing petitions; calling representatives’ offices; scheduling formal educational visits to them; providing fact sheets and other information to support your case; supporting organizations engaged in policy advocacy work; writing formal letters to representatives or media outlets (see Policy Exercise #1), and attending public meetings (see Policy Exercise #2), or other public actions, including protests.

There are standard formats for each of these types of communications. Be sure to follow those formats as closely as possible. Effective communication is critical to being heard. To engage in the different forms of writing for public policy, you need to be concise, direct, and clear. You need to learn to convey your conviction and passion to the reader with as few words as possible.

There are a few do's and don'ts:

Don't waste words. Be succinct

Don't engage in over-the-top praise.

Don't use long quotes.

Don't use multiple descriptions of the same thing.

Do use the most credible sources possible.

Do make multiple drafts. Getting people involved as you draft your policy not only ensures a good piece, but also engages people as partners in your process.

KEY TERMS

Administrative rules	Rules, policies and procedures made by public administrators
Agenda setting	Deciding on what policies will be considered (or not)
Evaluation	Reviewing and studying the output of a policy
Executive Order	An administrative rule or program issued by the executive (President or Governor)
Implementation	To put the new policy or practice into action
Judicial Interpretation	Legal ruling or decision about a question pertaining to a policy or program
Policy actors	The people involved in all parts of the policy process
Policy cycle	The life of a policy—from idea creation, to agenda setting, to policy formation, to policy adoption, to budgeting, to implementation, to evaluation
Policy formation	The process of creating a policy or program
Policy makers	The actors directly involved in decision-making
Policy making environment	The context in which a policy is created and implemented
Public policy	Rules or programs that affect the public
Unintended consequences	Consequences of adopted policies and programs that were not anticipated

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ICP Resident Engagement Training

Smith, Catherine F. 2013. *Writing Public Policy: A Practical Guide to Communicating in the Policy Making Process*, 3rd Edition. New York: Oxford University Press.

Policy Exercise #1: Writing Formal Letters

Directions: Think about the racial justice issues in your community. What is most important? What can your mayor or state legislature do about it? Write a letter to the most appropriate person and convey both your concern and what actions you feel they should take to address the problem. Follow the guidelines below and draft a letter to this person.

1. Find out the name and address of the actual person (mayor, council member, state legislator, etc.) who can help address this issue.
2. Write your letter:
 - a. Write a one-paragraph description of the issue or problem.
 - b. Write one to two paragraphs about what you want your representative to know about the issue. To do so, consider writing around the following questions: What is the problem (from your perspective and/or from expert perspectives)? Why is it important (to you and to your legislator)? What do you believe the causes of the problem are? You may also want to lay out options for what the legislator can and should do about it. Suggest how the legislator can help.
 - c. Format the letter as a formal business letter, following standard guidelines. (NOTE: you do not want it to exceed two pages single-spaced.)
3. Send the letter!

FIGURE 18 | ADVOCACY FORM LETTER

Your Name
Street Address
City, State Zip Code
Date

Policymaker's Name
Policymaker's Address
City, State Zip Code

Dear Policymaker's Name:

Insert text here. You might start by stating that you are a constituent and are very worried about a particular problem. You could go on to talk about what the problem is.

Start a new paragraph here. You can talk about the importance of the issue to you personally, or you can talk about it in terms of its larger societal implications. Support your position with facts when possible. You may also want to try to convince the politician that it should be important to the policymaker, too.

Here you may want to write about possible solutions, or the one that you prefer the most. You may also write about why this is the best solution and what the outcomes may be.

The closing paragraph should simply be a thank you for their time and attention.

Sincerely,

Your Name
Title and organization (if writing on behalf of your association)

Policy Exercise #2: Preparing Public Testimony

Directions: For your city council or state legislature's current or upcoming session, find out what legislation will be considered related to racial justice that is critical to your community, as well as to the committee of the legislature it will be heard in. Alone or with a group of people, prepare written testimony as if you will also provide it orally before the committee using the directions below. You should plan on preparing testimony that would last 3-5 minutes. For an example, see

This writing assignment should be approximately one to two pages single-spaced, but length may vary depending on the issue.

1. Identify an issue related to racial justice that you think your legislature ought to consider, and the committee that would consider it.
2. Write the testimony, including:
 - a. Title page (identifying: your organization and the witness (your) name, the organization (State House or State Senate) and committee you are testifying in front of, the topic, the date of the hearing, and the location (this should be the room number for the committee you are providing the testimony for))
 - b. Greeting and thanks to the committee
 - c. One or two sentences about your organization (if you're representing a group) or your personal qualifications to testify on this subject.
 - d. A brief version of your message in 1-2 sentences
 - e. Supportive evidence and argument
 - f. Closing remarks reiterating your perspective and inviting questions
3. To make sure you have drafted the written testimony to accommodate a 3-5-minute presentation, read it aloud and time it. You should adopt a formal and authoritative tone. Ensure that all information is factually accurate.

MESSAGING, MARKETING, AND COMMUNICATIONS

As trusted community institutions, YWCAs play important roles in building clear understanding, productive conversations and meaningful actions for racial justice. Carefully considering how YWCAs communicate to participants, supporters and communities is a crucial part of those processes.

Below are some questions and recommendations for thinking through your YWCA's messaging strategies. Each is put forth with sensitivity to the challenges of talking about and working for racial justice and under the premise that we must understand racism to move beyond it.

- With which audience(s) of your work are you communicating? Direct service?, Issue education? Policy advocacy?
- What is the purpose of the communication? What do you want to convey? Why do you want to convey it?
- What action do you want your audience to take as a result of your message?

The **Opportunity Agenda** develops lessons for talking about race. Their 2017 edition, *Ten Lessons for Talking About Race, Racism and Racial Justice* is a valuable resource for developing or refining racial justice communications strategies. They begin with five key questions:

1. Who are you hoping to influence? Narrowing down your target audience helps to refine your strategy.
2. What do you want them to do? Determine the appropriate action for your audience and strategy.
3. What do you know about their current thinking? From public opinion research, social media scans, their own words, etc.
4. What do you want to change about that? Consider the change in thinking that needs to happen to cause action.
5. Who do they listen to? Identify the media they consume and the people who are likely to influence their thinking. This may be an opportunity to reach to allies to serve as spokespeople if they might carry more weight with certain audiences.²⁹

Dialogue and discussion about race is often more productive when we start with facts and put them into context. For instance, there may be stark disparities in graduation rates between young women who are White and those of color. Looking at those facts and the data behind them, and then understanding the environment in which those disparities are produced not only tells the story behind the numbers, but also identifies potential targets for action for racial justice.

The **FrameWorks Institute** assembled this list of “do’s and don’ts” for communicating for racial justice. They are a helpful resource for thinking through an internal communications strategy, a major campaign, or an op-ed piece for a local news outlet.

- DO invoke common values that apply to all at the top of all communications, and subsequently explain how these values are derailed in minority communities
- DO invoke the deeply embedded American values of ingenuity and interdependence with respect to solving tough problems
- DO remind people of our common belief in opportunity for all and how failures in the system hurt everyone
- DO show people where systems that we all rely upon break down and specify how they might be fixed

²⁹ The Opportunity Agenda. 2017. *Ten Lessons for Talking About Race, Racism and Racial Justice*.

- DO communicate in a practical tone that emphasizes our shared fate
- DON'T lodge race, racism or racial disparities at the top of a communication
- DON'T prime conversations with ideas about fairness between groups or the historical legacy of racism
- DON'T focus on problems and disparities to the exclusion of solutions
- DON'T engage in a rhetorical debate about the intentionality of discrimination³⁰

Marketing Racial Justice Efforts

When marketing your racial justice efforts to secure funding for them, know that there will be at least three basic categories into which potential supporters fall: 1) those who are explicit about their desire to support racial justice work; 2) those who are not explicit in supporting racial justice, but who you believe are sympathetic and/or who could be convinced; and 3) those who do not see the value of supporting racial justice efforts. While it may not always be effective to “lead with race” with certain audiences, you may be able to couch your efforts within work that is related to it but not explicitly about racial justice and, sometimes, gradually transform skeptics to supporters.

Key steps in the process of attracting new funding for your racial equity efforts include:

- Assess the local landscape so that you understand which funders are likely to be interested. Who currently supports racial justice or civil rights work? Who supports women’s causes? Who supports health, education, and other areas that may not be explicitly about racial equity, but are closely related?
- Bring potential funders into the process early. While you will want to make sure that you have internal clarity and consistency about the efforts and why they are important, include potential funders in ways that will make them more invested in the effort over time.
- Some supporters clearly understand the need for work on racial justice and what it means. Others shy away from it, thinking that it is too difficult of an issue to address directly. In order to communicate with both kinds of potential supporters, frame your efforts with a positive vision, backed up with data and concrete ways of achieving that vision.
- Leverage the existing support you do have. Some supporters may be more likely to provide funds if they see that another respected source is also committed.
- Think virtually. Online fundraising platforms can attract a wide range of potential supporters.
- Consider who is likely to fund efforts that contribute to the competitiveness of your city—chambers of commerce, large employers, hospitals—and approach them about supporting and/or partnering on your racial equity efforts.

It is also important to be clear in your marketing that your efforts to achieve racial justice are part of making all of your work more effective. Emphasize that you are giving careful consideration to a variable, race, that is often ignored or awkwardly handled. As both the Opportunity Agenda and the FrameWorks Institute recommend, the most effective messaging appeals to shared values and building brighter futures.

SOURCES

For more information, see the work done by the Frameworks Institute (<http://www.frameworksinstitute.org>)

[OpportunityAgenda.org](http://www.opportunityagenda.org)

30 Davey, L. (2009). “Strategies for Framing Racial Disparities: A FrameWorks Institute Message Brief.” Washington, DC: FrameWorks Institute. http://www.frameworksinstitute.org/assets/files/PDF_race/disparitiesmessagebrief.pdf

INCORPORATING YWCA SIGNATURE CAMPAIGNS IN RACIAL JUSTICE EFFORTS

YWCA's signature campaigns are great vehicles to stimulate movement building and change toward your racial justice goals and objectives. Broad outreach and engagement of those in the community who may share your interest in race, criminal justice and women's safety can help you to grow your coalition, garner resources and elevate the issues of those most directly affected by structural racism.

Campaigns that seek to foster racial justice are about community engagement —bringing lots of people to the table on behalf of an issue and keeping them active in efforts that will foster change. It bears repeating that those most affected by structural racism should also be represented among the leadership and spokespersons for your work. Your campaigns are a critical component of your broader movement to develop and engage community to foster racial justice. Community engagement takes time and careful tending and occurs after you have supported a constituency to commit to racial justice values and action.

A **campaign** is as a systematic course of aggressive activities designed to direct attention to an important issue. Its goal is to persuade people to shift their views on the issue and take action.³¹ Campaigns can be either short term, targeted events or, they can be a part of a long-term strategy to build momentum for change. Campaigns have five core functions, all geared toward a common goal of policy and/or practice change.

- Organizing and direct action
- Coalition building and outreach
- Media and communications
- Research
- Policy goals and advocacy

They also have similar characteristics, among them are:

1. Specific **targets** in mind, focus on developing a community of practice and advocacy are often geared to raising awareness³² and/or policy change.
2. A focus on large scale mobilization of community, often providing information and sometimes instructions as to how to support the object of the campaign.
3. Identification and engagement of important spokespersons (especially those most impacted by the issue), stakeholders and resources
4. Research and data collection to educate those you will engage in the campaign.

Learning Objectives

1. Understanding the role of campaigns in achieving racial justice
2. Developing campaigns for structural change
3. Understanding messaging, marketing, and communications

31 *Do Not Knock*' case study: Sloyan, P. LAWS50039 Law, Media & Free Speech Research Paper (forthcoming), 2015.

32 It must be noted that raising awareness in and of itself does not cause change.

To plan, develop and/or strengthen a campaign focused on racial justice focus on the following acts:

Name the Issue. *Ensure that your coalition includes members and/ or allies who are experienced with the issue on which you are working. This should include those who study the issues, those who uphold the current rules, policies and laws that cause the problem and, most importantly those who experience the effects of those rules, policies and laws.*

Work within your coalition to determine what change your racial justice work will promote. What do you know about the ways that women of color are adversely affected by racism, violence and the criminal justice system? Are you looking to change policy with respect to gender, race and community justice? If so, at what level are you wishing to effect change (organizational policy? the laws and policies of the city? the relationship between law enforcement and women of color? the criminal justice system?).

Research the issue. *Make sure that all partners in your coalition are informed on the racial justice issue and the solutions you seek. Determine what your community thinks about this issue and why. Where do they get their news? If you are interested in legislative change, find out the positions of your elected officials. Who are your allies? Who are those who are not necessarily for or against your change, but who with information might become allies? Who are those who participate in developing and/or perpetuating the systems that are in place?*

Monitor the news coverage of your racial justice issue in newspapers, TV news, credible blogs, Twitter, Facebook, etc.). In this way, you will understand the way it is being framed for the general public.

Investigate academic research and the work of think tanks that cover your issue, as these can provide you with the all-important data you will need to make your case for change. Forming alliances with those prominent in these fields will bring credibility to your work (especially if they are respected members of your community) and enable you some ability to influence the thinking about your issues and your solutions. Who is doing the best research on the issues and solutions? Are there people in your community who are discussing or researching these issues? Reach out to those that you feel are more closely aligned with your coalition's positions to determine whether they may be interested in helping you shape your campaign.

Engage in careful study and understanding of the audience for which the campaign is intended. What do they currently believe? Why do they believe the way they do? What are you trying to change about their beliefs and what methods should you use to get them to change?

Develop Your Agenda for Change

Focus on values to change structural racism: What is the current public value with respect to your issue? What value are you elevating to change this? When you are confident of the value and frame you will use, you can begin to get the word out to your general public, which is key to gaining the attention of those in power. You should develop briefings, issue papers and articles that highlight the issues and values you promote and the solutions you would like to see enacted. Refrain from telling or publishing individual stories of achievement despite obstacles or of despair. Focus instead on unveiling structural factors and elevating structural solutions. Communications research has shown that focusing primarily on individual concerns (positive or negative) can strengthen the existing public **framing** of the problem. Correctly framing your message is critical to campaign success. The FrameWorks Institute (http://www.frameworksinstitute.org/assets/files/PDF_race_disparitiesmessagebrief.pdf) has a body of research and education for advocates to help understand the whys and hows of speaking about race, violence and criminal justice. You may find values on their website that have already been tested and proven to shift policy.

Develop tools (fact sheets, talking points, infographics and social media actions) based upon the information from your research, tests and polls. Be sure to include specific community incidents to illustrate the need for

eliminating racism
empowering women
YWCA

YWCA Stand against Racism
Lillian Robinson Lopez, leader
Coach-Mentor V. Sponsor

~~Get the message across~~
Authentic Self → Dial it up, Dial it down
Let's start with the people who love you the most
Make sure you are
right racism

YNAA NOT TH-FBI
Some of the people who love you the most
are your friends and family
Start - Start with the people
up - no one is better or worse
- some are just being unkind
don't let us be
mentors is important today
per say overall we are
in just with love.

the solution you propose and instances where your solutions have had success. Practice, practice, practice with your primary spokespersons to ensure that they feel confident in standing up for racial justice.

Engage the targets of your campaign (elected and appointed officials) individually and as a group if possible (See policy change section).

Stage events and/or participate in events where you can attract public attention to your issue. Engage those who are most directly affected by the issues you hope to change as experts, leaders and spokespersons for your coalition, along with those who have more public expertise, visibility and respect.

Anticipate pushback (which may be an alternative campaign or in some cases public objections at your events) to your message of racial justice and your response to this. Those who hold the prevailing dominant frame will mobilize to discredit your effort and keep rules, policies and laws the same, or even make them more stringent. Your coalition must keep track of who is on your side, who is neutral and who will oppose the change you propose. Ensure that you have developed responses to push-backs and the energy to power through adversity.

Evaluate your effort. Who or what were the targets of your campaign? How was your message received? Was the aim of your campaign accomplished? Why or why not? Adjust your campaign based upon what you learn.

Celebrate. Campaigns require hard work and much passion. Be sure to acknowledge this and support others in acknowledging and celebrating your work.

Know that racial equity campaigns need to be long-running and consistent. Don't think about them as one-time events. Messaging about YWCA's commitment needs to be in public places where people can see it and associate YWCA with racial equity, inclusion and the overall wellbeing of girls, women and our communities themselves.

KEY TERMS

Campaign	A systematic course of aggressive activities designed to direct attention to an important issue. Its goal is to persuade people to shift their views on the issue and take action
Targets	People, laws, programs, policies, rules, practices

RESOURCES

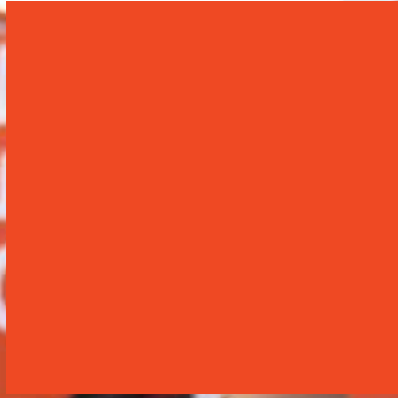
Campaign for Youth Justice: www.campaignforyouthjustice.org

FrameWorks Institute: www.frameworksinstitute.org

racism
g women

YWCA IS ON A
MISSION TO

STAND UP
FOR SOCIAL
JUSTICE




**ELIMINATING RACISM
EMPOWERING WOMEN
JOIN US.**

PRIDE ■ SOLIDARITY ■ INSPIRATION ■ EMPO
CE ■ FAMILIES ■ COMMUNITIES ■ STRENGTH ■
CHANGE ■ COMPASSION ■ COMMITMENT ■ PUR
E ■ JUSTICE ■ FREEDOM ■ DIGNITY ■ ADVOCACY ■
DARITY ■ INSPIRATION ■ EMPOWERMENT ■ JUSTICE ■
COMMUNITIES ■ STRENGTH ■ COURAGE ■ CH
PASSION ■ COMMITMENT ■ PURPOSE ■ PEACE
FREEDOM ■ ADVOCACY ■ PRIDE ■
Y ■ INSPIRATION ■ EMPOWERMENT ■ JUSTICE ■ FAI
MUNITIES ■ STRENGTH ■ COURAGE ■ CHANGE
ON ■ COMMITMENT ■ PURPOSE ■ PEACE ■ JUST
OM ■ DIGNITY ■ ADVOCACY ■ PRIDE ■ SOLIDA
ATION ■ EMPOWERMENT ■ JUSTICE ■ FAMILIES ■ CO
■ STRENGTH ■ COURAGE ■ CHANGE ■ COMP
MITMENT ■ PURPOSE ■ PEACE ■ JUSTICE ■ FRE
ITY ■ ADVOCACY ■ PRIDE ■ SOLIDARITY ■ IN



eliminating racism
empowering women



SECTION THREE: RESOURCES FOR WORKING WITH CHILDREN

Race can be a difficult topic to address with any age, including children. Before beginning any work on this topic or related themes with children, it is important that we become comfortable discussing race. Although there are many worthwhile books on the subject, two recommendations to begin are *Anti-Bias Education for Young Children and Ourselves*, by Louise Derman-Sparks and Julie Olsen Edwards (2010) and *Teaching/Learning Anti-Racism*, edited by Louise Derman-Sparks and Carol Brunson Phillips (1997). In addition, you should consider the following issues as you begin your work with children.

Working with Children Aged 0-12

In an interview for a PBS documentary, Beverly Tatum, a clinical psychologist, professor and former President of Spelman College, said that when she speaks to audiences about race and racism, she asks audience members to reflect on their own earliest race-related memory. Usually, people of color have earlier memories (especially if they grew up in the United States) than those who are White. What she found striking, though, was that when asked whether they had discussed their experience with an adult, parent or teacher at the time, many people said they had not discussed the experience. Her research indicated that this is because the adults in their world had communicated to them that this is something that isn't discussed. The insidious nature of racism is what makes it difficult for people to see and understand it.

Often unintentionally, adults who children know, love, respect and trust send subliminal but very clear messages that race and racial stereotypes are not to be discussed or even mentioned. Tatum notes: "A mother rents a videotape full of stereotypical images. A favorite uncle tells the jokes at Thanksgiving that he doesn't even realize are racist. A next-door neighbor who makes casual comments that embed in a child's unconscious (Seeing an African American male running full speed down the street means that he must be running FROM something or someone). A favorite English teacher leaves writers of color off the syllabus." So, the first injury is to have these negative experiences and the second, and possibly more significant, harm is to get the message from loved ones that race and racial inequity are not to be discussed.³³

33 An Interview with Beverly Daniel Tatum, *RACE – The Power of an Illusion*, The online companion to California Newsreel's 3-part documentary about race in society, science and history. http://www.pbs.org/race/000_About/002_04-background-03-04.htm

To be effective, researchers have found, conversations about race must be explicit, in unmistakable terms that children understand.³⁴ A woman repeatedly told her five-year-old son, “Remember, everybody’s equal.” She thought she was getting the message across. Finally, after seven months of this, her boy asked, “Mommy, what’s ‘equal’ mean?”

To change the racial inequities that exist in the United States, we must be aware of and talk about race. Following are guidelines and resources for raising awareness and providing opportunities to discuss race with children.³⁵

To help children learn to discuss race and racism it is important to:

Examine your own beliefs and prejudices. Be your most critical, honest self and consider how you react to people of other races. Recognize your own feelings (even if they make you uncomfortable) about issues involving race. Think about inadvertent ways in which you either support or perpetuate negative racial associations. Are you passively racist? For example, if we never introduce young people to the work of African Americans, Latinx people or Native Americans, we may not be doing so with the intention of promoting a sense of cultural superiority, but in fact the outcome of leaving those contributions out is to reinforce the idea that only White people have made positive cultural contributions. Be mindful of what you project and the environment you create.

“The best way to reduce children’s prejudices is to model an inclusive home, demonstrating that you have friends of all backgrounds,” says Dr. Tatum. “Parents who have learned to lead multicultural lives, connecting with people different from themselves, are more likely to have children who develop those important life skills at an early age.”³⁶

Acknowledge privilege. Think about your race or ethnic background and whether you experience privileges being a member of that group. If you are a member of a group that experiences privilege as the norm, you probably don’t think about yourself that way. “White people, who also have a race but don’t always think about what it means to be White in a largely White-dominated society, sometimes struggle with the concept of White privilege.” Consider the benefits or the advantages to being White. If you are a person who has that privilege, you don’t necessarily notice it. It is sometimes taken for granted. Let’s use the example of racial profiling. If you’re driving on the highway and you are not randomly stopped, you don’t get to the end of your drive and say, “Gee, I wasn’t randomly stopped today.” You just take for granted that you got in your car and drove to your destination without incident, as you do most days. It’s not something that you think of as a function of being a White person in this society.³⁷

Recognize stereotypes. Consider subliminal messages that you receive, how you interpret them and how you pass them to others. Think about how television shows and advertisements, movies, the web and even news send subtle messages about people, especially People of color. Although there are many more positive images of People of color today than in the past, stereotypes persist. A few years ago, a Kia Motors commercial for one of its cars was frequently shown on television.³⁸ The commercial shows rodents in what appears to be a low-income neighborhood, dressed in an urban style, dancing to hip hop music and driving a Kia car. The message (presumably unintended) is that the car is appropriate for people who live in squalor and dress and sound like African Americans.

Commit to talking with children about racial prejudice. It is vital that adults talk openly with children about race, ethnicity, religion, and bigotry. Answering their questions about these complicated topics begins a dia-

34 *NurtureShock: New Thinking About Children*, Po Bronson and Ashley Merryman, September 3, 2009, Grand Central Publishing. Also, “Even Babies Discriminate: A NurtureShock Excerpt,” *Newsweek*, September 4, 2009.

35 Sachi Feris, facing TODAY, a Facing History blog, posted June 23, 2015.

36 5 Tips for Talking About Racism with Kids. <http://www.parenting.com/article/5-tips-for-talking-about-racism-with-kids>

37 An Interview with Beverly Daniel Tatum, RACE – The Power of an Illusion, The online companion to California Newsreel’s 3-part documentary about race in society, science and history. http://www.pbs.org/race/000_About/002_04-background-03-04.htm

38 <https://www.youtube.com/watch?v=bxcX-aJG-4k>

logue that will continue throughout their lives. As diversity increases in the U.S. and throughout the world “the ability to communicate and work with people from different racial and ethnic groups will be as essential as computer skills”. The United States is already one of the most diverse societies in the world. Our children will inherit an even more diverse society. We need to help them learn to live and work closely with people whose race, religion, or culture may be different from their own.³⁹

To prepare for these conversations, reflect on your own comfort level, then think about how you will stay engaged when the topic of race arises. If you feel ill-prepared to talk about race and racism, commit to learning more about the issues by studying history or following current events and reviewing anti-racism work.⁴⁰

“There is no escape from the racial conflicts with which children must cope...avoiding the problem isn’t helpful. Too much parental protection from life’s realities may hamper a child’s later ability to cope with life as it is.”⁴¹

Look for Teachable Moments in Everyday Life. Look for subtle openings in everyday life. Beverly Tatum recounts the story of cooking with her three-year-old. She used the last white egg in the carton and took out another carton of eggs which were brown. The three-year-old commented that the eggs were different colors. Ms. Tatum acknowledged that the eggs were different colors on the outside, then cracked both the white and the brown eggs open and said “But they are the same inside. Just like people, they come in different shades, but they are the same inside.”⁴²

Resources for Teachers/Youth Personnel/Youth Supervisors/Caregivers

The following resources are primarily geared toward teachers. However, they can also be used by other adults supervising children in a group setting. Some professional development modules that can be helpful when working with issues of racial identity include Culturally Relevant Curriculum and the Starting Small kit (see below).

In addition, the notion of color blindness— “we don’t see color”—can be as harmful as ignoring the social and political implications of race. To understand more, review the training module Colorblindness: The New Racism.⁴³

1. COLORBLINDNESS: THE NEW RACISM?

Blogs and Articles: Race and Ethnicity⁴⁴

Number 36: Fall 2009

2. WE’VE GOT EGG ON OUR BLACKFACE

Submitted by Jill Silos-Rooney on December 10, 2013

Blogs and Articles: Media Literacy, Race and Ethnicity

The nefarious practice of blackface reared its ugly head again in several startlingly high-profile incidents. *Dancing with the Stars* alumna and judge Julianne Hough created an ill-advised costume tribute to a character on Netflix’s *Orange Is the New Black*, complete with blackface. In another incident, two coaches at a California high school attended an event dressed as the Jamaican bobsled team. And from across the

39 The Leadership Conference on Civil Rights Education Fund, 1995, *Talking to Our Children About Racism & Diversity*. http://www.civilrights.org/publications/reports/talking_to_our_children/

40 Teaching Tolerance, “Let’s Talk” Webinar.

41 Alvin Poussaint, M.D., “What Parents of All Races Should Do to Raise Their Children Free of Prejudice and Free to be Themselves,” *Parents Magazine*.

42 An Interview with Beverly Daniel Tatum, RACE – The Power of an Illusion, The online companion to California Newsreel’s 3-part documentary about race in society, science and history. http://www.pbs.org/race/000_About/002_04-background-03-04.htm

43 <http://www.tolerance.org/lesson/looking-closely-ourselves>

44 <http://www.tolerance.org/magazine/number-36-fall-2009/feature/colorblindness-new-racism>

country, photos of students showing up to parties in blackface popped up all over blogs and other social media outlets. Clearly, we’re not doing such a great job educating today’s students, or society in general, about the problems inherent in this practice.⁴⁵

3. ON RACISM AND WHITE PRIVILEGE

Professional Development: Exploring Identity

Overview: Explores issues of race and White privilege⁴⁶

Excerpted from *White Anti-Racist Activism: A Personal Roadmap* by Jennifer R. Holladay, M.S. (Crandall, Dostie & Douglass Books, Inc., 2000)

4. ROSA PARKS: ABUSED AND MISUSED

Submitted by Maureen Costello on March 21, 2013

Blogs and Articles: Civil Rights Movement

It’s bad enough that Rosa Parks’ decision in 1955 to stay put rather than give up her bus seat for a White man is so often seen as the reaction of a tired seamstress rather than the purposeful action of a committed civil rights activist. But when a state legislator—one with a degree in political science, no less—invokes Rosa Parks to support states’ rights and oppose health care for the disadvantaged, it’s downright galling. It’s also a troubling sign of what happens when a nation doesn’t work hard to remember its history.⁴⁷

5. TELLING THE STORY OF PRIVILEGE⁴⁸

Submitted by Ashley Lauren Samsa on February 10, 2014

Blogs and Articles: Classroom Practice

A teacher recounts how *Black Boy: A Record of Childhood and Youth* by Richard Wright led her to give her students the article, “White Privilege: Unpacking the Invisible Knapsack,” by Peggy McIntosh (the story of McIntosh’s career with an explanation of how she teaches about race privilege and how she expanded the conversation to include many forms of privilege and teaches others how to do the same). “The Gentle Catalyst,” profiles three groundbreaking educators who teach creatively about many different types of privilege in diverse schools and classrooms. The article stresses the importance of sharing stories and successful conversations about difficult topics.

6. TEACH FOR (A DIVERSE) AMERICA⁴⁹

Submitted by Emily Chiariello on September 2, 2014

Blogs and Articles: Race and Ethnicity, Teaching

One of Teach for America’s core tenets is that “educational equity will succeed only if it is diverse in every respect.” Its website contains numerous articles on race such as “Can We Talk About Race With Young Children?”, “Talking About Race Openly With Friends, Family and Co-Workers” and “Talking Openly About Race.”

7. CRITICAL PRACTICES FOR ANTI-BIAS EDUCATION⁵⁰

Professional Development: Culturally Responsive Pedagogy, General Anti-Bias Teaching Techniques

This professional development seminar is designed to help teachers take action and create the conditions that bring to life the main components of Culturally Responsive Pedagogy, a student-centered approach to teaching in which the students’ unique cultural strengths are identified and nurtured to promote student achievement and a sense of well-being.

45 <http://www.tolerance.org/blog/we-ve-got-egg-our-blackface>

46 <http://www.tolerance.org/article/racism-and-white-privilege>

47 <http://www.tolerance.org/blog/rosa-parks-abused-and-misused>

48 <http://www.tolerance.org/blog/telling-story-privilege>

49 <http://www.tolerance.org/blog/teach-diverse-america>

50 <http://www.tolerance.org/seminar/critical-practices-anti-bias-education>

8. SOCIAL JUSTICE STANDARDS: THE TEACHING TOLERANCE ANTI-BIAS FRAMEWORK⁵¹

Blogs and Articles: Perspectives

The Social Justice Standards (formerly known as the Teaching Tolerance Anti-bias Framework) are comprised of anchor standards and age-appropriate learning outcomes divided into four domains—Identity, Diversity, Justice and Action (IDJA). The Standards provide a common language and organizational structure that teachers (and others) can use to guide curriculum development, and administrators can use them to make schools more just, equitable and safe. The Standards are leveled for every stage of K-12 education and include school-based scenarios to show what anti-bias attitudes and behavior may look like in the classroom.⁵²

9. STARTING SMALL

The vision of community that the early childhood classroom provides can color children’s expectations about equity, cooperation and citizenship for a lifetime.

This training kit for early childhood educators profiles seven innovative classrooms in which teachers are helping children practice fairness, respect and tolerance.

“Starting Small” includes:

A 58-minute film featuring Vivian Gussin Paley

Companion text (PDF) featuring classroom profiles, reflection prompts and activities

“‘Starting Small’ expanded my vision and philosophy and radically changed what I did in the classroom. Now, as an administrator, I’m providing the kit to staff so they may benefit as well.” - P.B., administrator⁵³

10. THE TEACHING TOLERANCE WEBINAR SERIES

For inspiration and support, the Teaching Tolerance webinar series offer helpful guidance and great ideas, from highly experienced teaching and learning specialists and from other educators in the Teaching Tolerance community.

The webinars are available on-demand and support practices that can help reduce prejudice, improve intergroup relationships and promote equitable experiences for all students. Watch them at your own pace, and share them with colleagues.⁵⁴

11. FACING HISTORY AND OURSELVES

Facing History works to bridge the opportunity gap that impedes success for young people in under-resourced communities. The website has free lesson plans, units, resource collections, videos, and podcasts, and the materials are interdisciplinary as well as Common Core-aligned. For example, the social studies unit, “Choices in Little Rock,” explores civic choices and includes supplementary writing strategies and prompts.⁵⁵

Most of the professional development programs require a fee, however, some of the webinars are free and financial assistance is offered.

51 http://www.tolerance.org/sites/default/files/general/TT_Social%20Justice%20Standards_web_0.pdf and in Spanish, http://www.tolerance.org/sites/default/files/general/TT_Social%20Justice%20Standards_ESP_web.pdf

52 <http://www.tolerance.org/social-justice-standards>

53 <http://www.tolerance.org/kit/starting-small>

54 <http://www.tolerance.org/webinars>

55 <https://www.facinghistory.org/educator-resources>

Books

Many of the books referenced in this section can be used across a range of children’s ages. For a group of toddlers, certain books can be read aloud to them with adults supervising them and asking them questions to encourage their thinking. The same books might be used for school-age children whose thinking is a little more advanced and who are able to read the book and write a report. Likewise, the activities used to reinforce the theme of a book can differ based on a child’s age. Books were selected based on reviews by publications, publishing houses and individuals and with a view toward the absence of stereotypes, a positive attitude toward differences and their use as teaching tools for discussions regarding race.

Early childhood

Early experiences have a decisive impact on the architecture of the brain, and on the nature and extent of adult capacities.⁵⁶ Kids have the capacity to notice race from a very early age. Even infants will stare longer at faces of people from races they are unfamiliar with, which tells us they notice difference. (McKown and Weinstein, 2003).⁵⁷

Resource: **The Skin You Live In**
 Author: Michael Tyler
 Ages: 3 to 6
 Summary and Objective: Use it to teach young children about diversity, different cultures, friendship, and acceptance of self and to build self-esteem. It could also help expand a child’s vocabulary to include use of descriptive words.

Resource: **Shades of People**
 Author: Shelley Rotner and Sheila M. Kelly
 Ages: 2 to 6
 Summary and Objective: This book considers color, one of our most noticeable traits, to teach race and diversity in simple terms that young children can understand.

Resource: **It’s Okay to be Different**
 Author: Todd Parr
 Ages: 2 to 6
 Summary and Objective: This is a good book to help children learn to embrace differences in themselves and others by asking ‘what it means to be different’. Read aloud to the class (for younger children) and discuss the people and families in the story and their home environments and neighborhoods. Have each child state something about themselves that is different or have each child say why it is a good idea to treat everyone fairly, even if they are different.

Resource: **black is brown is tan**
 Author: Arnold Adoff
 Ages: 2 to 4
 Summary and Objective: This book tells the story of an interracial family. It covers themes involving courage, standing up for what is right, diversity in all families and the history of race in the U.S.

56 “Early Childhood Development: The key to a full and productive life.” UNICEF (2001) *State of the World’s Children*, UNICEF, New York, 2001

57 “Should we talk to young children about race?” Rodolfo Mendoza-Denton, Ph.D. <https://www.psychologytoday.com/blog/are-we-born-racist/201104/should-we-talk-young-children-about-race>

Resource: **God’s Dream**
 Author: Archbishop Desmond Tutu and Douglas Carlton Abrams
 Ages: 4 to 8
 Summary and Objective: The story is about God’s dream for everyone—that everyone lives together without regard to religion or race. Discuss religion, race, history and geography.

Resource: **My Name is Yoon**
 Author: Helen Recorvits
 Age: 4 to 6
 Summary and Objective: This book tells the story of the difficulties encountered by a Korean child who immigrated to the U.S. The story is rich with possible topics for discussion with the children—cultural differences, integration into a new and different country and city, diversity, geography, the meanings and history of given names, biology, ways of communicating, travel, etc.

Resource: **I Love My Hair**
 Author: Natasha Anastasia Tarpley
 Ages: 3 to 8
 Summary and Objective: A book about a little girl whose hair is different. Even though the subject of the book is an African American girl, this book presents an opportunity to help children understand and celebrate diversity.

Resource: **All the Colors of the Earth**
 Author: Sheila Hamanaka
 Ages: 2 to 6
 Summary and Objective: A celebration of all the different colors of children and the love they are due with comparisons to the earth. Good book for teaching diversity, helping children understand differences and how every person is unique in their own way and to teach children acceptance and kindness.

Childhood

For school-aged children, discussing diversity and different cultural traditions is important to acknowledge and celebrate diversity. At the same time, however, the idea of different cultures needs to be complemented with knowledge about how we are the same.⁵⁸

Resource: **The Colors of Us**
 Author: Karen Katz
 Ages: 6 to 8
 Summary and Objective: This story is told through the eyes of a child who comes to realize that even when you are brown, there are many, many shades of brown. Help children understand the differences and similarities that connect all people.

Resource: **All the Colors We Are**
 Author: Katie Kissinger
 Ages: 6 to 9
 Summary and Objective: Discusses skin color and the impact of the sun, ancestry and melanin. Presents another opportunity to help children explore differences and similarities, history and geography.

58 “Should we talk to young children about race?” Rodolfo Mendoza-Denton, Ph.D. <https://www.psychologytoday.com/blog/are-we-born-racist/201104/should-we-talk-young-children-about-race>

Resource: **Whoever You Are**
Author: Mem Fox
Ages: 3 to 8
Summary and Objective: This book teaches that people can be friends even if they are different from one another and people who are different can still be similar in many ways. It covers themes of appreciation for the differences of others and awareness of our similarities.

Resource: **Snow in Jerusalem**
Author: Deborah da Costa
Ages: 4 to 8
Summary and Objective: Two boys, one Arab and the other Jewish, have an unlikely meeting and interesting events lead to the development of their friendship. Use to discuss the importance of religious and cultural differences, diversity, friendship and working together.

Resource: **Almond Cookies & Dragon Well Tea**
Author: Cynthia Chin-Lee
Age: 4 to 8
Summary and Objective: A Chinese American girl and a European American girl learn that despite their differences, they share a lot more. A good book to teach the value of diversity, different cultures, friendship, cultural pride and geography.

Resource: **One Green Apple**
Author: Eve Bunting
Age: 8 to 10
Summary and Objective: A girl dresses differently from other children (in accordance with her religion). Good for discussing cultural differences, assumptions, acceptance, expectations, exclusion, immigrants and acceptance. Discuss the symbolism of the main character's selection of a green apple while other children chose red apples.

Resource: **The Story of Ruby Bridges**
Author: Robert Coles
Age: 5 to 8
Summary and Objective: The experiences of an African American girl during her first year integrating an all-White school. Topics for discussion include race, prejudice, diversity, courage and history, among other topics.

Resource: **If a Bus Could Talk: The Story of Rosa Parks**
Author: Faith Ringgold
Age: 5 to 9
Summary and Objective: Read aloud to younger children. This is a good introduction to the Civil Rights Movement and American history, as well as feelings of exclusion and making others feel excluded, individual and societal rights, change and courage. One historical activity for older children is to create a timeline of the Civil Rights Movement.

Resource: **My First Biography: Martin Luther King, Jr.**
Author: Marion Dane Bauer
Age: 5 to 9
Summary and Objective: Children can learn about an important time in American history, an American hero, injustice, peace and race.

Preadolescence

In this age range, books have the greatest impact if they offer variety, prompt deeper inquiry into an idea, and offer diverse voices and “perspectives with a historical environmental, social and global context.

Resource: **Dancing in the Wings**
 Author: Debbie Allen
 Ages: 10 to 12
 Summary and Objective: This book examines a young dancer, the changes her body goes through and how she and others react to those changes and her journey. Discussion topics include bullying and teasing, perseverance, behavior towards others and lessons learned.

Resource: **We Are All Born Free**
 Author: Amnesty International, 2008
 Age: 8 to 12
 Summary and Objective: Artists from around the world illustrate a simplified version of the Universal Declaration of Human Rights, with each artist illustrating a different article. Use to explore rights and laws. Also use to stimulate a discussion of rights, obligations and laws. Read thoroughly and use discretion regarding age as there is a disturbing image.

Activities for Children

Following are selected activities from *Teaching Tolerance*, a project of the Southern Poverty Law Center, which is a highly regarded and proven effective anti-bias approach to a variety of sensitive issues. Many of the lessons have wide age-applicability and all are free. Please visit the Teaching Tolerance website (<http://www.tolerance.org/>) to view the complete library.

Pre-Kindergarten and Kindergarten Ages

1. DIFFERENT COLORS OF BEAUTY

Grade Level: Pre K to K, Grades 1 to 2, Grades 3 to 5

Objectives:

The overall goal of these lessons is to help students develop their racial or ethnic identities in a safe and open classroom environment. Each lesson capitalizes on a slightly different modality of learning. The lessons offer questions and conversation starters to help build understanding and community.

Because issues of skin color, race and racial identity can be complicated, each lesson offers additional guidance for teachers in a section on professional development. These sections will help you build a safe, open and accepting classroom and school community.⁵⁹

2. SHARING OUR COLORS: WRITING POETRY

Grade Level: Pre K to K, Grades 1 to 2, Grades 3 to 5

Objectives:

The goal of this activity is to help students do a number of things, including:

- Develop their understanding of what a poem is and gain strategies for reading poetry
- Practice working with different forms of poetic language and structure

59 <http://www.tolerance.org/lesson/different-colors-beauty>

- Engage in the steps of the writing process, including developing skills for providing constructive feedback to their peers' writing
- Make connections between poetry and racial identity issues⁶⁰

3. ANTI-RACISM ACTIVITY: 'THE SNEETCHES'⁶¹

Grade Level: **Grades 1 to 2, Grades 3 to 5**

Objectives:

- Students will experience discrimination and develop a sense of fairness and equity.
- Students will apply literature to real life experiences.
- Students will become empowered to take responsibility for their environment. 61

4. DIFFERENT COLORS OF BEAUTY: REFLECTION⁶²

Grade Level: **Pre K to K, Grades 1 to 2, Grades 3 to 5**

Objectives:

- Help students understand that no racial group is superior to any other
- Synthesize a variety of ways for understanding the importance of tolerance
- Appreciate the importance of reflecting on past work
- See the development in their own and others' thinking over time
- Apply knowledge and understandings gained to considering their role as activists in their school, home and community

Elementary School Ages

1. 1. ART AND SOCIAL JUSTICE: WHAT IS A PORTRAIT?⁶³

Grade Level: **Pre K to K, Grades 1 to 2, Grades 3 to 5**

Objectives:

Students will:

- Become familiar with the genre of photographic portraiture.
- Analyze ways that portrait photographers portray their subjects.
- Consider features that can make a portrait into an activist statement.⁶³

2. DISCOVERING MY IDENTITY⁶⁴

Grade Level: **Grades 3 to 5**

Objectives:

In this lesson, students will describe aspects of their identities such as race, gender, class, age, ability, religion and more. They will watch two video clips featuring Marley Dias, an 11-year-old girl who started the #1000BlackGirlBooks campaign, a book drive with the goal of collecting 1,000 books featuring African-American girls. After learning about the campaign, students will review illustrated books in their classroom and school library and analyze whether the characters in the books reflect their own identities or the identities of their families and friends. Finally, students will write a book review on one of the books and

60 <http://www.tolerance.org/lesson/sharing-our-colors-writing-poetry>

61 <http://www.tolerance.org/lesson/anti-racism-activity-sneetches>

62 <http://www.tolerance.org/lesson/different-colors-beauty-reflection>

63 <http://www.tolerance.org/lesson/art-and-social-justice-what-portrait>

examine how the book's characters are similar to or different from them.⁶⁴

3. LOOKING CLOSELY AT OURSELVES⁶⁵

Grade Level: 3 to 5, 6 to 8

Objectives:

Activities will help students:

- Understand, appreciate, and respect differences and similarities in their classroom and school
- Enhance observation skills which can be useful for self-reflection while learning artistic skills for portraiture
- Define key terms and develop vocabulary for discussing race and racial identity
- Build a safe and supportive classroom community where students can learn together and value the range of diversity in the class and at school
- Develop necessary skills for respectful critiquing of others' artwork⁶⁵

4. LOOKING AT RACE AND RACIAL IDENTITY THROUGH CRITICAL LITERACY IN CHILDREN'S BOOKS⁶⁶

Grade Level: Pre K to K, Grades 1 to 2, Grades 3 to 5

Objectives:

Activities will help students:

- Acquire vocabulary for orally critiquing author and illustrator choices
- Make text-to-self and text-to-text connections using picture and chapter books
- Talk about racial identity openly and consider the harmful potential of racial stereotypes
- Become active readers capable of finding and critiquing hidden messages in texts
- Develop a sense of belonging in relation to the literature in their school and classroom library
- Build a safe and supportive classroom community where students can engage in literacy development together⁶⁶

5. SHARING OUR COLORS: WRITING POETRY⁶⁷

Grade Level: Pre K to K, Grades 1 to 2, Grades 3 to 5

Objectives:

Activities will help students:

- Develop their understanding of what a poem is and gain strategies for reading poetry
- Practice working with different forms of poetic language and structure
- Engage in the steps of the writing process, including developing skills for providing constructive feedback to their peers' writing
- Make connections between poetry and racial identity issues⁶⁷

64 <http://www.tolerance.org/classroom-resources?page=1>

65 <http://www.tolerance.org/lesson/looking-closely-ourselves>

66 <http://www.tolerance.org/lesson/looking-race-and-racial-identity-through-critical-literacy-c>

67 <http://www.tolerance.org/lesson/sharing-our-colors-writing-poetry>

6. PAINTING BEAUTY: CREATING SELF-PORTRAITS⁶⁸

Grade Level: Pre K to K, Grades 1 to 2

Objectives:

Activities will help students:

- Enhance observation skills which can be useful for self-reflection and inquiry
- Develop vocabulary for discussing skin color, race, beauty, and racial identity
- Analyze the relevance of commonly used racial terminology, labels, and language
- Examine portraits and self-portraits by a variety of artists from diverse cultural backgrounds
- Critique another student’s artwork, offering specific praise and constructive criticism⁶⁸

7. DISCRIMINATION ON THE MENU⁶⁹

Grade Level: Grades 3 to 5, Grades 6 to 8, Grades 9 to 12

Objectives:

The Chicago Tribune article, “Race Gap Seen in Restaurant Hiring,” explores the roles of race and class in staffing and uncovers examples and statistics pertaining to employment-related bias at our nation’s restaurants. According to the article, a recent Chicago-based survey revealed that 80 percent of White people work in the “front” of restaurants as wait-staff and hosts, while nearly two-thirds of Hispanics work in the back. “Front” jobs pay more, offer more opportunities for advancement and better working conditions. This has led to several lawsuits. In fact, the McCormick & Schmick’s Seafood Restaurant chain recently paid \$1.1 million to settle a class action suit by Black employees who said they were passed over for jobs as hosts and servers.⁶⁹

Resources for Junior High Students**1. BEYOND ROSA PARKS: POWERFUL VOICES FOR CIVIL RIGHTS AND SOCIAL JUSTICE⁷⁰**

Grade Level: Grades 6 to 8, Grades 9 to 12

Lesson 1, Maya Angelou, focuses on questions of identity as students read and analyze Angelou’s inspirational poem “Still I Rise” and apply its message to their own lives. Students learn how Maya Angelou overcame hardship and discrimination to find her own voice and to influence others to believe in themselves and use their voices for positive change.

Lesson 2, Mary Church Terrell, focuses on questions of diversity among turn-of-the-20th-century African Americans. Students read and analyze an 1898 speech by the founding president of the National Association of Colored Women about the class differences within African-American communities and the NACW’s philosophy of “lifting as we climb.”

Lesson 3, Mary McLeod Bethune, focuses on questions of justice. Students read an interview with this prominent African American educator and learn about how her personal experience of discrimination motivated her to open a school for African-American students in Florida and to devote her life to the struggle for equality.

Lesson 4, Marian Wright Edelman, focuses on questions of activism. Students read a commencement speech given by this well-known founder of the Children’s Defense Fund and learn how Edelman has dedicated her life to “paying it forward” and rising above circumstances to make lives better for others. They are then encouraged to apply lessons from the speech to their own lives as they identify and implement opportunities to help improve the lives of those in their school or community.

68 <http://www.tolerance.org/lesson/painting-beauty-creating-self-portraits>

69 <http://www.tolerance.org/discrimination-menu>

Each lesson includes a central text and provides strategies for reading and understanding that text. Students are encouraged to make connections between the texts and their own experiences and to take action against the inequities they identify.⁷⁰

2. USING PHOTOGRAPHS TO TEACH SOCIAL JUSTICE: EXPOSING RACISM⁷¹

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

Activities will help students:

- Analyze the time period of a photograph to gain a greater understanding of history
- Explore issues of racism, stereotypes, and bias
- Explore how photographs can expose racism⁷¹

3. OUR PRIVATE IDAHO⁷²

Grade Level: **Grades 6 to 8, Grades 9 to 12**

“**Our Private Idaho**” captures the complexity of living in an overwhelmingly White community, exploring life in Coeur d’Alene from a variety of perspectives. We hear from the lawyer who successfully fought the activities of the Aryan Nations over 15 years ago, White migrants who’ve more recently sought a refuge in the town’s idyllic setting, the city’s first African-American firefighter (a designation he dislikes) and the co-owner of a local Mexican restaurant besieged by White supremacists but ultimately supported by the community.

Objectives:

Students will be able to:

- Consider how a community’s history influences the present-day interactions of its members
- Identify effective interview strategies
- Use effective interview strategies to explore varying points of view⁷²

4. THANKSGIVING MOURNING⁷³

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

In this activity, students will explore the perspectives of two Native American authors about the meaning of the Thanksgiving holiday and then write journal entries.⁷³

5. LATINOS AND THE FOURTEENTH AMENDMENT: A PRIMARY DOCUMENT ACTIVITY⁷⁴

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

Students will:

- Understand that “Jim Crow” practices often affected Latinos as well as African Americans;
- Gain a deeper understanding of Section 1 of the Fourteenth Amendment;
- Understand the role of the judiciary in ensuring that all citizens are provided with equal protection of the laws, and
- Use expert reading strategies to interpret a primary document and will write a “three-minute”

70 <http://www.tolerance.org/lesson/beyond-rosa-parks-powerful-voices-civil-rights-and-social-ju>

71 <http://www.tolerance.org/lesson/using-photographs-teach-social-justice-exposing-racism>

72 <http://www.tolerance.org/lesson/our-private-idaho>

73 <http://www.tolerance.org/classroom-resources?page=1&keys=&type=All&topic=155&grade=All&domain=All&subject=All>

paper demonstrating their understanding of key themes.⁷⁴

6. RACIAL PROFILING⁷⁵

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

- Students will be able to:
- Define racial profiling;
- Identify instances of racial profiling;
- Explain why racial profiling matters, and
- Present their understanding in an informative manner.⁷⁵

7. RACE AND POVERTY⁷⁶

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

Activities will help students:

- Understand the link between race and poverty
- Understand which barriers to success are personal and which are institutional
- Discuss the ways in which educational advantages make a difference in life
- Explore state and national participation in Advanced Placement classes
- Recommend changes to increase equitable access to and participation in such classes⁷⁶

8. THE STUDY OF RACIAL REPRESENTATION VIA TELEVISION COMMERCIAL ANALYSIS⁷⁷

Grade Level: **Grades 6 to 8, Grades 9 to 12**

Objectives:

Help students see the inequities created in our society by pervasive racism and discrimination. This project asks that the students watch two hours of television, focusing only on the commercials. Then collaboratively, the group assesses how often Latinos/Latinas (or other racial groups) are onscreen, and if they are onscreen, in what type of roles they appear.⁷⁷

9. DISCRIMINATION ON THE MENU

Grade Level: **Grades 3 to 5, Grades 6 to 8, Grades 9 to 12**

The *Chicago Tribune* article, “Race Gap Seen in Restaurant Hiring,” explores the roles of race and class in staffing and uncovers examples and statistics pertaining to employment-related bias at our nation’s restaurants. According to the article, a Chicago-based survey revealed that 80 percent of White people work in the “front” of restaurants as wait-staff and hosts while nearly two-thirds of Hispanics work in the back. “Front” jobs pay more, offer more opportunities for advancement and better working conditions. This has led to several lawsuits. In fact, the McCormick & Schmick’s Seafood Restaurant chain paid \$1.1 million to settle a class action suit by Black employees who said they were passed over for jobs as hosts and servers.⁷⁸

74 <http://www.tolerance.org/lesson/latinos-and-fourteenth-amendment-primary-document-activity>

75 <http://www.tolerance.org/lesson/racial-profiling>

76 <http://www.tolerance.org/lesson/race-and-poverty>

77 <http://www.tolerance.org/exchange/study-racial-representation-television-commercial-analysis>

78 <http://www.tolerance.org/discrimination-menu>

10. VIVA LA CAUSA⁷⁹Grade Level: **Grades 6 to 8****Objectives:**

Viva La Causa focuses on one of the seminal events in the march for human rights - the grape strike and boycott led by César Chávez and Dolores Huerta in the 1960s. Viva la Causa will show how thousands of people from across the nation joined in a struggle for justice for the most exploited people in our country, the workers who put food on our tables.⁷⁹

11. SELMA: THE BRIDGE TO THE BALLOT (FILM)⁸⁰Grade Level: **Grades 6 to 8, Grades 9 to 12****Objectives:**

Students will:

- Learn about the people and an important event in U.S. history
- Consider progress in race relations (and lack thereof) to date—what has gotten better? What has not?

On March 7, 1965, 600 civil rights activists left Selma, Alabama, on foot, marching for dignity and equality. Eighteen days, 54 miles, one police attack, 1,900 National Guard troops, 2,000 U.S. Army soldiers and countless stories later, they arrived in Montgomery—and changed history.

This film tells the story of a courageous group of students and teachers who, along with other activists, fought a nonviolent battle to win voting rights for African Americans in the South. Standing in their way: a century of Jim Crow, a resistant and segregationist state, and a federal government slow to fully embrace equality. By organizing and marching bravely in the face of intimidation, violence, arrest and even murder, these change-makers achieved one of the most significant victories of the civil rights era.⁸⁰

Other Resources for Working with Children**Teaching Tolerance⁸¹**

In addition to providing resources for professional development for teachers and other caregivers, Teaching Tolerance provides a wide range of suggested activities, readings, role-play and materials that teachers and caregivers can easily adapt for use by organizations that work with groups from Pre-Kindergarten to 12th grade. The Teaching Tolerance website also contains materials and suggestions for activities that reduce discrimination and encourage equity.

Race: The Power of an Illusion⁸²

California Newsreel produced a three-part documentary, RACE: The Power of an Illusion, which was shown on PBS stations. “The series takes the viewer on a detailed tour of a wide range of attitudes and beliefs about race.”⁸³ It exposes the many misconceptions and inadequacies of the “common sense” views into which we have all been deeply socialized. Subsequently, California Newsreel and PBS created a related website that, in addition to the documentary, contains discussion guides, tests, exercises, bibliographies and resources for teachers (or others) that include lesson planning guides.

The documentary examines race from a scientific, historical and cultural viewpoint. Howard Winant of the Uni-

79 <http://www.tolerance.org/kit/viva-la-causa>

80 <http://www.tolerance.org/selma-bridge-to-ballot>

81 <http://www.tolerance.org/classroom-resources>

82 http://www.pbs.org/race/000_General/000_00-Home.htm

83 <http://historymatters.gmu.edu/d/7388/>

versity of California in Santa Barbara calls it “of profound educational value”.⁸⁴

The value of the documentary is the history it offers, an important criterion if you believe with Shakespeare that “what’s past is prologue.” As Supreme Court Justice Harry Blackmun said, “to get beyond racism we must first take account of race. There is no other way.”⁸⁵

“Kids on Race: The Hidden Picture” - Online Report for CNN Anderson Cooper 360° Special Report

This report provides interesting historical and current data from experiments on children. Anderson Cooper’s CNN show, commissioned a groundbreaking study on children and race that built upon the “Doll” study conducted by Dr. Kenneth Clark and Mrs. Mamie Clark in 1939. The AC360° results showed that when a White child and a Black child looked at the same picture of two kids on a playground, Black first graders had more positive interpretations than White first graders. School environment is an important place where children learn about other groups, acquire attitudes and hear messages, both direct and indirect, about race and friendships. However, Race is not the exclusive determinate of children’s decisions regarding who is helpful, who is harmful, who can be friends, and who parents would encourage to be friends, but it is one factor that children use as they interact with others in the common contexts of their daily lives.

Knowing this gives parents and teachers the important opportunity to promote the kinds of personal experiences, like cross-group friendships, that give children the chance to challenge stereotypes so that they can move towards the type of positive social relationships based on understanding that define a true respect and value for diversity. With increasingly heterogeneous social communities, it is essential that children are best equipped to develop social skills that enable them to interact with other children from different backgrounds and to become positive members of their communities and cultures as they attend school and enter the workforce.⁸⁶

NurtureShock: New Thinking About Children by Po Bronson and Ashley Merryman.

This is an insightful book about parenting, but it can also be used by anyone who supervises or has the care of children. One of the chapters discusses talking about race with children. One interesting suggestion is that parents, teachers, supervisors, etc., approach talking about race in the same manner that we do about gender.

Facing History and Ourselves⁸⁷

Facing History offers curricula on a variety of topics including the Holocaust, the Armenian genocide, Civil Rights, Darfur and bullying. It also offers a number of professional development opportunities including webinars, workshops and after-school classes. For the last 40 years, it has empowered young people to confront bigotry and antisemitism.⁸⁷

There is a charge for most professional development offerings but there are some free webinars and financial assistance is available.

84 <http://historymatters.gmu.edu/d/7388/>

85 Educational media reviews online, <http://emro.lib.buffalo.edu/emro/emroDetail.asp?Number=1463>

86 Online Report for CNN Anderson Cooper 360° Special Report, “Kids on Race: The Hidden Picture”, March 5, 2012

87 <https://www.facinghistory.org/>

Supporting Children from Immigrant Families

Immigration has been a polarizing topic for years and the increasing numbers of people of color and others in the U.S. have elevated this issue. In 2017, U.S. Immigration and Customs Enforcement (ICE) has already increased its activity in many parts of the country. As a result, many immigrant students and their families (documented and not) are experiencing anxiety and fear about their futures.

YWCA's that work with immigrant communities need to know how to best support immigrants and their families. This web package was created for educators by Teaching Tolerance to supply the types of resources educators and others need.⁸⁸

1. THE IMMIGRATION DEBATE: A LESSON FROM VIVA LA CAUSA⁸⁹

Grade Level: [Grades 6 to 8](#), [Grades 9 to 12](#)

Objectives:

Activities will help students:

- Assess the strengths and weaknesses of a written commentary that addresses ongoing debates in the United States about immigration and immigrant workers.
- Conduct research and justify a specific position related to immigration and immigrant workers.⁸⁹

2. IMMIGRATION MYTHS⁹⁰

Grade Level: [Grades 6 to 8](#), [Grades 9 to 12](#)

Objectives:

Activities will help students:

Break down myths and stereotypes about immigration⁹⁰

3. USING PHOTOGRAPHS TO TEACH SOCIAL JUSTICE: EXPOSING ANTI-IMMIGRATION SENTIMENT⁹¹

Grade Level: [Grades 6 to 8](#), [Grades 9 to 12](#)

Objectives:

Activities will help students:

- Analyze how photographs can capture a person's views on an issue
- Explore the anti-immigration point of view
- Apply their knowledge of the immigration debate⁹¹

4. WHAT DO I SAY TO STUDENTS ABOUT IMMIGRATION ORDERS?⁹²

Submitted by [Lauryn Mascareñaz](#) on January 30, 2017

This article discusses how to talk with anxious immigrant, undocumented and refugee students about possible deportation and family separation.

88 http://www.tolerance.org/features/immigration_support_for_students

89 <http://www.tolerance.org/lesson/immigration-debate-lesson-viva-la-causa>

90 <http://www.tolerance.org/lesson/immigration-myths>

91 <http://www.tolerance.org/lesson/using-photographs-teach-social-justice-exposing-anti-immigra>

92 <http://www.tolerance.org/blog/what-do-i-say-students-about-immigration-orders>

5. WHEN STUDENTS HAVE SPACE TO TALK ABOUT THEIR CULTURES⁹³

Submitted by **Bob Lewis** on February 27, 2017

Given the issues of intolerance for differences in our country and in the rest of the world, teaching intercultural understanding and respect is paramount if we are to make the world a better place. The educators at the author’s elementary school—which has a very linguistically diverse student population, including those whose families have recently immigrated to the United States—have been intentional in selecting materials for the school’s media center and classrooms that are representative of the student population and aligned with the school’s mission to provide students a global understanding.⁹³

6. DEBUNKING MISCONCEPTIONS ABOUT MUSLIMS AND ISLAM⁹⁴

Stereotypes about Muslims range from insults about terrorism to misunderstandings about the meaning of the word Allah. Teachers should probably start with a discussion about stereotyping and why it is wrong to paint any group of people with a broad brush. Then the class can move on to the specific stereotypes about Muslims.⁹⁴

7. EXPLORING YOUNG IMMIGRANT STORIES⁹⁵

Grade Level: **Grades 3 to 5**

Objectives:

- Students will understand similarities and differences between themselves and others.
- Students will recognize and value diversity among their peers.
- Students will recognize and value the diverse experience of immigrants and of children from other countries.
- Students will read and understand visual texts.⁹⁵

8. HOW DOES IMMIGRATION SHAPE THE NATION’S IDENTITY?⁹⁶

Grade Level: **Grades 9 to 12**

Objectives:

Students will:

- Explore the concept of what it means to be an American.
- Analyze how the changing demographics of the United States impact the American identity.
- Reflect on important concepts from the central text.
- Encourage thinking among peers about how the “face of America” is changing and what that means in their lives and for our nation.⁹⁶

9. CHANGING DEMOGRAPHICS: WHAT CAN WE DO TO PROMOTE RESPECT?⁹⁷

Grade Level: **Grades 9 to 12**

Objectives:

Students will:

- Design vocabulary tableaus to help them learn challenging words from the central text.
- Confirm, negate, and build information about the nation’s changing demographic using an organizational chart.

93 <http://www.tolerance.org/blog/when-students-have-space-talk-about-their-cultures>

94 <http://www.tolerance.org/supplement/debunking-misconceptions-about-muslims-and-islam>

95 <http://www.tolerance.org/lesson/exploring-young-immigrant-stories>

96 <http://www.tolerance.org/lesson/how-does-immigration-shape-nation-s-identity>

- Write a letter to respond to a viewpoint offered in the central text.
- Create a mural that reflects individual ethnic identities and a common purpose among students of different ethnic backgrounds and races.⁹⁷

10. SCHOOL OF UNITY AND LIBERATION (SOUL)⁹⁸

SOUL is a community-based organizing and training center. Their Global Justice Training Manual contains an exercise that explores how President George W. Bush's 'War on Terrorism' impacted poor people, people of color and especially young people in the U.S. about issues around policing (including detentions).

EXERCISE: THE WAR AT HOME (20 minutes)

OPENING ACTIVITY

1. Hand out two sheets of paper & something to draw with (pens, markers or crayons).
2. Close your eyes, think of an interaction you've had with police, teachers, welfare case-workers, etc. when you felt you didn't have any power. When you felt like you were at war. What happened? Why didn't you have power? What did it feel like? Now, open your eyes and draw.

You could also do this exercise as a writing exercise, or you could have the group make collages from magazine cut-outs.

ROLE PLAY ACTIVITY

1. Now, I'm going to read a situation that has happened since the events of September 11, 2001. I want you to listen closely and after I am done, you will draw on a separate piece of paper.

The Story: You and your family are from Pakistan. You came to the United States 16 years ago when you were only two years old. You always assumed you were an American citizen because you have lived here practically all your life. You are about to graduate from high school and go to community college. One night while your family is sleeping, you hear a loud knock on the door. Then, eight armed INS agents knock down your family's door and rush in shouting. Your entire family wakes up confused and scared. The agents grab you and take you with them. When you protest, they hit you so you fall unconscious. When you wake up, you are in jail. You can't get any information about where you are or why you are there. You don't know what is happening or when you will see your family. You ask to talk to a lawyer but no lawyer comes. Your family can't get any information about where you are being held either.

This situation has happened to over 1200 immigrants who have been taken and detained by federal immigration agents. Most of them are detained because of minor immigration violations (things like overstaying their visas) and many don't have access to lawyers or other basic rights.

2. How do you feel right now? What are you thinking about? Draw a picture describing how you feel.

After the participants are have finished drawing, put their pictures up on the wall. Have each person describe both of their pictures in one word.

97 <http://www.tolerance.org/lesson/changing-demographics-what-can-we-do-promote-respect>

DISCUSSION

- What's the difference between your two pictures? These drawings will be the backdrop to our conversation today. We should remember these feelings as we think about how the war impacts youth, communities of color and poor people.
- President George W. Bush's 'War on Terrorism' greatly impacts young people of color. Today, we are going to understand what those ways are. Many times, we can't hear about them on the news or in school, so it is up to us to find out the information we need.
- Sometimes we know our own personal wars very well. But sometimes it is hard for us to connect our experiences to what is happening in Iraq or Afghanistan. Today, we are going to talk about how the War on Terrorism impacts us in the U.S., here at home.⁹⁸

ALTERNATE SCENARIO

The Story: You and your family are a Black family living in New York City. One morning, while everyone was getting ready to go to work and school, you hear a noise outside your apartment. Before you can say anything, your door is kicked in. All of a sudden you hear a loud bang like an explosion and the whole apartment shakes. Then you see twelve intruders rush into your apartment and tackle your 57-year-old mother to the ground...Within minutes your entire family is handcuffed to chairs. The 12 intruders rifle through all of your belongings apparently looking for something. You look over at your mom and she's not doing so well. She keeps saying her chest hurts. You are scared. You yell at the intruders to untie your mom but they don't listen. There's nothing you can do. Within two hours, your mother is dead from a heart attack. Only then do you find out that the intruders were the New York City Police Department, that they were looking for terrorist and drug activity and that they got the wrong apartment.

A version of this story actually happened to Alberta Spruill a Black woman who worked for the City of New York on May 16, 2003.

Remembering a Tragedy: The Indian Removal Act⁹⁹

Submitted by [Sean Price](#) on May 28, 2010

One hundred eighty years ago, President Andrew Jackson signed the Indian Removal Act of 1830.⁹⁹ This law set in motion the long, agonizing chain of events that ultimately led to the Trail of Tears. At least 4,000 Cherokee died of hunger, disease or exposure during the brutal winter march of 1838-9 when the U.S. Army drove them from the Southeast to lands west of the Mississippi River. In the eight years between the signing of the law and the forcible eviction of the Cherokees, more than 46,000 American Indians lost their lands.

Use the story of the Indian Removal Act and the Trail of Tears to help students understand that history tells tales of greatness—and of tragedy.¹⁰⁰ The Removal Act triggered a series of events that took years to unfold and changed the shape of our country in countless ways. Note: Not recommended for the close of the school year as this is one of the saddest chapters in American history.

98 http://www.schoolofunityandliberation.org/soul_sec/resources/re-free_training.html#_osa

99 The [U.S. Senate](#) passed the bill on April 24, 1830 (28–19), the [U.S. House](#) passed it on May 26, 1830 (102–97); Prucha, Francis Paul, *The Great Father: The United States Government and the American Indians*, Volume I, Lincoln: University of Nebraska Press, 1984, p. 206. For those who would like to learn more about the experiences of Native Americans and other People of Color in the U.S. historically and in contemporary times and how these experiences contribute to the wealth gap, see: Meizhu Lui, et al. *The Color of Wealth: The Story Behind the U.S. Racial Wealth Divide*. New Directions (2006).

100 <http://www.tolerance.org/blog/remembering-tragedy-indian-removal-act>

EXERCISE:**Indian Removal: Does History Always Reflect Progress?¹⁰¹**

Grade Level: Grades 9 to 12

Objectives:

Activities will help students:

- Examine a historical event from multiple points of view
- Use reading strategies to increase comprehension of informational texts
- Participate actively in collaborative work and in classroom discussion
- Apply critical thinking skills in response to a writing prompt¹⁰¹

Conclusion

The resources for working with children aged 0-12 do not contain a toolkit as do other sections of this manual. The work needed to defeat structural racism must first be done by the adults—caregivers, counselors, administrators, etc.—who work with or supervise children. Sections 1 and 2 of this manual will assist with that work. In addition, new resources are constantly developing; stay alert for changes and new materials, books and activities. Once we have done our work, these resources will be helpful in engaging children. We must also ‘train’ children and young people to talk and think in positive ways about race.

The UNESCO Declaration of Principles on Tolerance¹⁰², Teaching Tolerance Blog, and a project of the Southern Poverty Law Center states that “tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human.” To reach these standards, both children and caregivers need the tools for talking about race and racial injustice. We hope that you will find that, although the resources discussed here are not comprehensive, they are a good starting point to do the work needed and lead discussions about race.¹⁰²

101 <http://www.tolerance.org/lesson/indian-removal-does-history-always-reflect-progress>

102 http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM



SECTION FOUR: RACIAL & SOCIAL JUSTICE RESOURCES

The opening letter of this manual discussed the importance of distinguishing movement strategies from tactics and the necessity of adapting our efforts to the current social and political context. In addition to these two items, there are other challenges to racial and social justice training such as:

- There is no easy one-size-fits all solution that covers every situation
- Practitioners are often overworked, underpaid, and under-resourced. As a result practitioners often lead very stressful professional lives that do not afford them many opportunities to stay abreast of new research, models, programs and techniques.
- We cannot assume that training materials are good just because they are readily available or used by multiple entities.

As such, those of us committed to the cause of social and racial justice must be lifelong learners and unlearners. We must encourage ourselves and each other to make time to enhance our skills and knowledge in the areas of social and racial justice education. For addition resource information, see also, the Sources and Resources section of "Our Collective Power: A Persimmon Paper on the YWCA USA Commitment to Eliminate Racism."¹⁰³

Recommended Skills for Racial Justice Advocates

- Community-based research
- Community organizer training
 - Center for Third World Organizing
 - Organizing for Social Change
- Facilitator training
 - Social Justice Mediation
- Public policy advocacy & analysis

103 http://intranet.ywca.org/atf/cf/%7B38F90928-EE78-4CE9-A81E-7298DA01493E%7D/ywca_persimmonpaper_online_final.pdf

- Restorative or transformative justice circle leadership
- Messaging and framing
- Multi-issue literacy & intersectional analysis

Suggested Knowledge-Base for Racial Justice Advocates

Note: This is a suggested list of subject areas that can be researched and studied to build, maintain or expand your social and racial justice knowledge base.

- Social movement history
 - Civil Rights, Black & Brown Power, Third World Solidarity, Racial Justice
 - › Nationalism
 - » Black nationalism
 - » Cultural nationalism
 - » Revolutionary nationalism
 - » White nationalism
 - LGBTQ, Same Gender Loving (SGL), Gender Non-Conforming, Two-Spirit
 - Labor Union Organizing
 - Student Movements
 - › Anti-war
 - › Black/ethnic studies
 - › Student Non-Violent Coordinating Committee
 - › YWCA student movement
 - Women's rights
- Subject areas of long-term social justice education
 - Adverse childhood experiences and trauma
 - Asset or resource mapping
 - Building coalitions and collaboratives
 - Contemporary gender and sexuality categories
 - Dynamics of power and privilege
 - Dynamics of internalized oppression
 - Power and control wheel
 - History of class categories
 - History of gender categories
 - History of the indigenous people of the U.S.
 - History of race categories
 - History of resistance movements
 - History of sexuality categories
 - Intersectional analysis
 - Social justice messaging, framing and optics

- Popular education
- Power analysis
- Root causes of oppression

The Highlander Research and Education Center, INCITE, byp100, and National Domestic Workers Alliance serve as models for many racial justice workers of how to train and develop thoughtful, reflective, and effective inter-sectional social justice movement communities. In addition to the basic areas of skill and knowledge development listed at the beginning of this section, the remainder of this resource guide will highlight resources that will support your ongoing efforts to learn and grow as a racial justice advocate.

Gatherings

Creating Change

Move to End Violence

U.S. Social Forum

World Social Forum

Reading & Viewing Materials

13th

Childhood Trauma and Positive Health

The Color Complex: The Politics of Skin Color in a New Millennium

Colorlines

The Color of Violence: The INCITE! Anthology

The Evolution of Social Justice Education and Facilitation

The New Jim Crow

The Possessive Investment in Whiteness: How White People Profit From Identity Politics

The Revolution Will Not be Funded

The Sexual Abuse to Prison Pipeline: A Girl's Story

Let Her Learn: Join the Fight to Stop School Pushout

List of Colorism Books for All Ages

Mission Expansion: The Origins of the YWCA's Anti-Racism Campaign

Readings for Diversity and Social Justice

Training Materials

ACEs Toolkit for Providers

Beautiful Trouble: A Toolbox for Revolution

But I'm NOT Racist!: Tools for Well-Meaning White people

A Communications Guide for Racial Justice

Cracking Breaking the Codes: The System of Racial Inequity

Organizing for Social Change: A Midwest Academy Manual for Activists

[RacialEquityTools.org](#) (Free or Open Source)

[Social Justice Toolbox](#) (Free or Open Source)

[Teaching for Diversity and Social Justice](#) (Gold Standard in Social Justice Education)

[Unlocking the Magic of Facilitation](#)

[Visions, Values, Voice: A Social Justice Communication Toolkit](#)

Training (In-Person)

[Crossroads Anti-Racism](#)

[Intercultural Development Inventory](#)

[Fundamentals of Facilitation: Racial Justice](#)

[Undoing Racism](#)

[RJ Institute: Building an Anti-Racist LGBTQ Movement](#)

[Social Justice Training Institute](#)

Organizations & Initiatives

[Collaborative to Advance Equity Through Research](#)

[Centre for Community-Based Research](#)

[Inter-Faith Youth Corps](#)

[Groundswell Movement](#)

[National Coalition Building Institute](#)

[Perception Institute](#)

[PICO National Network](#)

[Race Forward: The Center for Racial Justice Innovation](#)

[School of Unity and Liberation](#)

[Showing Up for Racial Justice](#)

Public Policy and Advocacy Resources

As YWCA USA prepares to launch a racial justice state advocacy pilot, we believe that the resources below will be of interest to any association that is looking to (a) embed racial justice into their existing advocacy work, or (b) to enhance their racial justice work by embedding public policy advocacy within their existing efforts.

1. YWCA Action Alerts

http://www.ywca.org/site/c.culRJ7NTKrLaG/b.9507777/k.BC7D/Act_Now.htm

YWCA USA's advocacy action page. Here, you can participate in actions such as campaigns and petitions, locate and contact your officials, and find relevant legislation.

2. The Leadership Conference

http://www.civilrights.org/action_center/

YWCA USA is a coalition member of the Leadership Conference, a 501(c)(4) organization that engages in legislative advocacy. The links on this page will allow you to take action on legislative priorities of The Leadership Conference on Civil and Human Rights. .

3. Advocates for Youth

<http://www.advocatesforyouth.org/policy-and-advocacy>

Advocates for Youth works to educate members of Congress, state legislators, the Administration, and local elected officials on a variety of issues that impact the sexual and reproductive health of young people in the United States and around the world. Advocates believe that all young people have the right to comprehensive sex education, access to sexual health services, and a secure and equal stake in the future. Federal, state, local, and U.S. foreign policies affect young people's ability to maximize their potential.

4. Campaign Zero

<https://www.joincampaignzero.org/>

A comprehensive package of urgent policy solutions—informed by data, research and human rights principles—can change the way police serve our communities. Integrating recommendations from [communities](#), [research organizations](#) and the [President's Task Force on 21st Century Policing](#), these policies aim to protect and preserve life.

5. A Shared Vision for Black Lives Policy Platform

<https://policy.m4bl.org/platform/>

In response to the sustained and increasingly visible violence against Black communities in the U.S. and globally, a collective of more than 50 organizations representing thousands of Black people from across the country has come together to articulate a common vision and agenda. This is a collective that centers and is rooted in Black communities, but recognizes that Black people have a shared struggle with all oppressed people.

6. We Won't Wait Collaborative

<http://wewontwait2016.org/policy/>

A collaborative, powered by the National Domestic Workers Alliance, Make It Work, Caring Across Generations, Family Values @ Work, MomsRising, Black Women's Roundtable, Restaurant Opportunities Centers United, Ms. Foundation for Women, and Forward Together/Strong Families. Anchored by over half a million conversations with women and their families across the country, the collaborative is embarking on a significant effort via targeted voter education, engagement, and mobilization efforts within key states centered around prioritizing an inclusive women's economic agenda.

7. The New York City Young Women's Initiative

<http://www.shewillbe.nyc/recommendations/>

The New York City Council convened stakeholders across the city, including but not limited to community-based organizations, advocates, policy experts, and young women themselves. Together they made recommendations to secure the futures of women and girls across the city's five boroughs.

8. Rights4Girls

<http://rights4girls.org/action/>

Contact your representative today! Join Rights4Girls in telling members of Congress that we must stop the criminalization of child sex trafficking victims and ensure that girls who experience sexual violence receive the appropriate services and support instead of facing incarceration.

9. Reflective Democracy Campaign

<http://wholeads.us/>

Reflective Democracy Campaign works to increase the power of women and people of color in American public life through groundbreaking research, engaging communications, and catalytic grant making.

ENDNOTES

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- xvi. “Fight for our Girls: Status Offenses.” Center for the Study of Social Policy (2016) p. 3.
- xvii. Maternal Mortality in the United States: A Human Rights Failure, supra note vi.
- xviii. Black Mamas Matter, supra note ii.
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xxvi. Id.

xxvii. Id.

APPENDIX

The consultant team for this project was selected through a competitive RFP process. Once selected, the team:

- Reviewed existing YWCA Materials, including
 - o Resource Library
 - o 1996 Racial Justice Manual
 - o Materials shared by local association staff
 - o Participated in a RJCR Mission Impact Group Call
- Interviewed YWCA USA Staff
- Reviewed current racial justice research and best practices

Members of the local association feedback committee provided three rounds of feedback on the manuscript at the beginning, middle and near the end of the process.

The Institute for Community Peace (ICP) is a national organization dedicated to transforming community by changing the structures that cause social problems. ICP bridges practice and research to provide tools, training and technical assistance to a broad audience of practitioners, organizations, funders and policymakers. We work at the intersection of structural violence, structural racism and structural change, building the capacity of a large cross section of practitioners, organizations and community to achieve equitable outcomes. Over our 21-year history we have sponsored national trainings and produced a variety of tools, resources, case studies and other publications. For more information see: www.instituteforcommunitypeace.org. We count among our numerous accomplishments the development of a national Capacity Building Institute in which we developed and sponsored trainings to build the capacity of residents, funders, policymakers, intermediaries, organizations, and evaluators to engage with community to enhance development and sustainability. We bring to this work five Principals who personally and within their organizations have collective substance expertise in research and evaluation, survey research and development, organizational development, youth development, community development, women's issues and structural change in race and violence. Together, our individual experience and expertise make us uniquely suited for this work:

Institute for Community Peace

Linda K. Bowen is Executive Director of the Institute for Community Peace, a national program that focuses on supporting resident and community engagement to effect structural change. She has nearly 30 years of experience in violence prevention, program management and development, policy analysis, research, organizational development and resident and community engagement. Linda previously served as Special Assistant to the Commissioner of the Administration on Children, Youth and Families, U.S. Department of Health and Human Services; as an Assistant Dean at the School of Social Service Administration at the University of Chicago; and Director for Program Development for a national research and demonstration project to improve child and family outcomes in a public housing project in Chicago, IL. She has served as a board member of several violence prevention and community change programs and has been an advisor for the development of federal violence prevention initiatives. She is currently a fellow of the FrameWorks Institute (a national communications research organization) in Washington, DC and senior fellow with Attendance Works (which works on chronic absence across the country). She is also the lead technical assistant provider for the Obama Administration's Building Neighborhood Capacity Program in Milwaukee. In this capacity she works with residents and resource brokers to build the capacities of three distressed neighborhoods in Milwaukee to develop revitalization plans. Additionally she is a member of the national technical assistance team of Cities United, a national effort designed to improve the outcomes of African American men and boys through Cities United. She has authored or co-authored several papers, articles and reports on adolescent pregnancy and parenting, women's issues and issues related to poverty, violence prevention and community engagement and development. Bowen holds a Bachelor in human behavior and Master of Arts degree in Social Work the University of Chicago.

Mitchell Brown, PhD, studies how marginalized groups are empowered, particularly through advocacy organizations. Her work has examined the use of both ‘insider’ (lobbying, litigation, public education, voting, and service delivery) strategies, ‘outsider’ (protests, state subversive) strategies, and organizational capacity, primarily through applied research projects. She has worked in urban and rural areas across the country conducting needs assessments, program evaluations, best practice, and other types of applied research studies using mixed methods research designs. She is experienced in the design and use of surveys, interviews, focus groups, site visits, and secondary data analysis. Formerly the Research Director for the Institute for Community Peace, Brown is Professor of Political Science at Auburn University and is the director of their PhD program. Dr. Brown is the author of numerous books, research articles, and reports, including her two most recent, *Administering Elections: How American Elections Work* with Kathleen Hale and Robert Montjoy and *Applied Research Methods in Public and Non-Profit Organizations*, also with Kathleen Hale. From 2006-2009 she served as co-Principal Investigator of the evaluation of the Rural Domestic Violence and Child Victimization Enforcement Grant Program Special Initiative: Faith-based and Community Organization Pilot Program, a program of the Office of Violence Against Women (OVW) at the Department of Justice (DOJ) through her role as Research Director at ICP. She is the recipient of the 2013 SGA Outstanding Faculty Award for the College of Liberal Arts and the 2009 Distinguished Diversity Researcher Award through the Research Initiative for the Study of Diversity and the Office of the Vice President for Research at Auburn University. In addition, she received an Outstanding Service Award in 1998 from the Center for Mental Health Services, Substance Abuse and Mental Health Service Administration, National Institute of Health, Department of Health and Human Services, among others. She currently serves on the boards of the Alabama Department of Child Abuse and Neglect Prevention; Auburn University Women’s Resource Center; the Journal of Political Science Education; the Online Portal for Social Science Education in Methodology; and the Alabama Political Science Association.

Fulbright-Anderson & Associates, LLC

Karen Fulbright-Anderson is a program designer, manager and evaluator. Her skill set also includes leadership development, primary and secondary research, strategic planning, the application of the theory of change approach to planning and evaluation, policy analysis, multi-discipline literature analyses, field scans, and curriculum development. Karen has designed and led a number of projects to build the capacities of leaders and institutions in community revitalization, social justice, youth development, racial equity and related fields to alleviate poverty and promote racial equity and inclusion. In this capacity she designed, implemented, managed, and evaluated racial equity leadership development programs for more than 500 leaders from over 100 organizations, including seven community foundations. In addition to designing and conducting racial equity workshops, Karen recently completed an examination of food as an economic development tool for nonprofit organizations, funded by the USDA. She is currently leading a team to evaluate the Annie E. Casey’s RISE Initiative for Boys and Men of Color. Karen worked at the Aspen Institute for seventeen years in a variety of capacities including Research Fellow, Policy Program Director and Senior Fellow at the Roundtable on Community Change, and as the Chair of Policy Programs for the Aspen Institute. She provided leadership and oversight for a number of Roundtable projects focused on evaluation, community revitalization, and racial equity. During her tenure at the Aspen Institute she raised over 6 million dollars in grant funds to support the work of the Roundtable. Karen was the lead author or co-editor of several key reference documents in the field, including *Structural Racism and Youth Development: Issues, Challenges and Implications*; *Community Change: Theories, Evidence, and Practice*

And New Approaches to Evaluating Community Change Initiatives Volume Two:

Theory, Measurement and Analysis. Prior to joining the Aspen Institute, Karen was the director of research for the Vera Institute of Justice. She worked as a program officer at the Ford Foundation and a senior program officer at the Commonwealth Fund where she developed funding strategies to improve outcomes for young people in high poverty communities. She worked in academia as faculty member at The New School for Social Research and a visiting professor at the Massachusetts Institute of Technology. Karen is currently on the board of trustees at YouthBuild, USA, the Institute for Community Peace, the Winter Institute for Racial Reconciliation at the University of Mississippi, and Nehemiah Trinity Rising. Karen has a Ph.D. in Urban Studies and Planning

and a Master of City Planning degree from the Massachusetts Institute of Technology, and a B.A. from Wellesley College.

The Aspen Roundtable on Community Change

Gretchen Susi, Ph.D., is the Director of The Aspen Institute Roundtable on Community Change (RCC) where she has led the Roundtable's efforts to implement place-based equity-promoting strategies with partners from across the country. Her work has focused on community development policy and practice, the effects of stress on human development and well-being, social movements, resident activism in public housing, cross-sector alliances, and methods for identifying and dismantling structural racism. Gretchen has served on the adjunct faculty of the Graduate School of Architecture, Planning & Preservation at Columbia University, and volunteers for Big Brothers/Big Sisters of New York City. She holds a Ph.D. in Environmental Psychology from the Graduate Center of The City University of New York.

Known for being among the first organizations to articulate structural racism as a significant barrier to achieving better individual, community and society level outcomes, the RCC has promoted greater awareness of racial inequity and its effects on individuals, families, communities and the society at large. The RCC is also known for having developed a methodology, The Racial Equity Theory of Change, for developing solutions to dismantle structural racism, and for providing direct support to leaders across sectors and from around the country in their racial equity efforts. The Roundtable has a long and successful track record in working with communities, cities, organizations and institutions to develop and implement racial equity-promoting strategies. In addition to catalyzing change in hiring practices, building design, program design and public policies, the RCC also worked in partnership with community foundations to sponsor formal racial equity efforts for leaders from across sectors. Three examples include:

- Baltimore Aspen Workgroup on Racial Equity & the Future of the Baltimore Region from 2009 to the present (Sponsored by Associated Black Charities of Maryland and the Baltimore Community Foundation);
- Project Breakthrough: Changing the Story of Race in Jacksonville from 2006 to the present (Sponsored by the Community Foundation in Jacksonville); and
- Kansas City Roundtable on Access & Opportunity from 2006- 2007 (Sponsored by the Greater Kansas City Community Foundation).

These partnerships have effected change in education policy, collaborations with mainstream media, to name just a few accomplishments. They have convened key decision-makers and influencers and sparked new relationships and initiatives and, according to a significant number of partners, they have transformed the way that they approach their professional and personal lives alike.

Loretta Austin Consulting

Loretta Austin is a consultant and lawyer. She has extensive experience with evaluation, strategic planning, program reviews and research, particularly with people of color and diverse populations. This work includes conducting foundation portfolio evaluations for youth development programs; facilitating grant reviews and recommendations, interim evaluations and grantmaking for community development corporations; conducting research on and collecting data for assessments of racial equity seminars; conducting evaluations of foundation program strategies intended to improve outcomes for people of color and women and strategic planning and research for Native Americans. She is particularly skilled at incisive analysis, interviewing, research, planning, management and overseeing complex transactions.

She has worked as a consultant with Drs. Fulbright-Anderson and Susi at the Aspen Institute Roundtable on Community Change, focusing on and implementing continuous quality improvement design, program evaluation, and applying a racial equity and inclusion lens to results-based leadership program activities.

FIGURE TABLE

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