



EQUITY CONVERSATION GUIDES FOR YOUNG LEADERS AND PARTNERS

Digging Deep: Historical Context of Child Welfare Systems



THE ANNIE E. CASEY FOUNDATION

ACKNOWLEDGMENTS

The Annie E. Casey Foundation thanks the staff at the W. Haywood Burns Institute, a grassroots to grass-tops organization focused on eliminating racial and ethnic disparities in the juvenile justice system. The Foundation is grateful for the invaluable writing, research and expertise related to racial and ethnic equity that the Burns Institute provided to make this publication possible.

ABOUT THE ANNIE E. CASEY FOUNDATION

The Annie E. Casey Foundation is a private philanthropy that creates a brighter future for the nation's children by developing solutions to strengthen families, build paths to economic opportunity and transform struggling communities into safer and healthier places to live, work and grow.

For more information, visit www.aecf.org.

© 2018 The Annie E. Casey Foundation, Baltimore, Maryland

Contents

USING THE EQUITY CONVERSATION GUIDES FOR YOUNG LEADERS AND PARTNERS	I
WHY IS UNDERSTANDING THE HISTORICAL PERSPECTIVE OF CHILD WELFARE SYSTEMS A PRIORITIZED TOPIC?	3
OVERVIEW FOR THE FACILITATOR	5
REQUIRED PREWORK FOR FACILITATORS	9
CONVERSATION PROCESS	11
Introduce topic, key assumptions and objectives for the session	11
Introduce participants and check in	13
Create the space in partnership with participants	15
Review the process for the conversation	16
Era 1: 1600s–1700s	16
Era 2: 1800s	18
Era 3: 1900s	20
Era 4: 2000s	24
Wrap up	25
ENDNOTES AND REFERENCES	27
KEY TERMS GLOSSARY	31
APPENDIX	35

Using the Equity Conversation Guides for Young Leaders and Partners

The Annie E. Casey Foundation believes that to achieve the result it seeks — that all children in the United States have bright futures — it must integrate racial and ethnic equity and inclusion as a core component of all its work.

With that in mind, the Foundation's Jim Casey Youth Opportunities Initiative prioritizes equity and inclusion in its efforts to ensure that young people — ages 14 to 26 in the United States who have spent at least one day in foster care after their 14th birthday — have the relationships, resources and opportunities to achieve well-being and success.

Authentic youth engagement has been a philosophical cornerstone since the Jim Casey Initiative's inception and has become a signature practice that empowers young people across the nation. This practice of youth-adult partnership has demonstrated that including young people who have experienced foster care in the development, implementation and evaluation of policy and practices leads to significantly better and more equitable solutions.

With this foundational imperative in mind, the Jim Casey Initiative developed the Equity Conversation Guides for Young Leaders and Partners — a collection of four documents — to help young leaders and adult facilitators engage in conversations aimed at the following objectives:

- developing systems analysis and critical thinking skills;
- creating space to learn together;
- sparking interest to learn more; and
- building knowledge of equity and inclusion, with a positive youth development and adolescent brain development lens.

The Equity Conversation Guides for Young Leaders and Partners are designed to be an integral component of partnering with young people in this important work. Building youth-adult partnerships requires drawing from the lessons of adolescent brain science to provide the most relevant leadership and professional development experiences, prepare and support young leaders and ensure consistent opportunities for young people to advocate for systems change. Moreover, developing equity and inclusion solutions requires a commitment to enabling open conversations between adults and young people to build understanding on key concepts and ideas that can help advance equity and systems change.

Each of the four guides covers a critical component to understanding how authentic youth engagement and youth-adult partnerships fit within an equity and inclusion framework.

- 1. Core Concepts and Terms:** To be effective advocates, young leaders need to be equipped with foundational knowledge about the relevant concepts for advancing equity and inclusion. Learning these key concepts in peer groups lends itself to deeper discussion, introspection and critical

thinking. It also allows leaders to apply their understanding of equity from personal experience in their work toward systemic change.

- 2. Identity and Culture:** Identity development for young people who have experienced foster care is complex. Experiences with birth families, foster families and other living arrangements influence one's sense of self, family, community and culture. Some young people who have been in foster care might identify with several cultures and communities, whereas some might not know where they come from. Establishing one's place and role in equity and inclusion work must include a journey to understand oneself. This guide is designed to enable adult facilitators to explore these complex themes in a strengths-based environment with young leaders and advocates who have experienced foster care.
- 3. Youth Organizing:** Understanding the historical context of youth leadership and advocacy allows young people to fully appreciate the impact of their voice and the political dynamics involved in advocacy. This conversation provides them with an opportunity to learn about the central role that young people have played in systems change with an equity and inclusion lens.
- 4. A Historical Perspective of Child Welfare Systems:** Learning about the history and construct of child welfare systems — including the roles that race and ethnicity have played in those systems — is critical to understanding their evolution and to developing equitable solutions. To engage in leadership and advocacy in meaningful ways, young people must understand the context of child welfare systems and how various policies and practices can affect children and families differently. This guide provides historical information specific to child welfare systems through an equity and inclusion lens, while building skills in critical thinking, asking effective questions and applying root-cause analysis.

The guides are intended to spark interest in further research and analysis for the participants and organizations taking up this work. References have been provided to guide some of the next steps for learning.

Tips for Facilitators:

- Starting with the *Core Concepts and Terms* guide will provide the language and ideas needed to move through the rest of the conversations. However, facilitators should use their judgment to determine how and in what order to move through the guides.
- Remember that the guides are meant to set the stage for starting a conversation. It is OK if you do not know each topic comprehensively. You can learn with the group!
- You might find the group needs to have an extended conversation that requires adjusting the timeframes in the agenda. That is OK! Have the conversation that needs to be had.
- Use your judgment in reading the room. Conversations that require intensive new learning and reflection often benefit from breaks that include mindfulness practice or body work — for example, a walk around the room or a two-minute breathing exercise.
- Make it about a result! Remember that this work is in the context of developing solutions to advance racial and ethnic equity. Balance the need for understanding ourselves with building relationships and connections to our work.

Why Is Understanding the Historical Perspective of Child Welfare Systems a Prioritized Topic?

Learning about the history and construct of child welfare systems and the role that race and ethnicity has played is critical to understanding their evolution over time and allows us to develop equitable solutions.

To engage in meaningful leadership and advocacy, we need to understand the context of child welfare systems and to think about how different policies and practices may affect children and families differently.

While the guide is not a comprehensive history, it is intended to open a space for learning and inquiry. Authentic partnership with young leaders who have experienced the child welfare system requires proactive conversation about the history of our work and the development of strategies to combat persistent racial and ethnic disparities.

Overview for the Facilitator

Young leaders must develop their critical thinking skills by learning about key eras of child welfare and by asking effective questions to better understand who made decisions, how societal norms shaped systems and how policies and practices affected children and families differently based on race and ethnicity.

The conversation guide is designed to provide:

- an introduction to key eras within the evolution of child welfare;
- space for deeper analysis of the way systems were developed; and
- a racial and ethnic institutional and structural lens for this history.

The timeframe represents the construction and evolution of child-serving systems in this country, beginning in the 1600s, when there was a clear shift in how children were considered — from being the private property of their parents to becoming a public responsibility. This guide focuses on the formal institutions that most reflect the systems we have today.

The discussion of each era describes a set of important moments in the evolution of child-serving systems. Facilitators may not be experts in each era and can use the reference list to learn more about key events.



TIP: Post a flip chart on the wall at the beginning of the meeting so you and the participants can chart additional learning or key questions that come up throughout the conversation. This will allow the conversation to move forward while providing space to track opportunities for follow-up. Some people like to title the flip chart “Parking Lot” or “Garden.”

RESULTS FOR THIS CONVERSATION

- Understand how child welfare systems in the United States developed.
- Practice conducting root-cause analysis.
- Strengthen skills in critical thinking and asking effective questions.



TIP: Root-cause analysis is a process that helps us understand how systems and policies intentionally or unintentionally affect populations. This form of analysis examines systems in the context of their history and other compounding factors to identify the cause of an outcome, rather than the symptom. Only by identifying the root cause of a problem can anyone develop equitable strategies to address it.

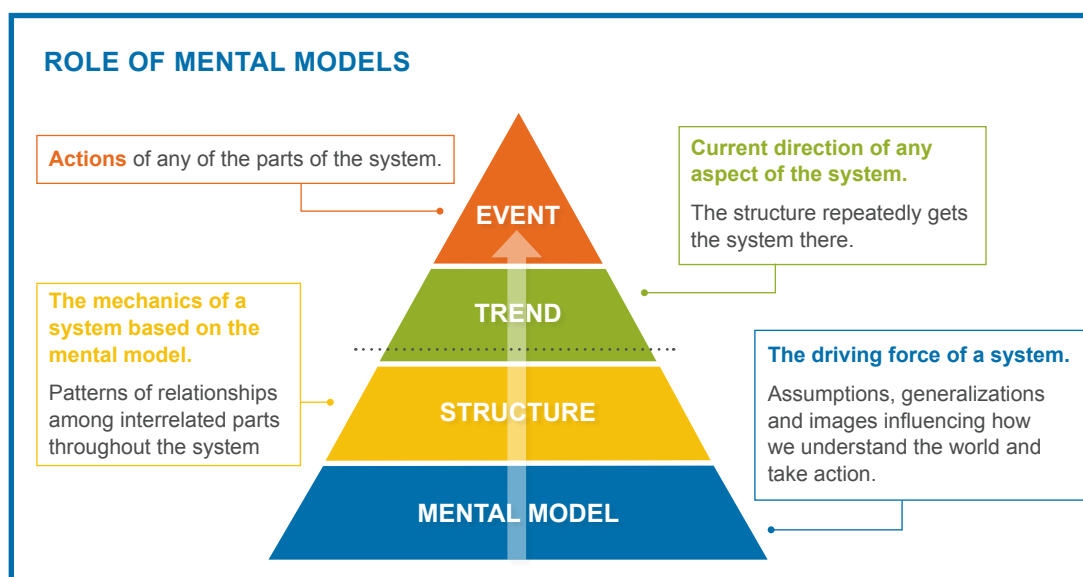
KEY ASSUMPTIONS: MENTAL MODELS

- They are an important concept to understand and use in a conversation about root-cause analysis.
- They provide explanations of someone's thought process about how something works in the real world.
- They shape behavior and set an approach to problem solving.
- They are not necessarily politically based.
- They may be conscious or subconscious.

Below is a visual that outlines how mental models shape our perceptions, beliefs and behavior.



TIP: Familiarize yourself with this illustration:



Source: Missional Networking. (n.d.). *Mental model levels of influence*. Retrieved from www.missionalnetworking.org/wp-content/uploads/2013/11/mental-model-levels-of-influence.png

Many people with a connection to a child-serving system, whether through lived experience, employment or other involvement, have already formulated a point of view of that system. As the facilitator of this conversation, you should encourage the group to be open to learning more about the history of events leading up to and during the creation and implementation of these systems.

It is important to remember that people often understand history through the lens and narrative in which they were taught. Additionally, there will be participants who have never had an opportunity to learn about this topic. When we introduce new narratives that offer different perspectives, it can generate various emotions such as intrigue, validation, vexation, discomfort or others. Acknowledging those reactions up front might make it easier for the group to lean in during this journey.

GOALS FOR THE FACILITATOR

- Guide a conversation with young leaders to establish a shared language and understanding of racial and ethnic equity and inclusion core concepts and terms.
- Create an environment that fosters active learning and critical thinking among participants.
- Navigate personal mental models and implicit biases.



KEY ACTIVITIES AND MATERIALS

- Handout: Connect the dots activity
- Posters and handouts: Era charts

NOTES ON AUDIENCE

This conversation guide is targeted to participants interested in learning about and reflecting on racial and ethnic equity and inclusion. It is important to pay attention to whether the participants already know one another or work together or if this is the first time they are meeting.

GROUP SIZE

Approximate range is five to 25 participants. Number of participants may vary, but it is recommended that the group remains small enough to allow for meaningful participation by all.

IDENTIFYING FACILITATOR(S)

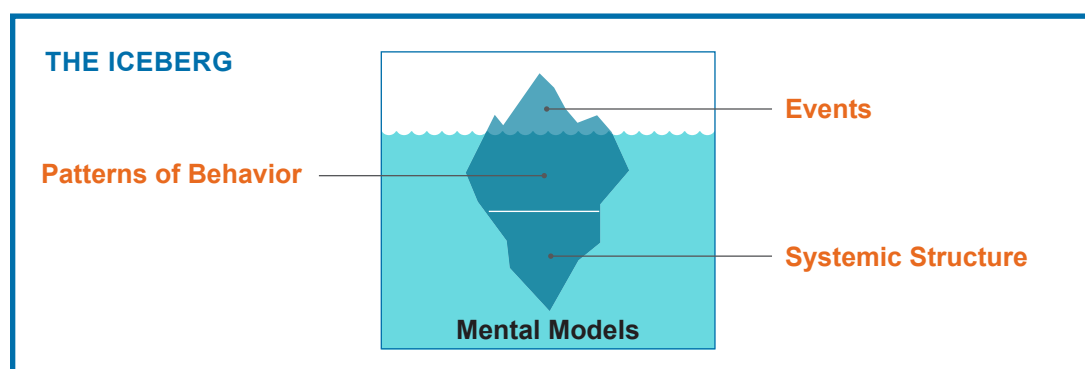
This guide is intended for cofacilitation. Below are some suggestions:

- At least one facilitator should come from the same community as the participants.
- At least one facilitator should have expertise in youth organizing.
- At least one facilitator should already have a relationship with participants and expertise in child welfare and/or older youth.
- Consider cofacilitation by a young leader in your network.

Required Prework for Facilitators

Prework is an opportunity for facilitators to ground themselves in key concepts and identify any areas of learning needed to guide a meaningful conversation with participants.

- Read this guide thoroughly.
- Think about what assumptions and mental models you carry. How might you manage hard conversations that conflict with your mental models and assumptions?
- Connect with your cofacilitator to discuss prework. Determine who will take the lead on each section of the conversation and review your facilitation styles.
- Study the image below so that you can re-create it with the group as you introduce the concept of mental models. This will make the discussion participatory and provide a visual for those who need it.



Source: Agricultural Systems Thinking. (n.d.). *How to use an iceberg to understand complex systems*. Retrieved from <https://agsystemsthinking.net/2017/11/13/iceberg/amp>

SET UP THE SPACE

Setting up the physical space for your discussion is an important part of preparing for your conversation and creating a sense of community.

- Set chairs in a circle.
- Set up altar/focal space/place of reverence.
- Identify gender-neutral bathrooms.
- Make sure the space is physically accessible for all abilities and bodies, including chair location, room for mobility and entry points.
- Post the era posters in chronological order with enough space in between each poster to walk around the room.

Conversation Process (4.5 hours)

Note that black text placed in “conversation” boxes is the suggested script for facilitators.

1. INTRODUCE TOPIC, KEY ASSUMPTIONS AND OBJECTIVES FOR THE SESSION (10 MINUTES)

Facilitators should open the training as follows:

- Introduce how the topic relates to youth engagement, justice and racial and ethnic equity and inclusion.



Understanding history allows us to learn from past successes and failures. When we learn about how a system was built, we can gain insights into who the system was built to serve, how it has changed over time and why the current system works the way it does.

Understanding the history, evolution and construct of child-serving systems, including the role of race and ethnicity in those systems, is critical to understanding the current state of affairs. Understanding history is essential to our current work as we develop strategies to combat the persistent racial and ethnic disparities that currently exist within these systems.

To engage in meaningful leadership and advocacy, we need to understand the full context of child welfare and think about how policies and practices may affect different people differently.

- Explain why you are hosting this conversation in context of your local work.



We want to make sure all young people have the same opportunities for a successful and meaningful life. This means we need to understand the differences in the experiences and outcomes of young people in child welfare based on race and ethnicity.

- Describe the key assumptions that set the foundation for this work.



Assumptions are ideas that the group has accepted as true. Being clear on our assumptions allows us to clarify what key terms mean and enter the conversation on the same page. Let's review the assumptions that this guide makes about mental models.

Mental models are the ways we think, sometimes subconsciously, about a situation or an idea based on our own values and understanding of history, which come from our personal experiences and informal and formal education throughout life. As we enter this conversation, it's important that we be open to one another's perspectives, appreciate that we are learning new things together and ask questions to help better understand one another and the history we will be learning.

- Review results for participants and describe each of the key terms used in the results statements.



Root-cause analysis is a fancy way of saying "figuring out why something is happening." One way to think about root-cause analysis is to think about how you would fix a symptom versus how you would fix a cause. For example, if you have a runny nose, a fever and your body aches, you can decide to blow your nose. Blowing your nose is fixing a symptom. But if you keep asking yourself why you are not feeling well and realize you actually have an infection, you may conclude that an antibiotic will fix the cause of the symptoms. The process of asking yourself what is really causing your illness is the analysis that leads to the strategy for fixing the whole problem (taking the medication).

Critical thinking means that we are objectively trying to understand an issue or idea to form our own judgment. As leaders and advocates, it is important to be able to assess a policy, practice or history and develop our own opinions. Critical thinking requires asking effective questions. These questions are usually open ended — not just questions with yes-or-no answers. They are thought-provoking questions that often help us think about things from a different perspective.

This conversation is going to be interactive! But similar to other meetings, we want to make sure we are meeting our results to learn new ideas and skills. Let's review the results of the conversation to see if we meet those goals.

This is a critical opportunity to ground participants in the purpose and importance of the topic. If participants have engaged in other racial and ethnic equity and inclusion conversations, it might be useful to add some time to reflect and make connections with previous work.

This is also a time for facilitators to introduce themselves and provide a brief background of their connection to this work. Facilitators will participate in introductory questions with participants further on, but it is important to set the stage for who the facilitators are and why they are here.



KEY ACTIONS

- Introduce facilitator(s).
- Introduce conversation.
- Review key assumptions.
- Review results.
- Walk through the agenda.
- Review connection with other REEI conversations (if applicable).



TIP: *Make sure to thank everyone for joining the conversation and welcome each participant individually. It can be helpful to remind the group that this is a co-learning space and the time together will be interactive and conversational.*

2. INTRODUCE PARTICIPANTS AND CHECK IN (30 MINUTES)

Begin with an opening exercise that will set the expectation of having an open mind and a willingness to consider new narratives. Consider handing out a simple and fun “Connect the Dots” game. Explain to the group that walking through the historical timeline is very similar to connecting the dots.

As we understand different moments in time, we can start to see how they connect and build on one another to form the big picture.



KEY ACTIONS

- Introduce participants individually and identify their personal gender pronouns.
- Complete “Connect the Dots” activity.
- Invite participants to respond to the check-in question.



MATERIALS NEEDED

- Enough “Connect the Dots” handouts for each participant to complete two
- Pens/pencils

Step One: Distribute the “Connect the Dots” handout provided, and do a group check-in. Write the following check-in questions on a flip chart/whiteboard:

- What is your name?
- What are your personal gender pronouns?
- Without completing the connect-the-dots exercise, what is your best guess of what the image is?



TIP: *Inviting participants to state which personal pronouns they use creates space to honor everyone's identity and gender expression.*

- *Examples of personal pronouns: she/her/hers or he/him/his or they/them/theirs*
- *Examples of genderless group language: folks/people/you all/team*

Once you go around the room and complete the check-in, ask the group to connect the dots. Once they are done, collect the sheets of paper.

Step Two: Hand out a clean sheet of the same game and ask the group (as a group) again: "What do you think the image is?" Naturally, the group should recognize the image and will tell you the same image they just saw.



At first glance, a connect-the-dots game makes it very difficult to see the picture, but you start asking yourself questions about how the dots connect — what is the relationship between the dots?

Once you've connected the dots, the image is clear. When given a clean sheet of the same game, even if the lines of connection are no longer present, you can still mentally "see" the image.

When you learn the full context of something, you can better understand how the story (or picture) came to be, and it can be hard to "un-see" it — your brain more immediately recognizes what the picture is. You no longer ask at the beginning, what will the dots create? Your brain now knows, before you connect the dots, the image that will appear. That level of understanding allows you to ask different and deeper questions. You move from questions about what it is to questions about how and why it came to be. This can also be true as you learn more about the historical context of child welfare and the impact of racialized ideas on policies.

Going through this process can challenge what we thought we knew, or our mental models. Whether we find learning about history enlightening or overwhelming, once we know and process it, we can come up with our own ideas of what works and what we want to improve.

As the facilitator concludes the opening exercise, check back in with the group by asking them to be open and gracious with one another as they walk through history together.

3. CREATE THE SPACE IN PARTNERSHIP WITH PARTICIPANTS (15 MINUTES)

It is important that facilitators and participants move through this powerful conversation in a supportive environment for learning, inquiry and dialogue, especially for topics that explore institutional and structural racism. They should collectively create a physical and emotional space where participants' whole selves are recognized, lifted up and held with affirmation — while also creating a community of accountability and trust. This open, welcoming and co-learning space is vital as your group works together to build connections, share personal experiences and break down important issues related to youth organizing and racial and ethnic equity, inclusion and justice.

Facilitators should invite participants to create a courageous space where they can “show up and show out” by being present, actively engaged and willing to learn, teach and share new things. They can highlight that showing up can also mean staying engaged while actively stepping back to create space for others, as well as showing up for ourselves.

Facilitators should also strongly encourage participants to speak in the first person and only share from their own experience — always bringing participants back to their own learning.¹



KEY ACTIONS

- Lift up the importance of having collective community agreements to maintain trust and care, and collectively develop and write down these agreements on flip-chart paper in front of the room, where they should remain during the entire conversation. Refer to them if issues come up or agreements are broken.
- (Optional) Identify a unity chant, call and response, or cultural tradition that connects and grounds the group throughout the conversation.



MATERIALS NEEDED

- Blank flip-chart paper
- Markers
- Tape



TIP: Community agreements often include strategies such as “step up, step back” to help ensure that all voices are heard in the space. Some groups also use the terms “oops” and “ouch” for participants to acknowledge a hurt or recognize a mistake they might have made. Participants should be given the option to talk about such issues or decline to discuss them further.

4. REVIEW THE PROCESS FOR THE CONVERSATION (5 MINUTES)

Use the following outline to review the process for the conversation:

- Start by gathering around the “Era 1” poster on the wall.
- Review the timeline.
- Discuss, with the purpose of understanding what happened.
- Have the group answer the key questions associated with each section.

This guide includes tips designed to give the facilitator deeper context and messages for each point of the historical timeline, including outlines of overarching themes to be shared with the participants as they work through the timeline.



We will go on a history walk around the room. I have posted important eras for the development of child-serving systems, including child welfare and juvenile justice. While our conversations will focus on child welfare, the two systems have been intertwined in history, so you will see information on both systems.

We will stop at each era to consider what was happening and why we think it might be important to understanding how the system developed and why certain policies might or might not have an effect on racial and ethnic equity and inclusion.

The purpose of this process is to learn more about how these systems developed and to practice asking questions that help us better understand the effects of decisions over time, the root causes of successes and failures and the ways mental models, even our own, can shape interpretations of events.

On each table is a chart that reflects key historical points, divided into sections of time.

We will learn, or be reminded of, significant points in history that have been highlighted. Reflecting on critical points of history provides space for discussion and deeper analysis of how these systems developed, with a particular eye on racialized policies and practices implemented over time.

5. ERA 1: 1600s–1700s (45 MINUTES)



KEY ACTIONS

- Invite participants to write their thoughts and questions on sticky notes and post to the wall.
- Ask participants to take five minutes to review the era chart.
- Share the key takeaways in hard copy or posted next to the era chart.
- Ask and discuss effective questions.

KEY TAKEAWAYS

- In the 1600s, the predominant school of thought was that the family was the unit of social control. This means that parents (particularly fathers) had total jurisdiction over their children and families. Further, the perception of children as property set the context for socially acceptable discipline and/or control, and there was no governmental or institutional involvement in how children were raised, regardless of the severity of their parents' actions.
- In 1692, colonies and municipalities identified the care of abused and neglected youth as a responsibility of local government and private institutions. This shift did not, however, apply to people of color. (In 1691 — just one year prior — Virginia law had prohibited slaveholders from emancipating slaves and criminalized interracial marriage. Subsequent laws abolished black rights to vote, hold office or bear arms.²)
- The brutality of slavery was pervasive, and children were not spared. African children were enslaved, killed, kidnapped, sold, malnourished and beaten, and they experienced high mortality rates.
- Native American people were also captured and sometimes forced into slavery.³

EFFECTIVE QUESTIONS

- What mental models were dominant during this time?
- Which of your own mental models come forward when reviewing this era?
- Was there anything you learned that surprised you?
- If you could go back and ask policymakers in this era a question, what might you ask?
- With the brutality and violence of this era, how do you imagine the experience of children and families?

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1600s–1700s	
<p>Early 1600s</p> <p>The family was the unit of social control.</p> <p>Children were property and born with sin.</p> <p>Government and private institutions were not involved in any aspect of how parents raised their children.</p>	
<p>1619</p> <p>First slave ship docked in Jamestown, Va.</p>	
	<p>1692: States and municipalities identified care of abused and neglected youth as a responsibility of local government and private institutions. Youth and communities of color were excluded from this due to slavery and total segregation.</p>
<p>1700s</p> <p>American Revolution</p> <p>Declaration of Independence</p>	

Source: W. Haywood Burns Institute

6. ERA 2: 1800s (45 MINUTES)



KEY ACTIONS

- Invite participants to write their thoughts and questions on sticky notes and post to the wall.
- Ask participants to take five minutes to review the era chart.
- Share the key takeaways in hard copy or posted next to the era chart.
- Ask and discuss effective questions.

KEY TAKEAWAYS

- In the 1800s, the country transitioned into an industrial era in which large numbers of people moved from farm regions to developing urban areas. During this period, the nation's urban population quadrupled,⁴ and cities became crowded with people looking for factory jobs, leading to an increase in incidences of unsupervised children wandering the streets. Local leaders developed various “social safety nets” to address these new challenges. For example, some jurisdictions, acknowledging that youth and adults were different, established houses of refuge that separated detained youth from detained adults — a change from the past practice of confining them together in jail.
- During this period, the number of orphanages in the United States increased dramatically from seven in 1800 to 600 in 1880. Importantly, youth of color were primarily excluded from these support efforts, as they were perceived not as human beings but as property or savages, unworthy of resources. Instead, social safety nets focused on poor whites and some European immigrants. As institutions such as houses of refuge and orphanages grew in number, they faced issues of overcrowding and poor conditions, exacerbating the practice of providing the young people with minimal food, strict discipline and harsh physical punishment.
- White middle-class people were developing structures and strategies to help, control and assimilate poor whites and white European immigrants. Children of color were not considered.
- Because Native American children were lighter skinned (than slaves and their descendants), they were seen as more European and therefore as candidates for “civilization.” Private and public organizations engaged in a massive project of child removal and forced assimilation in Native American communities. As of 1900, more than 17,000 children and youth — 8 percent of the total population of Native American children in the United States — were housed in Native American boarding schools.

EFFECTIVE QUESTIONS

- What mental models were dominant during this time?
- Which of your own mental models come forward when reviewing this era?
- Was there anything you learned that surprised you?
- If you could go back and ask policymakers in this era a question, what might you ask?

- This is a particularly complex era that saw the end of slavery, the creation of orphan trains and Native American boarding schools and the development of social work as a profession. What themes emerge, or how might these different experiences intersect?

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1800s	
	In 1800 , there were seven orphanages in the United States; by 1830, there were 23; by the 1850s, more than 70; and by 1880, there were 600 (due to the Civil War).
1825: New York House of Refuge established by the Society for the Prevention of Pauperism (“colored section” opened in 1834).	1825: States enacted laws giving social-welfare agencies the right to remove neglected children from their parents and from the streets.
1848: Probation was formally created in the United States by John Augustus, a Boston bootmaker. He supported adults and many youth in the court system by agreeing to bail them out, care for their needs and provide them with jobs and other opportunities to help them reintegrate, be successful and effectively adhere to the court terms for release.	1835: The Humane Society founded the National Federation of Child Rescue agencies to investigate child maltreatment. In the late-19th century, private child-protection agencies — modeled after existing animal protection organizations — developed to investigate reports of child maltreatment, present cases in court and advocate for child welfare legislation.
Following the first House of Refuge in New York, other Houses of Refuge were opened in places such as Massachusetts (1847), Boston (1827), Philadelphia (1828) and Cincinnati (1850).	1855–1929: Orphan trains transported orphaned and homeless children from Eastern cities to the Midwest — some orphans were removed by force from their biological families in what some believe was a deliberate pattern to break up immigrant Catholic families. ⁵
1865: Slavery ended; 13th Amendment to the Constitution ratified December 6.	
	1874: The first case of child abuse was criminally prosecuted in what has come to be known as the “Case of Mary Ellen,” which caused outrage that led to an organized effort against child maltreatment.
In the late 1800s , modern child welfare practice and juvenile court emerged, characterized by a drive to bring parenting under the surveillance of the state with the broad intention of reforming families toward a set of normative, white middle-class parenting standards. ⁶	
	1875: The New York Society for the Prevention of Cruelty to Children (NYSPCC), the world’s first entity devoted entirely to child protection, was established.

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
----------------------	----------------------

1800s

<p>1891: In Whittier, California, the Whittier State School opened. The detention center/reform school held predominantly Latino boys and:</p> <ul style="list-style-type: none"> • used “leading thinkers” in the fields of psychology, education, social work and eugenics to assess youth (i.e., intelligence testing and field work); • relied on prominent schools of thought regarding race, intelligence, heredity and crime; and • conducted assessments of monolingual Spanish speakers in English and used these assessments to find youth to be “feeble minded” and thus appropriately detained. <p>Because of their status, the boys possessed less desirable traits, and many were imprisoned in state hospitals and sterilized due to fears that they would mix with the white race.</p>	<p>Late 1800s: The quality and quantity of child welfare interventions could be directly connected to racial inequities. For example, when black children were served or taken into care, it was usually through less resourced private institutions with lower standards.⁷</p> <p>Social work developed as a profession and social scientific discipline to support Eastern and Southern European immigrants in major urban areas of the American Northeast and Midwest.</p>
--	---

Native American boarding schools were established as private and public organizations engaged in a massive project of child removal and forced assimilation in Native American communities. (1870s – 1970s). In the 1970s, most boarding schools were converted to day schools, but some existed into the late 1990s.

African-American families were largely ignored, segregated and served by inferior private organizations. This pattern of exclusion held fast until the 1920s.

<p>1899: The first juvenile court, separate from the adult system, was created in Chicago to hear cases of youth under 16. Its goal: rehabilitate rather than punish the child.</p>	
--	--

Source: W. Haywood Burns Institute

7. ERA 3: 1900s (45 MINUTES)



KEY ACTIONS

- Invite participants to write their thoughts and questions on sticky notes and post to the wall.
- Ask participants to take five minutes to review the era chart.
- Share the key takeaways in hard copy or posted next to the era chart.
- Ask and discuss effective questions.

KEY TAKEAWAYS

EARLY 1900s

- The 1900s witnessed the expansion of new social safety nets. For example, between 1899 and 1925, 48 states created juvenile courts, and by 1922, 300 child protection societies

existed throughout the nation. Despite these advancements, services still primarily focused on supporting white children.

- As more social safety nets were created for poor white children, exclusionary practices persisted toward people of color and poor white immigrants (i.e., European immigrants). Over time, the definition of who counted as white changed, and some white immigrant children were able to assimilate. Prohibitive barriers remained for youth of color.
- During this time, there was a movement of powerful white people who held a false set of beliefs called eugenics, based on the idea that society can and should improve the human population by controlled breeding to increase characteristics proponents considered desirable (whiteness) and decrease what they deemed undesirable characteristics (non-whiteness). There is no science behind this belief system, and it fell out of mainstream favor when it became the center of Nazi ideology.
- Systems often labeled children of color “socially handicapped” based on their race or ethnicity. From the forced use of boarding schools on Native American communities to the application of eugenic principles on detained youth of color, these systems continued to demonstrate a deep disdain toward youth of color.
- This era connects directly to the mass-incarceration movement of the second half of the 20th century.

LATE 1900s

- Similar to the early 1900s, there was a cultural push to protect young people through a nationwide expansion of juvenile courts, the civil rights movement and child protection societies. For example, in 1967, in the midst of the civil rights movement, the U.S. Supreme Court held that youth accused of crimes must receive the same “due process rights” provided to adults, including the right to legal counsel, regardless of ability to pay for an attorney.
- The juvenile justice and child welfare sectors became more professionalized during the late 1900s.
- In 1974, Congress passed the Juvenile Justice and Delinquency Prevention Act (JJDPA), which provided additional protections to justice-involved youth such as prohibiting the detention or jailing of status offenders. Importantly, youth justice was primarily populated by white youth at this time. These new rights and protections for youth would, once again, disproportionately benefit white youth.
- The War on Drugs was created in 1971 during President Nixon’s administration. The stated intent was to stop illegal drug use, distribution and trade by increasing and enforcing penalties for offenders. Efforts and funding for the campaign grew in President Reagan’s administration. These policies targeted people of color, disproportionately demonized youth of color and broke families apart and resulted in racial disparities in the court system and mass incarceration.

- During this period, news programming prioritized violence and fear in its coverage, particularly in communities of color. This negative coverage was used by politicians to push for tougher, more punitive crime policies that disproportionately affected the poor and people of color.⁸
- Further, the superpredator theory, left young people to bear the burden of tough-on-crime policies popularized by politicians of all political parties in the 1980s and '90s. Together, the War on Drugs and the superpredator theory represent the seeds for the current conditions facing young people of color in the juvenile justice and child welfare systems.

EFFECTIVE QUESTIONS

- What mental models were dominant during this time?
- Which of your own mental models come forward when reviewing this era?
- Was there anything you learned that surprised you?
- If you could go back and ask policymakers in this era a question, what might you ask?
- Given the growth of child-serving efforts, what are some examples of race-based policies and practices that were implemented? Further, what was the intention and/or effect of those policies and practices?

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1900s	
	1904: Arizona Territory orphan train lawsuit arose from white kids going to Mexican-Indian families.
	1912: The federal Children's Bureau was established with a mandate that included services related to child maltreatment.
	<p>By 1920, 40 states had established mothers' pensions, but the subsidies discriminated against immigrants and other nonwhites.</p> <ul style="list-style-type: none"> • African Americans represented only 3 percent of recipients (despite having highest need). • Latinos and Native Americans were excluded completely.
By 1925 , 48 states had juvenile courts.	By 1922 , 300 nongovernmental child protection societies were scattered across America.
<p>1929–30: White House Conference on Standards of Child Welfare</p> <p>President Herbert Hoover ordered a study on status of the well-being of the children of the United States. Recommendations included increases in scientific research, assistance to mentally "deficient" children and federal efforts to help "socially handicapped" children — those in foster homes or the juvenile justice system, and black and Indian children.</p>	

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1900s	
	<p>1935: In the Bay Area during this period, institutions that provided care to needy and/or neglected children did not admit “children of the colored or Asiatic races.” In fact, the original rule in 1916 stated even more harshly that “[o]nly children of Anglo-Saxon parentage shall be admitted into this institution.”⁹</p> <p>There was also the Ming Quong Home for girls, which, led by Presbyterian missionaries, sought to instill the girls with Christian values because the missionaries believed that Chinese children left without homes should not be raised in the Chinese community, but instead raised to aid the community with Christianity.¹⁰</p>
<p>1967: Court case <i>In re Gault</i> provided youth with due process rights, including the right to legal counsel.¹¹</p>	
<p>1974: The Juvenile Justice and Delinquency Prevention Act (JJDPA) was passed, providing federal funds to states that follow a series of federal “core protections.” The original two core protections were:</p> <ul style="list-style-type: none"> • the deinstitutionalization of status offenders (DSO), which meant status offenders couldn’t be placed in juvenile detention or adult jails; and • sight and sound separation, which meant youth placed in adult jail or lock up must be separated from adults. 	<p>1978: As many as 25–35 percent of Native American children had been removed from their parents for alleged neglect or abuse. Many of these children were placed in non-Indian foster homes, adoptive homes and institutions.</p> <p>Congress enacted the Indian Child Welfare Act to prevent Native American children from being removed from their communities and culture.¹²</p>
<p>1980: Jail removal was added as the third core protection under JJDPA. This was in response to research that found youth in adult jails had a higher suicide rate and were more likely to be victims of mental, physical and sexual assault. (The face of youth justice was still primarily white at this time, with white youth representing 72 percent of the detained youth nationally.)</p>	<p>1980: The Adoption Assistance and Child Welfare Act funded state promotion of the adoption of children with “special needs” (defined as characteristics that make adoption more difficult — physical, cognitive or emotional disabilities, older age, minority race) and provided a monetary incentive.</p>
War on Drugs	
<p>1989: News coverage depicting black male youth as dangerous increased with the Central Park jogger case.</p>	
<p>1992: The disproportionate minority confinement provision became JJDPA’s fourth core protection. The goal of this requirement is to reduce the disproportionate number of minority youth who come into contact with the youth justice system.</p>	<p>1993: The Family Preservation and Family Support Services Act, an amendment to the Social Security Act, was created to fund local services ranging from child abuse prevention and crisis intervention to parent support services and information. The law reflected concerns that states were doing too little to reunite children with their families, as foster care placements nearly doubled in the decade leading up to the mid-1990s due to factors such as AIDS, the crack cocaine epidemic, recession and the increased incarceration of women.</p>

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1900s	
<p>1995: John Dilulio's juvenile "superpredator" theory led to increased "tough on crime" policies. Dilulio's theory relied on a 1972 Philadelphia Birth Cohort Study that projected population increases of black youth likely to become criminals.</p>	<p>1999: The Foster Care Independence Act, sponsored by John H. Chafee, was passed to support the financial needs of youth aging out of the foster care system by providing them with access to a fixed amount of financial resources they can apply toward higher education costs.</p>

Source: W. Haywood Burns Institute

8. ERA 4: 2000s (45 MINUTES)



KEY ACTIONS

- Invite participants to write their thoughts and questions on sticky notes and post to the wall.
- Ask participants to take five minutes to review the era chart.
- Share the key takeaways in hard copy or posted next to the era chart.
- Ask and discuss effective questions.

KEY TAKEAWAYS

- By the early 2000s, African-American and Native American families were experiencing dramatically higher rates of intervention from the child welfare and juvenile justice systems than white families, with Latino families increasingly entering the systems.
- Although both systems make efforts to track racial and ethnic disparities through the use of data disaggregation and analysis, strategies to improve systems are often universal, ignoring the specific implications of race, ethnicity, age, gender and geographic location. By the 2010s, the data had shown that "color-blind" tools do not reduce racial and ethnic disparities, but instead maintain the disparities.
- Advocates, activists, families, researchers and scholars each have their own mental models about how institutions evolved and the generational impact of policies on children and families of color. Therefore, there are many different perspectives on solutions that will address racial disparities.

EFFECTIVE QUESTIONS

- What mental models were dominant during this time?
- Which of your own mental models come forward when reviewing this era?
- Was there anything you learned that surprised you?
- If you could ask policymakers in this era a question, what might you ask?
- How has learning about the evolution of the youth justice and child welfare systems shifted the way you think about advocating for change?

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
2000s	
2002: JJDPa's disproportionate minority confinement provision was expanded to encompass "disproportionate minority contact" at all points in the system.	2000: Over 3 million child abuse cases reported.
Children of color were now overrepresented in both the youth justice and child welfare systems.	
2010: Youth of color represented 71 percent of detained youth nationally.	2006: Youth of color represented 58 percent of children in foster care.
1990 – 2010 Colorblind decision-making tools were developed and implemented.	
Federal funding streams continue to incentivize out-of-home placements.	
2010 – 2017 Data demonstrated that colorblind tools alone do not reduce racial and ethnic disparities or disproportionality.	

Source: W. Haywood Burns Institute

9. WRAP UP (30 MINUTES)

Taking intentional time at the end of the discussion to reflect and reconnect as a group is an important part of the conversation. This is also a good opportunity to ask everyone to participate in the closing reflection to make sure the group ends with everyone being heard.



We have just taken a journey through one aspect of our country's history. It is a lot of information to take in, and many of us are learning new things or coming to new understandings. Using a racial and ethnic equity lens to understand how policies and systems evolved and function today is hard but necessary work. Without an intentional focus on changing differences in outcomes for some and having equal opportunities for all, we are bound to keep repeating unsuccessful and sometimes dangerous policies and practices.

As we transition out of this session, let's continue checking in with our own mental models to continue being open to learning together.

REFLECTIVE WRITING

Choose one of the following journal prompts (or create your own)

- What is one mental model you noticed in yourself today?
- What is the power of asking why?

- Why take the time to understand historical patterns?
- What is one thing you are still wondering about or want to investigate further?

CHECK OUT

One way to facilitate feedback is using the “head, heart, feet” method. Ask participants to share one of the following with the group: head — something you learned; heart — something that inspired you; or feet — something you will take away from the conversation.



TIP: Ask for a volunteer to start a round of “head, heart, feet” feedback. Encourage participants to try and pick only one (depending on the size of the group), and make sure all voices are heard.

After each person has shared, you can use a culturally relevant tradition, an organizing chant and/or other collective action (e.g., breathing together) to close the space.

One example of a closing action is the unity clap. The history of the unity clap began with the United Farm Workers as a way to communicate across the different languages spoken by Latino and Filipino farm workers. The clap starts off slowly, then gets faster and faster, which is said to be like a heartbeat.

Don't forget to thank everyone for their participation!

ENDNOTES

- 1 Zapella, N. (2007). *Balancing social power in dialogue: What it means to be a multi-partial facilitator in intergroup dialogues*. Ann Arbor, MI: University of Michigan, Program on Intergroup Relations. Retrieved April 4, 2018, from https://simmonsigd.wikispaces.com/file/view/Multipartiality-+Balancing+Social+Power+in+Dialogue_F2007.pdf
- 2 Pecora, P. J., Whittaker, J. K., Maluccio, A. N., Barth, R. P., & Plotnick, R. D. (1992). *The child welfare challenge: Policy, practice. and research*. Hawthorne, NY: Aldine de Gruyter.
- 3 Onion, R. (2016, January 18). America's other original sin. *Slate*. Retrieved April 4, 2018, from www.slate.com/articles/news_and_politics/cover_story/2016/01/native_american_slavery_historians_uncover_a_chilling_chapter_in_u_s_history.html
- 4 Rees, J. (2016, July). Industrialization and urbanization in the United States, 1880-1929. *Oxford Research Encyclopedias*. Retrieved from <http://americanhistory.oxfordre.com/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-327>
- 5 Trammell, R. S. (2009, Fall). Orphan train myths and legal reality. *The Modern American*, 5(2), 3–13. Retrieved April 4, 2018, from <http://digitalcommons.wcl.american.edu/viewcontent.cgi?article=1023&context=tma>
- 6 AREA Chicago. (n.d.). Protecting children? *Race and child welfare in the United States*. Retrieved April 4, 2018, from www.areachicago.org/protecting-children-race-and-child-welfare-in-the-united-states
- 7 AREA Chicago. (n.d.)
- 8 Moriearty, P. L. (2010). Framing justice: Media, bias, and legal decisionmaking. *Maryland Law Review*, 69(4), 849. Retrieved April 3, 2018, from <https://ssrn.com/abstract=2550444>
- 9 Ladies' Relief Society of Oakland. (1916). *Forty-fourth annual report, year ending December 31, 1915*. Oakland, California: Carruth and Carruth Co.
- 10 Higgins, E. (1934). The American daughter of Chinese parents. *Women and Missions*, 11, 191.
- 11 National Juvenile Defender Center. (n.d.). *In re Gault*. Retrieved April 3, 2018, from <http://njdc.info/practice-policy-resources/united-states-supreme-court-juvenile-justice-jurisprudence/in-re-gault/>
- 12 Frichner, T. G. (n.d.). *The Indian Child Welfare Act: A national law controlling the welfare of indigenous children*. New York, NY: American Indian Law Alliance. Retrieved April 3, 2018, from www.un.org/esa/socdev/unpfii/documents/The%20Indian%20Child%20Welfare%20Act.v3.pdf

REFERENCES

- ABA Division for Public Education. (n.d.). *Part 1: The history of juvenile justice*. Retrieved April 4, 2018, from www.americanbar.org/content/dam/aba/migrated/publiced/features/DYJpart1.authcheckdam.pdf
- AREA Chicago. (n.d.). *Protecting children? Race and child welfare in the United States*. Retrieved April 4, 2018, from www.areachicago.org/protecting-children-race-and-child-welfare-in-the-united-states
- Barrows, T., Garza, M., Gomez, C., Williams, O., & Rahimi, S. (2010). *Stopping the rail to jail: The foundations of a movement known as the Community Justice Network for Youth (CJNY)*. San Francisco, CA: Community Justice Network for Youth. Retrieved April 4, 2018, from www.burnsinstitute.org/wp-content/uploads/2013/12/CJNY-Publication1.pdf
- Beatty, J. (2013, December 23). *Balancing the scales of justice*. Retrieved April 4, 2018, from www.burnsinstitute.org/publications/balancing-the-scales-of-justice
- Beatty, J. (2016, May 19). *New BI report highlights troubling trends in youth of color incarceration*. Retrieved April 4, 2018, from www.burnsinstitute.org/blog/new-bi-report-highlights-troubling-trends-in-youth-of-color-incarceration
- Bell, J. (2016). *Repairing the breach: A brief history of youth of color in the justice system*. Oakland, CA: The W. Haywood Burns Institute. Retrieved April 4, 2018, from www.burnsinstitute.org/wp-content/uploads/2016/01/Repairing-the-Breach_BI.pdf
- Bell, J., & Ridolfi, L. J. (2008, December). *Adoration of the question: Reflections on the failure to reduce racial & ethnic disparities in the juvenile justice system*. Oakland, CA: The W. Haywood Burns Institute. Retrieved April 4, 2018, from www.burnsinstitute.org/wp-content/uploads/2013/12/Adoration-of-the-Question.pdf
- Bell, J., Ridolfi, L. J., Finley, M., & Lacey, C. (2009, December). *The keeper and the kept: Reflections on local obstacles to disparities reduction in juvenile justice systems and a path to change*. Oakland, CA: The W. Haywood Burns Institute. Retrieved April 4, 2018, from www.burnsinstitute.org/wp-content/uploads/2013/12/BI-Keeper-Kept.pdf
- Bullard, K. S. (2013). *Civilizing the child: Discourses of race, nation, and child welfare in America*. Lanham, MD: Lexington Books.
- Center for the Study of Social Policy. (2011). *Disparities and disproportionality in child welfare: Analysis of the research*. Washington, DC: Author. Retrieved April 4, 2018, from www.cssp.org/publications/child-welfare/alliance/Disparities-and-Disproportionality-in-Child-Welfare_An-Analysis-of-the-Research-December-2011.pdf
- Center on Juvenile and Criminal Justice. (n.d.). *Juvenile justice history*. Retrieved April 4, 2018, from www.cjcj.org/education1/juvenile-justice-history.html
- Chibnall, S., Dutch, N. M., Jones-Harden, B., Brown, A., Gouridine, R., Smith, J., Boone, A., & Snyder, S. (2003). *Children of color in the child welfare system: Perspectives from the child welfare community*. Washington, DC: U.S. Department of Health and Human Services,

- Administration for Children and Families. Retrieved April 4, 2018, from www.childwelfare.gov/pubPDFs/children.pdf
- Child Welfare Information Gateway. (2016, November). *Racial disproportionality and disparity in child welfare* (Issue brief). Retrieved April 4, 2018, from www.childwelfare.gov/pubPDFs/racial_disproportionality.pdf
- Child Welfare Information Gateway. (2017, March). *Child welfare statistics 2015* (Numbers and trends). Retrieved April 4, 2018, from www.childwelfare.gov/pubPDFs/foster.pdf
- Frichner, T. G. (n.d.). *The Indian Child Welfare Act: A national law controlling the welfare of indigenous children*. New York, NY: American Indian Law Alliance. Retrieved April 4, 2018, from www.un.org/esa/socdev/unpfii/documents/The%20Indian%20Child%20Welfare%20Act.v3.pdf
- Gordon, L. (2011). *Child welfare: A brief history*. Retrieved April 4, 2018, from <https://socialwelfare.library.vcu.edu/programs/child-welfare-overview>
- Harris, M. S. (2014). *Racial disproportionality in child welfare*. New York, NY: Columbia University Press.
- Marmer, E. (2016, March 3). *A brief history of the civil service system in the United States and the values and reforms that helped shape it*. Retrieved April 4, 2018, from www.linkedin.com/pulse/brief-history-civil-service-system-united-states-values-eric-marmer
- McCord, J., Widom, C. S., & Crowell, N. A. (2001). *Juvenile crime, juvenile justice. Panel on juvenile crime: Prevention, treatment, and control*. Washington, DC: National Academy Press.
- National Geographic Society. (n.d.). *A history of slavery in the United States*. Retrieved April 4, 2018, from www.nationalgeographic.org/interactive/slavery-united-states
- Onion, R. (2016, January 18). America's other original sin. *Slate*. Retrieved April 4, 2018, from www.slate.com/articles/news_and_politics/cover_story/2016/01/native_american_slavery_historians_uncover_a_chilling_chapter_in_u_s_history.html
- Roberts, D. (2002). *Shattered bonds: The color of child welfare*. New York, NY: Basic Books.
- Snyder, H. N., & Sickmund, M. (1999, September). *Juvenile offenders and victims: 1999 National Report*. Washington, DC: Office of Juvenile Justice and Delinquency Prevention. Retrieved April 4, 2018, from www.ncjj.org/pdf/1999%20natl%20report.pdf
- Trammell, R. S. (2009, Fall). Orphan train myths and legal reality. *The Modern American*, 5(2), 3–13. Retrieved April 4, 2018, from <http://digitalcommons.wcl.american.edu/viewcontent.cgi?article=1023&context=tma>
- Yarrow, A. L. (2009, April). *History of U.S. children's policy, 1900-present*. Retrieved April 4, 2018, from <https://firstfocus.org/wp-content/uploads/2014/06/Childrens-Policy-History.pdf>

Key Terms Glossary

Below is a list of core concepts and terms that are often used in efforts to advance racial and ethnic equity and inclusion.

Ally: Someone who makes the commitment and effort to recognize his or her privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice.¹

Colonization: Some form of invasion or dispossession of a people. The colonizer-colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.²

Community-based responsive alternatives: In the context of child welfare and youth justice, interventions or programs serving young people in their communities, primarily to divert, prevent or reduce interaction with public systems and promote youth development.

Cultural appropriation: Theft of cultural elements — including symbols, art, language and customs — for one's own use, commodification or profit, often without understanding, acknowledging or respecting its value in the original culture. Results from the assumption that a dominant culture has the right to take others' cultural elements.³

Culture: A learned set of values, beliefs, customs, norms and perceptions shared by a group of people that provide a general design for living and a pattern for interpreting life. "Culture [is] those deep, common, unstated experiences which members of a given culture share, which they communicate without knowing, and which form the backdrop against which all other events are judged." ⁴

Decolonization: The process of a colonized group becoming self-governing or independent.⁵

Disparity: A difference in experience, treatment or outcome. Racial disparities are differences in outcomes based on race (i.e., one racial group is worse off than another racial group).

Disproportionality: The state of being out of proportion. Either an over- or under-representation of a given population, often defined by racial and ethnic backgrounds, at any given point in a child-serving system.

Diversity: All the ways in which people differ, encompassing all the different characteristics that make one individual or group different from another.⁶

Equality: Sameness in status, rights and treatment. Everyone receives or has the same things.

Equitable community engagement: Ensures that the affected community is directly involved in the design, operationalization and monitoring of any and all solutions to problems that are affecting said community. An equitable community engagement process or strategy is participatory, recognizes and values the experiences and expertise of community members and involves sharing power and resources as equal partners.

Equitable public-private partnerships: Represents a fair and formal agreement between a public agency (local, state or federal) and a private-sector entity — inclusive of affected-community leadership — to partner together by sharing their skills and assets in providing services to the general public and/or a targeted population.

Equity: Fairness. Everyone receives or has what is needed to thrive and reach one's full potential.

Ethnicity: A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interest, history and ancestral geographical base. (Examples: Cape Verdean, Haitian, Polish, etc.)

Gender: A social construct used to classify a person as man, woman or some other identity. Gender is fundamentally different from the sex one is assigned at birth.⁷

Historical trauma: The cumulative emotional and psychological wounding of an individual or a generation caused by a traumatic experience or event.

Identity: Who a person is, the way they think about themselves, the way they are viewed by the world and the characteristics that define them.

Impacted communities: Refers to groups of people with some thread of commonality who are disproportionately exposed to environmental or social factors that negatively affect their well-being directly and/or indirectly.

Inclusion: The action or state of including or of being included within a group or structure. Going beyond diversity and numerical representation, inclusion involves authentic and empowered participation and a true sense of belonging.⁸

Internalized racism: The private racial beliefs held by and within individuals. For example, the ways we absorb social messages about race and adopt them as personal beliefs, biases and prejudices are within the realm of internalized racism. For people of color, **internalized oppression** can involve believing in negative messages about oneself or one's racial group. For white people, **internalized privilege** can involve feeling a sense of superiority and entitlement or holding negative beliefs about people of color.⁹

Interpersonal racism: How our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious biases — whether or not it is intentional,

visible or verbal — we engage in interpersonal racism. This type of racism can take the form of bigotry, hate speech or racial violence.¹⁰

Intersectionality: An approach largely advanced by women of color, which argues that classifications (identities) including gender, race, class and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society and in social systems and are mutually constitutive.¹¹

Institutional racism: Racial inequity within institutions and systems of power, such as places of employment, government agencies and social services. It can take the form of unfair policies and practices, discriminatory treatment and inequitable opportunities and outcomes.¹²

Justice: People are treated with fairness, their human rights are honored and they receive what they need.

Liberation: The act or state of gaining full rights and full social and economic opportunities.

Oppression: Systemic devaluing, undermining, marginalizing and disadvantaging of certain social identities in contrast to the privileged norm; when some people are denied something of value, while others already have access to it.¹³

Power: The authority and ability to decide who has access to resources; the capacity to direct or influence the behavior of others, oneself and/or the course of events.

Prejudice: A prejudgment or unjustifiable attitude, usually negative, of one type of individual or group toward another group and its members.¹⁴

Privilege (unearned privilege): Systematic advantage that is granted based on race, gender, socioeconomic status, sexual orientation or other dimensions of diversity, regardless of individuals' personal characteristics or efforts.¹⁵

Race: A socially constructed system of categorizing humans primarily based on observable physical features such as skin color and/or on ancestry. There is no scientific basis for or discernible distinction between racial categories.¹⁶

Racial equity: The condition that would be achieved if one's racial identity was no longer a predictor of one's outcomes (i.e., if every person was given what is needed to enjoy a full and healthy life).

Racialization: Distinct from racism, which is often understood as a conscious belief, racialization can describe a process that does not require intentionality and connotes a process rather than a static event. It underscores the fluid and dynamic nature of race. According to John A. Powell, "structural racialization is a set of processes that may generate disparities or depress life outcomes without any racist actors."¹⁷

Structural racism: Racial bias across institutions and society. It describes the cumulative and compounding effects of an array of factors that systematically privilege white people and disadvantage people of color.¹⁸

Tribal sovereignty: The authority to self-govern. Treaties, executive orders and laws have created a contract between tribes and the United States affirming that tribal nations retain their inherent powers of self-government.¹⁹

Unity: Cohesion, harmony, interconnectedness and integration.

White supremacy: A belief that white people are superior to those of all other races and should therefore dominate society. This is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and people of color by white people and nations of the European continent — for the purpose of maintaining and defending a system of wealth, power and privilege.²⁰

Additional resource: Racial Equity Tools Glossary found here: www.racialequitytools.org/images/uploads/RET_Glossary913L.pdf

ENDNOTES

- 1 Racial Equity Tools. (n.d.). *Glossary*. Retrieved from www.racialequitytools.org/glossary
- 2 Racial Equity Tools. (n.d.).
- 3 Racial Equity Tools. (n.d.).
- 4 Hall, E. T. (1966). *The hidden dimension*. New York: Anchor Press/Doubleday.
- 5 Capacity Building Center for Tribes. (n.d.). Glossary. Retrieved from <http://collaboration.tribalinformationexchange.org/glossary>
- 6 Racial Equity Tools. (n.d.). *Glossary: Diversity*. Retrieved from <http://www.racialequitytools.org/glossary#diversity>
- 7 Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual Resource Center. (2017). *LGBTQIA Resource Center Glossary*. Retrieved from <https://lgbtqia.ucdavis.edu/educated/glossary.html>
- 8 The Annie E. Casey Foundation. (2014). *Race equity and inclusion action guide: Embracing equity — 7 steps to advance and embed race equity and inclusion within your organization*. Baltimore, MD: Author. Retrieved from http://www.aecf.org/m/resourcedoc/AECF_EmbracingEquity7Steps-2014.pdf
- 9 The Annie E. Casey Foundation. (2014).
- 10 The Annie E. Casey Foundation. (2014).
- 11 Racial Equity Tools. (n.d.).
- 12 The Annie E. Casey Foundation. (2014).
- 13 Racial Equity Tools. (n.d.).
- 14 Racial Equity Tools. (n.d.).
- 15 Interaction Institute for Social Change. (2011). *Personal privilege profile*. Retrieved from www.racialequitytools.org/resourcefiles/PERSONAL_PRIVILEGE_PROFILE.pdf
- 16 The Annie E. Casey Foundation. (2014).
- 17 powell, j. a. (2013, September/October). Deepening our understanding of structural marginalization. *Poverty & Race*, 22(5). Retrieved from <https://haasinstitute.berkeley.edu/sites/default/files/Sept-Oct%202013%20PRRAC%20Disparities%20Article.pdf>
- 18 The Annie E. Casey Foundation. (2014).
- 19 National Congress of American Indians. (n.d.). *Tribal governance*. Retrieved from www.ncai.org/policy-issues/tribal-governance
- 20 Racial Equity Tools. (n.d.).



A Historical Perspective of Child Welfare Systems: Connect the Dots

Activity Instructions:

Simply connect the dots by drawing a line between dots in numerical order.



1600s – 1700s

YOUTH JUSTICE SYSTEM

CHILD WELFARE SYSTEM

1600s–1700s

Early 1600s

The family was the unit of social control.

Children were property and born with sin.

Government and private institutions were not involved in any aspect of how parents raised their children.

1619

First slave ship docked in Jamestown, Va.

1692: States and municipalities identified care of abused and neglected youth as a responsibility of local government and private institutions. Youth and communities of color were excluded from this due to slavery and total segregation.

1700s

American Revolution

Declaration of Independence

Source: W. Haywood Burns Institute

1800s

YOUTH JUSTICE SYSTEM

CHILD WELFARE SYSTEM

1800s

	In 1800 , there were seven orphanages in the United States; by 1830, there were 23; by the 1850s, more than 70; and by 1880, there were 600 (due to the Civil War).
1825: New York House of Refuge established by the Society for the Prevention of Pauperism ("colored section" opened in 1834).	1825: States enacted laws giving social-welfare agencies the right to remove neglected children from their parents and from the streets.
1848: Probation was formally created in the United States by John Augustus, a Boston bootmaker. He supported adults and many youth in the court system by agreeing to bail them out, care for their needs and provide them with jobs and other opportunities to help them reintegrate, be successful and effectively adhere to the court terms for release.	1835: The Humane Society founded the National Federation of Child Rescue agencies to investigate child maltreatment. In the late-19th century, private child-protection agencies — modeled after existing animal protection organizations — developed to investigate reports of child maltreatment, present cases in court and advocate for child welfare legislation.
Following the first House of Refuge in New York, other Houses of Refuge were opened in places such as Massachusetts (1847), Boston (1827), Philadelphia (1828) and Cincinnati (1850).	1855–1929: Orphan trains transported orphaned and homeless children from Eastern cities to the Midwest — some orphans were removed by force from their biological families in what some believe was a deliberate pattern to break up immigrant Catholic families.
1865: Slavery ended; 13th Amendment to the Constitution ratified December 6.	
	1874: The first case of child abuse was criminally prosecuted in what has come to be known as the "Case of Mary Ellen," which caused outrage that led to an organized effort against child maltreatment.
In the late 1800s , modern child welfare practice and juvenile court emerged, characterized by a drive to bring parenting under the surveillance of the state with the broad intention of reforming families toward a set of normative, white middle-class parenting standards.	
	1875: The New York Society for the Prevention of Cruelty to Children (NYSPCC), the world's first entity devoted entirely to child protection, was established.

YOUTH JUSTICE SYSTEM

CHILD WELFARE SYSTEM

1800s

1891: In Whittier, California, the Whittier State School opened. The detention center/reform school held predominantly Latino boys and:

- used “leading thinkers” in the fields of psychology, education, social work and eugenics to assess youth (i.e., intelligence testing and field work);
- relied on prominent schools of thought regarding race, intelligence, heredity and crime; and
- conducted assessments of monolingual Spanish speakers in English and used these assessments to find youth to be “feeble minded” and thus appropriately detained.

Because of their status, the boys possessed less desirable traits, and many were imprisoned in state hospitals and sterilized due to fears that they would mix with the white race.

Late 1800s: The quality and quantity of child welfare interventions could be directly connected to racial inequities. For example, when black children were served or taken into care, it was usually through less resourced private institutions with lower standards.

Social work developed as a profession and social scientific discipline to support Eastern and Southern European immigrants in major urban areas of the American Northeast and Midwest.

Native American boarding schools were established as private and public organizations engaged in a massive project of child removal and forced assimilation in Native American communities. (1870s – 1970s). In the 1970s, most boarding schools were converted to day schools, but some existed into the late 1990s.

African-American families were largely ignored, segregated and served by inferior private organizations — this pattern of exclusion held fast until the 1920s.

1899: The first juvenile court, separate from the adult system, was created in Chicago to hear cases of youth under 16. Its goal: rehabilitate rather than punish the child.

Source: W. Haywood Burns Institute

1900s

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
1900s	
	1904: Arizona Territory orphan train lawsuit arose from white kids going to Mexican-Indian families.
	1912: The federal Children's Bureau was established with a mandate that included services related to child maltreatment.
	<p>By 1920, 40 states had established mothers' pensions, but the subsidies discriminated against immigrants and other nonwhites.</p> <ul style="list-style-type: none"> • African Americans represented only 3 percent of recipients (despite having highest need). • Latinos and Native Americans were excluded completely.
By 1925 , 48 states had juvenile courts.	By 1922 , 300 nongovernmental child protection societies were scattered across America.
<p>1929–30: White House Conference on Standards of Child Welfare</p> <p>President Herbert Hoover ordered a study on status of the well-being of the children of the United States. Recommendations included increases in scientific research, assistance to mentally "deficient" children and federal efforts to help "socially handicapped" children — those in foster homes or the juvenile justice system, and black and Indian children.</p>	
	<p>1935: In the Bay Area during this period, institutions that provided care to needy and/or neglected children did not admit "children of the colored or Asiatic races." In fact, the original rule in 1916 stated even more harshly that "[o]nly children of Anglo-Saxon parentage shall be admitted into this institution."</p> <p>There was also the Ming Quong Home for girls, which, led by Presbyterian missionaries, sought to instill the girls with Christian values because the missionaries believed that Chinese children left without homes should not be raised in the Chinese community, but instead raised to aid the community with Christianity.</p>
1967: Court case <i>In re Gault</i> provided youth with due process rights, including the right to legal counsel.	

YOUTH JUSTICE SYSTEM	CHILD WELFARE SYSTEM
----------------------	----------------------

1900s

<p>1974: The Juvenile Justice and Delinquency Prevention Act (JJDPA) was passed, providing federal funds to states that follow a series of federal “core protections.” The original two core protections were:</p> <ul style="list-style-type: none"> • the deinstitutionalization of status offenders (DSO), which meant status offenders couldn’t be placed in juvenile detention or adult jails; and • sight and sound separation, which meant youth placed in adult jail or lock up must be separated from adults. 	<p>1978: As many as 25–35 percent of Native American children had been removed from their parents for alleged neglect or abuse. Many of these children were placed in non-Indian foster homes, adoptive homes and institutions.</p> <p>Congress enacted the Indian Child Welfare Act to prevent Native American children from being removed from their communities and culture.</p>
<p>1980: Jail removal was added as the third core protection under JJDPA. This was in response to research that found youth in adult jails had a higher suicide rate and were more likely to be victims of mental, physical and sexual assault. (The face of youth justice was still primarily white at this time, with white youth representing 72 percent of the detained youth nationally.)</p>	<p>1980: The Adoption Assistance and Child Welfare Act funded state promotion of the adoption of children with “special needs” (defined as characteristics that make adoption more difficult — physical, cognitive or emotional disabilities, older age, minority race) and provided a monetary incentive.</p>

War on Drugs

<p>1989: News coverage depicting black male youth as dangerous increased with the Central Park jogger case.</p>	
<p>1992: The disproportionate minority confinement provision became JJDPA’s fourth core protection. The goal of this requirement is to reduce the disproportionate number of minority youth who come into contact with the youth justice system.</p>	<p>1993: The Family Preservation and Family Support Services Act, an amendment to the Social Security Act, was created to fund local services ranging from child abuse prevention and crisis intervention to parent support services and information. The law reflected concerns that states were doing too little to reunite children with their families, as foster care placements nearly doubled in the decade leading up to the mid-1990s due to factors such as AIDS, the crack cocaine epidemic, recession and the increased incarceration of women.</p>
<p>1995: John Dilulio’s juvenile “superpredator” theory led to increased “tough on crime” policies. Dilulio’s theory relied on a 1972 Philadelphia Birth Cohort Study that projected population increases of black youth likely to become criminals.</p>	<p>1999: The Foster Care Independence Act, sponsored by John H. Chafee, was passed to support the financial needs of youth aging out of the foster care system by providing them with access to a fixed amount of financial resources they can apply toward higher education costs.</p>

Source: W. Haywood Burns Institute

2000s

YOUTH JUSTICE SYSTEM

CHILD WELFARE SYSTEM

2000s

2002: JJDPa's disproportionate minority confinement provision was expanded to encompass "disproportionate minority contact" at all points in the system.

2000: Over 3 million child abuse cases reported.

Children of color were now overrepresented in both the youth justice and child welfare systems.

2010: Youth of color represented 71 percent of detained youth nationally.

2006: Youth of color represented 58 percent of children in foster care.

1990 – 2010 Colorblind decision-making tools were developed and implemented.

Federal funding streams continue to incentivize out-of-home placements.

2010 – 2017 Data demonstrated that colorblind tools alone do not reduce racial and ethnic disparities or disproportionality.

Source: W. Haywood Burns Institute

