



EQUITY CONVERSATION GUIDES FOR YOUNG LEADERS AND PARTNERS

Understanding the Basics: Core Concepts and Terms



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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.

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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 Racial and Ethnic Equity and Inclusion a Prioritized Topic?

A core practice of the Jim Casey Youth Opportunities Initiative is that young people and adults work in partnership to improve public systems for older youth who have experienced foster care. Efforts to improve these systems require an intentional commitment to advancing racial and ethnic equity and inclusion.

This guide provides an entry point to many racial and ethnic equity concepts and serves as a foundation for co-learning and exploration. The activities here are designed to encourage individual contribution, shared understanding and productive conversation to advance equity and inclusion in child welfare and other systems.

Advancing racial and ethnic equity and inclusion in communities and systems is a nuanced and complex process. It is critical for leaders to have a foundational understanding of the concepts and language used to identify issues and discuss strategies and solutions.

Young people are critical partners in improving our youth-serving systems and often participate in conversations about strategy development with different stakeholder groups. To effectively contribute and advocate, young leaders need to be equipped with knowledge about the relevant concepts in advancing equity and inclusion. Learning these key concepts in peer groups lends itself to deeper discussion, introspection and critical thinking. Through conversation about different types of racism, power and privilege, participants will strengthen their abilities to engage in and navigate dialogue about these issues.

RESULTS FOR THIS CONVERSATION

- Learn core concepts and terms used in equity and inclusion work.
- Deepen understanding about different forms of racism.
- Further explore intersectionality of identity to strengthen understanding of power and privilege.
- Learn from one another about how race and ethnicity shape experiences and perspectives.

KEY ASSUMPTIONS

- Session participants may come in with varying levels of knowledge and understanding about the content being covered.
- Participants may internalize the information in different ways depending on their personal experiences and current leadership roles.
- Facilitators enter the session with their own mental models, assumptions and implicit biases but are aware of those mental models and can skillfully manage them in constructive ways to promote learning.
- It is critical to develop a shared language and understanding of racial and ethnic equity and inclusion concepts to develop solutions.

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: Key terms glossary
- Handout: Equality/equity/justice
- Handout: Disproportionality and disparity
- Handout: Forms of racism
- Handout: Power and privilege
- Tape
- Flip-chart paper
- Markers
- Pens/pencils (enough for all participants)

- Relevant local or national data points disaggregated by race and ethnicity
- Journals for young people
- Audio/visual equipment and internet access to show two online videos

NOTES ON AUDIENCE

Participants/young leaders are 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. This will affect the dynamics of the group. If members of the group are familiar with one another, they may be more open and free flowing with the conversation. If the participants do not know one another, they may be more reserved and cautious.

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 racial and ethnic equity and inclusion.
- At least one facilitator should already have a relationship with participants and expertise in child welfare and older youth.
- As young leaders develop their capacity and expertise in equity and inclusion, they may also serve as facilitators.

Required Prework for Facilitators

- Read the key terms glossary. Familiarize yourself with the key terms and definitions. Think of how you might describe each of these using an example when participants ask clarifying questions in discussion while they are learning the terms.
- Read this guide thoroughly to get a good understanding of the content and flow of material. The more familiar you are with the material, the more easily you will make it your own and move through the conversation in your own words, adding your personality to it.
- Review the activities and instructions. Practice completing the activities yourself.
- Think about what assumptions and mental models you carry. How might you manage difficult moments in the conversation should they arise?
- Connect with your cofacilitator before holding this conversation. Discuss prework, determine who will take the lead on each section of the conversation and discuss your facilitation styles.
- Prepare materials, including agenda, flip charts, handouts and conversation prompts.



TIP: *Often people enter conversations about race with a certain level of discomfort. This is typically due to concerns (1) that what will be said and how it will be said might unintentionally offend other people in the room, and/or (2) that the issue of race is somehow always politically charged. As the facilitator, by introducing these core concepts and tools and engaging the group in truly understanding their context, you will effectively eliminate these assumptions and allow for a productive conversation.*

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, creating a circle of support. Let the group know that the circle is to support each other and to learn together about core concepts and terms for advancing racial and ethnic equity and inclusion principles.
- You might set up an altar, focal space or place of reverence by covering a table with a cloth and objects to suggest contemplation and community, such as flowers, water, photos or images symbolizing ancestors, sacredness, unity and reverence.
- Identify gender-neutral bathrooms.
- Ensure the location is physically accessible for all abilities and bodies, including chair location, room for mobility and entry points.
- Prepare materials needed (flip chart, markers, tape, etc.).

Conversation Process (4 hours)

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

1. WELCOME AND CHECK-IN (15 MINUTES)



TIP: Establish check-in questions, including one that requires each participant to state guiding values/principles as a working agreement to honor and respect one another's contribution to the dialogue, while recognizing that each person is entering with different lived experiences and levels of understanding of these issues. Write each check-in question on a flip chart that everyone can see.



Thank you all for joining the conversation today. This is a space for learning together, so today will be interactive and conversational. Establishing group values is critical to ensuring that we can meet people where they are and create a safe space to engage in sensitive and thoughtful discussion. Let's go around the room to answer the following check-in questions:

- What is your name?
- What are your personal gender pronouns?
- What is one value or principle that you would like the group to adopt and honor for today's conversation? You might think about that by filling in the blank: “In order for me to fully participate today, I need _____.”



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



TIP: As the participants are answering the check-in questions, write all of the group values on a flip chart or whiteboard to keep them visible throughout the discussion.

2. SESSION OVERVIEW (5 MINUTES)



TIP: *If you develop an agenda for the meeting, walk through the agenda pointing out each section, desired timelines and any planned breaks so participants can identify opportunities to make brief calls, check social media, etc.*

RESULTS FOR THIS CONVERSATION



- Learn core concepts and terms used in equity and inclusion work.
- Deepen understanding about different forms of racism.
- Further explore intersectionality of identity to strengthen understanding of power and privilege.
- Learn from one another about how race and ethnicity shape experiences and perspectives.

Do you have thoughts or questions about the results/goals for this session?



TIP: *Consider sharing with the group how increasing your own knowledge of core concepts and terms has helped you. As a facilitator, you may have used these core concepts and terms to reach diverse audiences. Relate the importance of having a shared language to get to strategies and solutions, and let young leaders know that understanding these terms will help give them credibility as leaders and educators when speaking to others.*

3. GROUP AGREEMENTS (5 MINUTES)

As facilitators and participants move through this powerful conversation together, it is critical to create a physical and emotional space where participants are fully 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 equity, inclusion and justice.

It is important to 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. Facilitators 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 share only from their own experience — always bringing participants back to their own learning.¹



In the check-in, you all raised values that we have posted on the flip chart. Are there other group norms or agreements you want to make sure we capture and embrace throughout the session today?



TIP: *Hand gestures are often helpful in conversations on emotionally tough topics. This can be especially true for young people, who may need alternative ways to express their needs and feelings. Ask the group to suggest hand gestures that group members can use to indicate their self-care needs without stopping the flow of the conversation. Agree on a subtle hand gesture to indicate “need to step away for a moment” and a different hand gesture to indicate “need to step out and talk about it,” which means that one of the facilitators will step out with the participant.*



We will keep these group agreements up on the wall and revisit them as needed throughout our time together.

► Activity (10 minutes)

PROCESS

- Have each participant choose a partner.
- Have pairs face each other. If participants are able, standing works best; if not, they can decide to sit as a pair.
- Have pairs decide who is Partner A and who is Partner B.
- Tell participants that Partner B must mirror Partner A's movements. To move to the next level, invite partners to maintain eye contact.
- After one minute, have partners switch roles (Partner A mirrors Partner B's movements).
- After one minute, invite the group to come back together.



How was that? What did you notice?

This exercise can be used as a launch pad to talk about so many different things. In this space, however, it is useful to think about partnership, patience, empathy and our ability to meet people where they are and see them for who they are. I didn't see anyone trying to throw their partner off or make moves their partner would struggle to match. That is how we want to open and approach the space today together.

4. WHY RACIAL AND ETHNIC EQUITY AND INCLUSION? (30 MINUTES)



We are going to dive into a conversation about equity and inclusion. Are people familiar with the difference between race and ethnicity?



TIP: Refer to definitions in the key terms glossary. Write the definitions of race, ethnicity, equity and inclusion on flip-chart paper where participants can see. As participants discuss their understanding and definitions of each term, share with them that these definitions will remain on the wall for the purposes of this session.



Does anything surprise you about these definitions? What questions do you have about these concepts?

It is often helpful to understand why we focus on racial and ethnic equity as opposed to other facets of identity such as gender, sexual orientation or ability status. While we all have different, important aspects of our identity that intersect to make up who we are, data show that in many systems, such as child welfare systems across the country, people of color are often overrepresented and experience poorer outcomes than their white peers.



TIP: You may choose to display a piece (or pieces) of relevant local or national data disaggregated by race and ethnicity to show how young people of color are faring in a system relevant to the participant group.



Conversations about race and ethnicity and inequities are often challenging and complex because there are so many things to consider. While we all have our own experiences and hold certain perspectives, there are constructive ways to have these conversations. Let's watch a video about this.

WATCH

Jay Smooth's video "How I Learned to Stop Worrying and Love Discussing Race" <https://www.youtube.com/watch?v=MbdxeFcQtaUo> (12 minutes)



What resonated from this video? What can you use from it in conversations about race?



TIP: Sometimes what we say has good intentions but is still harmful. It can be helpful to introduce strategies to help foster healing and understanding when points of tension arise in the group. If a participant is triggered by a comment, for example, they can use “ouch and educate” to pause and explain what was upsetting to them. The other participant can respond using “oops and restate” to acknowledge any harm done and clarify their point if necessary.

5. CLARIFYING COMMON MISUNDERSTANDINGS AND NUANCED TERMS: EQUALITY AND EQUITY (30 MINUTES)



Often words with different meanings are used interchangeably.

Why might it be important to develop a shared language when learning about and strengthening racial and ethnic equity and inclusion work?

How many people are familiar with the term **equality**? In what ways does the concept of **equity** show up? These two terms are often used interchangeably, even though they are not the same. We are going to dig into that a little more.

► Activity: Equality/equity/justice (10 minutes)

FACILITATOR PREPARATION

READ

Key terms glossary

PREP THE ROOM

Display the image below on a projector or on a large sheet of paper for participants to see.

PROCESS

- Distribute the “Equality/Equity/Justice” handout to participants.
- Ask each person to review the three illustrations and select or write a caption for each.
- After a few minutes, engage the group in a discussion about what each illustration represents and why.



TIP: *Equality* and *equity* are terms that often get confused and may invoke some emotionally charged reactions. Review these terms in sequence and engage the group in discussion about what this may have surfaced for them. Once barriers are removed and justice is achieved, one can consider promoting standards of equality for the collective whole.



What is an example of equality? What is an example of equity?



EQUALITY

The assumption is that everyone benefits from the same support. This is equal treatment.



EQUITY

Everyone gets the support they need (this is the concept of “affirmative action”), thus producing equity.



JUSTICE

All three can see without support or accommodations because the cause(s) of the inequity was addressed. The systemic barrier has been removed.

Source: Unknown



TIP: Below are a couple examples to illustrate equality and equity in the context of child welfare:

- **Equality:** All children and families at risk of entering the child welfare system receive 10 hours of supportive counseling.
- **Equity:** All children and families at risk of entering the child welfare system receive supportive counseling based on their needs.



In these examples, what is the difference between equality and equity? Why is it important that we focus our efforts on racial and ethnic equity?

6. CLARIFYING COMMON MISUNDERSTANDINGS AND NUANCED TERMS: DISPROPORTIONALITY AND DISPARITY (20 MINUTES)

FACILITATOR PREPARATION

READ

Key terms glossary

PREP THE ROOM

Display the images below on a projector or on a large sheet of paper for participants to see.

PROCESS

Distribute the “Disproportionality and Disparity” handout to each participant.



Like equality and equity, the words **disproportionality** and **disparity** are often used interchangeably, but they are different. If we use one word when we really mean the other, we are telling a completely different story. Because different descriptions of problems can lead to different solutions, it is important to be clear in our understanding and use of the terms.

DISPROPORTIONALITY AND DISPARITY

Disproportionality

The state of being out of proportion; being over- or underrepresented

In other words: Disproportionality exists when the representation of one group is larger or smaller than the same group's representation in the general population.

Disparity

A difference in outcomes

In other words: Racial disparities are the differences in outcomes that people experience based on their race. One racial group is worse off than another racial group.



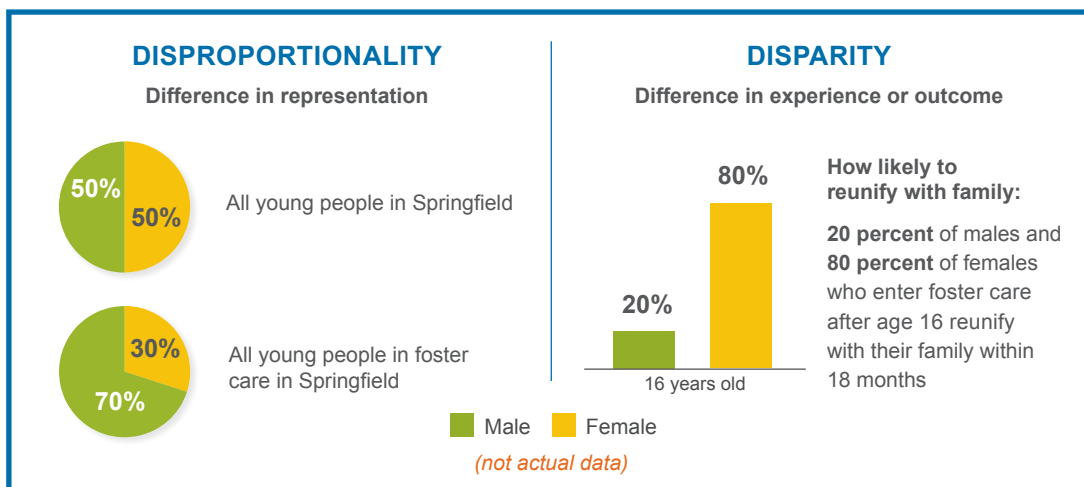
Are you familiar with these terms? How have you heard them used before? What is an example of disproportionality? What is an example of disparity?



TIP: Below are a couple examples to illustrate disproportionality and disparity in the context of child welfare:

- **Disproportionality:** African-American children make up 15 percent of the child population in the United States yet make up 33 percent of the youth in foster care in the United States.²
- **Disparity:** Black teens in foster care are 2.5 times more likely to live in group homes than their white peers in foster care.

Below is another illustration of disproportionality and disparity using a hypothetical scenario focused on gender:





TIP: Even though these concepts are being discussed objectively through their definitions, the examples are real and personal. It may be helpful to check in with the group to see how they are processing the information and what feelings might be coming up.



What reactions or questions do you have about these concepts? Why might it be useful to understand the difference between disproportionality and disparity in your role as advocates?

Learning about the differences between disproportionality and disparity can be powerful when we start thinking about strategies and solutions. It is also important to understand what is happening in society and in systems that create these inequities. The next part of the conversation is focused on how racism shows up in different ways on various levels and contributes to the racial and ethnic disproportionalities and disparities we see.

7. UNDERSTANDING VARIOUS FORMS OF RACISM (45 MINUTES)

FACILITATOR PREPARATION

READ

Key terms glossary

PREP THE ROOM

Display the table below on a projector or on a large sheet of paper for participants to see.

PROCESS

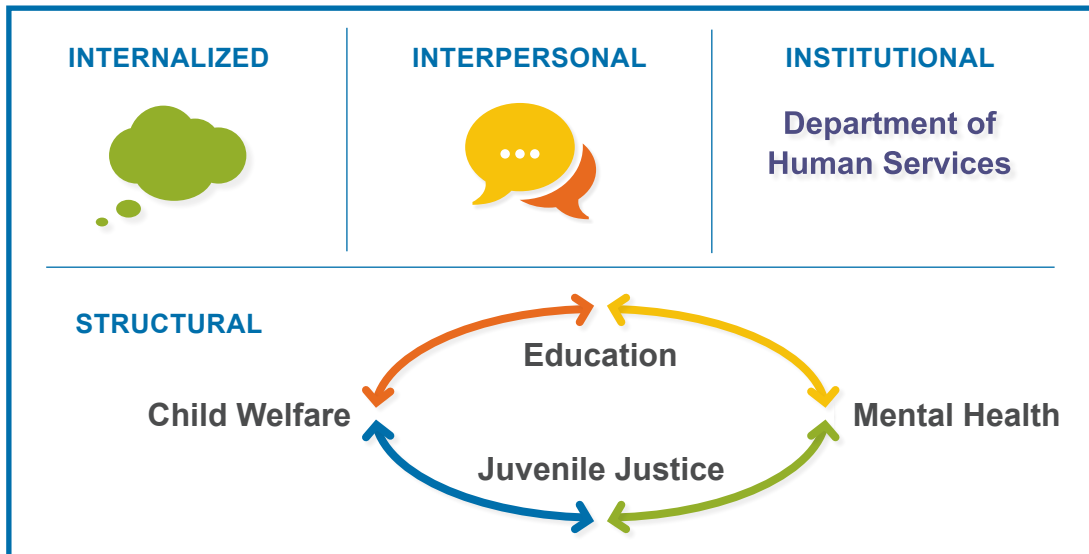
Distribute the “Forms of Racism” handout to each participant.

TYPES	DEFINITION	STRATEGIES TO ADDRESS
Internalized	Private individual beliefs of racism that are subconscious and may result in bias, prejudice and oppression	Support groups, mentoring, counseling, education
Interpersonal	Private beliefs about race that become public when we interact with others; can take the form of bigotry, hate speech and racial violence	Diversity trainings, cross-cultural dialogues, implicit bias trainings
Institutional	Racial inequity within systems of power; can take the form of unfair policies, practices and procedures that work better for white people than for people of color	Changing policy and practices, creating new institutions
Structural	Racial bias across institutions and society that has systemically privileged one group and disadvantaged another group	Highlighting history, root causes, challenging myths and ideologies

Source: Race Forward



TIP: Walk through the terms in the table and their definitions in the key terms glossary. The image below might be helpful to post in the room, pass out or draw on a flip chart as you go.



TIP: Once a term is defined, ask the group to give examples of each. Use the definitions and examples listed below as a guide, but do not limit the group's thinking. Engage the group in thinking about strategies and solutions for addressing each type of racism. Everyone has an opportunity to see themselves in contributing to a solution. Capture all the participants' contributions on flip-chart paper to illustrate how much they can do, individually or together, to tackle the issue.



Internalized racism lies within individuals. Private individual beliefs of racism that are subconscious and may result in bias, prejudice and oppression. They are influenced by society, media, etc., in ways that we are not aware of. For example, our internalized beliefs about beauty standards often fall into this bucket.

- What other examples come to mind around internalized racism?
- What strategies or solutions might be helpful?



TIP: Within conversations on this topic, there are common challenges and key areas of growth and learning. When misunderstandings arise, you might pause and say: Sometimes it is our inclination to react in conversations about racism. It is often helpful to take a pause and check in with yourself to ask: How is my body reacting? What am I feeling right now? Am I hearing what the other person is saying?



Interpersonal racism occurs between individuals. Private beliefs about race become public when we interact with others. This is the type of racism that we often think of right away when someone brings up racism or talks about someone being racist. Examples include bigotry, hate speech and racial violence.

- What other examples come to mind around interpersonal racism?
- What strategies or solutions might be helpful?



TIP: Be mindful that young people might be sharing examples that they have personally experienced in their lives, in the child welfare system, etc. Feelings of resentment, confusion, guilt or sadness might surface throughout the conversation. Provide space for these emotions while reminding the group that it is often difficult to process experiences in this way and in a group. Remind participants that there is no pressure to share personal experiences in this space.



Institutional racism is racial inequity within systems of power. It can take the form of unfair policies, practices and procedures that work better for white people than for people of color. A school system is an example of an institution; a state department of human services is another. A school system that concentrates people of color in the most overcrowded, underfunded schools with the least experienced teachers is an example of institutional racism.

- What other examples come to mind around institutional racism?
- What strategies or solutions might be helpful?



TIP: Referencing points of learning and tension in a supportive way can be constructive. Consider making reflective statements such as: *It's great that we can hear and understand our different interpretations of these things. Understanding how each of our own experiences has shaped our perspectives deepens my appreciation for why we are all here today.*



Structural racism is a bias across institutions and society that has systemically privileged one group and disadvantaged another group.

Here is an example of how structures work: Truancy in the education system often leads to encounters with the child welfare system and, in turn, to greater exposure to the juvenile justice system. The systems work together to create a structure that doesn't support young people.



Structural racism, in this case, might look like more black youth being reported for truancy than white youth and therefore encountering all of the other systems at a higher or disproportionate rate, which ultimately results in poorer outcomes (i.e., a disparity as a result of structural racism).

- What examples come to your mind for structural racism?
- What strategies or solutions might be helpful?

8. WHAT DO WE MEAN BY PRIVILEGE? (20 MINUTES)



We have covered a lot of material today. We have gone through core concepts and terms and had a deeper discussion about some nuanced terms and the various forms of racism. To understand the full picture, we must also understand the ways in which power and privilege shape our experiences and perspectives.

As we talked about at the beginning of conversation, everyone's identity has multiple dimensions. Aspects of identity may or may not be visible or obvious to others. Membership in some groups occurs at birth. Other aspects of identity result from circumstances or experiences that we have little or no control over. Still others may be a matter of choice.

Some identities carry privileges. Can someone tell me what they think **privilege** means? Thanks for sharing! Privileges can be earned — for example, an extended curfew for getting good grades. Privileges are special benefits or advantages. Some privileges are **unearned**.

Unearned privileges are systematic advantages that are granted based on race, gender, socioeconomic status, sexual orientation or other dimensions of diversity, regardless of individuals' personal characteristics or efforts.

For example, I'm right handed and don't have to drag my palm through the ink when I write. That's a privilege I have by the nature of my birth. Systematic advantages are real, and they exist for people from a privileged group whether they make a conscious, deliberate choice to seek or act on those privileges or whether they are even aware that they benefit from such systematic, structural advantages.

► Activity: Power and privilege (10 minutes)

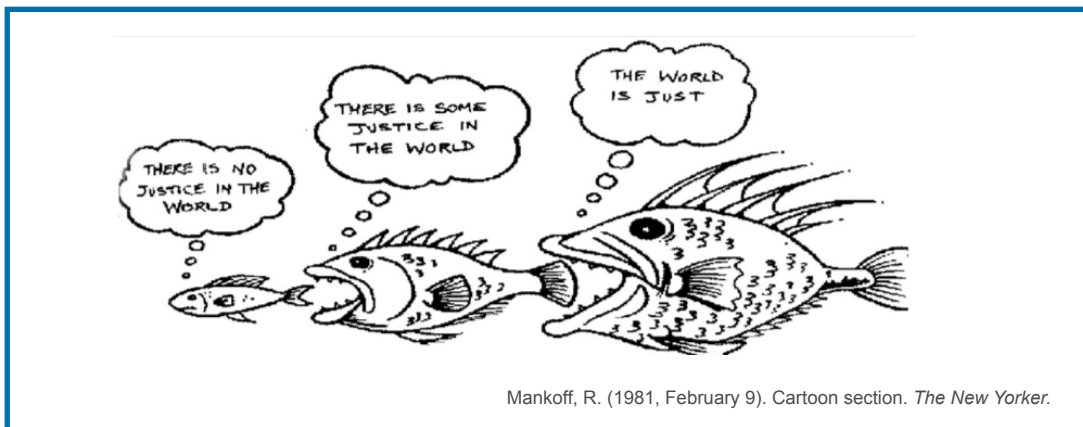
FACILITATOR PREPARATION

READ

Key terms glossary

PREP THE ROOM

Display the image below on a projector or on a large sheet of paper for participants to see.



PROCESS

- Distribute the “Power and Privilege” handout to participants.
- Give the group 2–3 minutes to review the image and its captions.
- Ask the group:
 - How might this image help you understand privilege?
 - Why would each fish feel differently about justice in the world?
- Debrief.



Often, people have not thought of themselves as having privilege because when a person is part of both a privileged group and a group without privilege, they may relate more closely to the nonprivileged identity or not recognize the privilege they carry in other spaces. The most important thing to note about privilege is that once you are aware of it you can better understand the power you have and how to share it and become a respectful ally.

9. WHAT DO WE MEAN BY POWER? (30 MINUTES)



Being part of a privileged group means that you have power over others in certain situations. Power is the ability to decide who will access resources and the capacity to direct or influence the behavior of others, oneself and/or the course of events. Doing advocacy work allows us to think about how we start to share power. Youth-adult partnership is about sharing power between young people (often a nonprivileged identity) and staff people (often a privileged identity).

► Activity (30 minutes)

- Post two flip-chart sheets on the wall, one labeled “Shift” and one labeled “Support.”
- Ask the group to write in their journals for three to five minutes using the guiding questions below:
 - Reflect on moments when you felt you had power. What gave you power? How did it feel? What did you do with that power?
 - Reflect on a moment when you did not have power. Why didn’t you have it? How did it feel? How did you manage the situation?
- Ask the group to find a pair or triad to “pair and share” using the prompts below:
 - If you are comfortable, reflect on your journal writing.
 - Can you think of ways to shift or share power?
 - What are ways you can support those who don’t have power?
- Ask each pair/triad to post sticky notes with their ideas on the flip charts.

10. HOW CAN I BE A USEFUL AND RESPECTFUL ALLY? (15 MINUTES)

Write on a flip-chart sheet:

Guiding rules for being an ally:

- Understand your privilege.
- Listen and do your homework.
- Speak up, but not over.
- You’ll make mistakes — apologize when you do. It’s not about your intent but your impact.
- Ally is a verb!



An ally is a person who advances equity and fights for the rights of a group they aren't a part of. There are rules for being a good ally to ensure that an ally's power and privilege are not the focus of the partnership, but rather set aside or used for the purpose deemed useful by the group or person they are working with. An example of an ally might be a youth-engagement staff person who manages the youth board but has not been in foster care. This person cares about advocating change for youth in care but is not a part of the group.

WATCH

Video from @chescaleigh <http://bit.ly/chescaSUBSCRIBE>

Ask the group the following questions to process their thoughts and ideas from the video:

- What resonated with you?
- What is your experience working with an ally (challenges/successes)?
- As an ally, how do you take up a listening and learning role (challenges/successes)?

11. CONCLUSION AND CHECK-OUT (20 MINUTES)



TIP: *Learning core concepts and terms can feel like learning a new language. Congratulate the group on their efforts. Whether participants increased their comfort levels or leaned into their discomfort to advance the conversation, they all contributed to the greater goal of dismantling and/or disrupting racism and achieving equity.*

Give the group a few minutes to reflect quietly on the conversation, with the option of writing their thoughts in their journals. After three to five minutes, give the group a check-out question and a few more minutes before reporting out.



TIP: *After each participant has shared their closing thought, give them the "key terms glossary" handout.*



We covered a lot today, and there is still so much more to learn! The paper I just handed out is a glossary of more terms and concepts that are relevant to racial and ethnic equity and inclusion work. Thank you all for your thoughtful contributions and questions today.

- 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 from https://simmonsigd.wikispaces.com/file/view/Multipartiality-+Balancing+Social+Power+in+Dialogue_F2007.pdf
- 2 National Conference of State Legislatures. (2017, August 1). *Disproportionality and disparity in child welfare*. Retrieved from www.ncsl.org/research/human-services/disproportionality-and-disparity-in-child-welfare.aspx

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).
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- 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.).



Activity: Equality/Equity/Justice

► Activity (10 minutes)

Take a few minutes to look at the three pictures below and write a caption for each. Once everyone is done, engage in large group discussion to share which core concepts the pictures represent and why.



Source: W. Haywood Burns Institute

Disproportionality and Disparity

DISPROPORTIONALITY AND DISPARITY

Disproportionality

The state of being out of proportion; being over- or underrepresented

In other words: Disproportionality exists when the representation of one group is larger or smaller than the same group's representation in the general population.

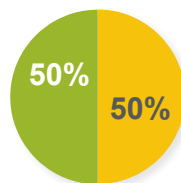
Disparity

A difference in outcomes

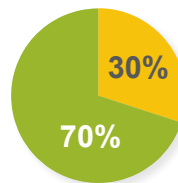
In other words: Racial disparities are the differences in outcomes that people experience based on their race. One racial group is worse off than another racial group.

DISPROPORTIONALITY

Difference in representation



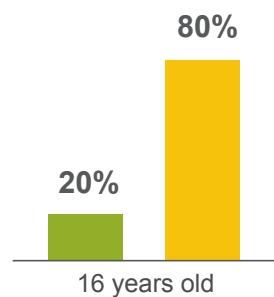
All young people in Springfield



All young people in foster care in Springfield

DISPARITY

Difference in experience or outcome



How likely to reunify with family:

20 percent of males and **80 percent** of females who enter foster care after age 16 reunify with their family within 18 months

■ Male ■ Female

(not actual data)

Forms of Racism

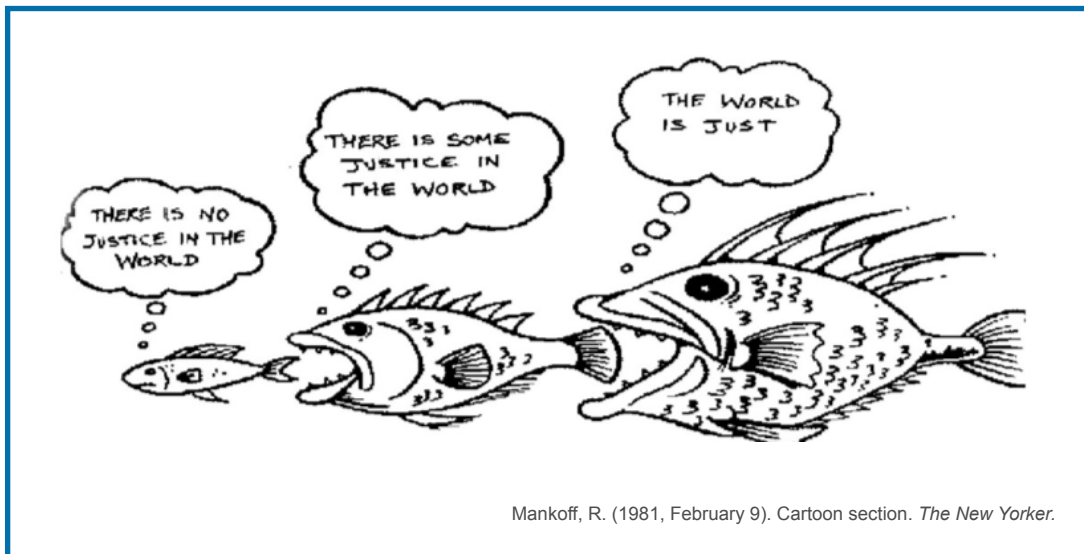
TYPES	DEFINITION	STRATEGIES TO ADDRESS
Internalized	Private individual beliefs of racism that are subconscious and may result in bias, prejudice and oppression	Support groups, mentoring, counseling, education
Interpersonal	Private beliefs about race that become public when we interact with others; can take the form of bigotry, hate speech and racial violence	Diversity trainings, cross-cultural dialogues, implicit bias trainings
Institutional	Racial inequity within systems of power; can take the form of unfair policies, practices and procedures that work better for white people than for people of color	Changing policy and practices, creating new institutions
Structural	Racial bias across institutions and society that has systemically privileged one group and disadvantaged another group	Highlighting history, root causes, challenging myths and ideologies

Source: Race Forward

Activity: Power and Privilege

► Activity (10 minutes)

Take two to three minutes to review the illustration below. Which core concepts does this image represent? Engage in large group discussion to share your answers and explain your rationale.



Mankoff, R. (1981, February 9). Cartoon section. *The New Yorker*.

