



**CASEY FAMILY PROGRAMS
UNDOING RACISM:
ANTI-RACIST ANALYSIS • REDUCE RACIAL
AND ETHNIC DISPROPORTIONALITY
• ELIMINATE DISPARITIES IN CHILD WELFARE**

Supplement: Undoing Racism^(TM) workshops

Developed for:

**Casey Family Programs
Seattle, Washington**

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CASEY FAMILY PROGRAMS

SEATTLE, WASHINGTON

The mission of Casey Family Programs is to provide and improve foster care. Established by United Parcel Service founder, Jim Casey, we are a national operating foundation that has served children, youth and families in the child welfare system since 1966. The ultimate goal of Casey Family Programs is to prevent the need for foster care. We operate in two ways within the child welfare system, or CWS: we provide direct services, and we promote advances in child welfare practice and policy.

In our direct services, we collaborate with foster, kinship and adoptive parents to provide safe, loving homes for youth in our direct care. In the practice and policy area, we collaborate with counties, states and American Indian and Alaska Native tribes to improve services and outcomes for the more than 500,000 young people in out-of-home care across the U.S.

“Disproportionality” is a major focus of Casey Family Programs in the practice and policy arena. The term disproportionality refers to the disproportionately higher rate of placement of children of color, primarily African American and Native American, into the child welfare system. Disproportionality cannot be “explained away” by poverty levels or abuse statistics among these populations. CFP believes that it can be traced to deeply rooted racist practices that shaped child welfare systems in this country. CFP devotes considerable resources to ending these practices.

For more than five years, Casey Family Programs has conducted Undoing Racism Workshops for its staff and partner agencies and organizations throughout the country. The Undoing Racism Workshops are designed to generate *awareness* of racist practices. This supplement to the workshops is intended to assist workshop participants in beginning the process of *implementing changes* to improve equity in the child welfare system.

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SECTION I

INTRODUCTION

PURPOSE OF THE SUPPLEMENT

This supplement is for child welfare workers, supervisors, commissioners, court personnel, judges, advocates and others who care enough about the terrible burden of disproportionality in the child welfare system to work toward improving the system. Hundreds of participants in Undoing Racism Workshops conducted by the People’s Institute for Survival and Beyond for Casey Family Programs are striving to implement workshop principles and concepts in their agencies. This supplement is a tool to:

- Revisit and refresh the workshop content;
- Provide tools for supervision, coaching, managing and training others;
- Offer suggestions for initiating reform efforts in the back-home work setting; and
- Provide exercises and worksheets to strengthen skills in using the content.

The phrase “disproportionate placement of children of color” refers to the out-of-home placement of African American and Native American children in numbers much greater than their percentage of the national population, including adjustments for differing poverty rates among the populations. In fact, placement rates for these populations are even *greater than the proportion of reports of child abuse and neglect within these communities*. This disproportionate placement can be traced to deeply rooted racist practices that shaped child welfare systems in this country.

Casey Family Programs devotes considerable resources to ending these practices. For more than five years, CFP has conducted Undoing Racism Workshops for its staff, partner agencies and a variety of other organizations throughout the country. In breaking the conspiracy of silence that surrounded disproportional placement of children of color, CFP has opened windows of opportunity for federal and state agencies, their contract providers and others to seek change openly. A fresh breeze of opportunity encircles those organizations that have voluntarily chosen to examine, assess and change their practices.

This supplement is intended to recall the intensely emotional responses felt by many in the Undoing Racism Workshops and to *propel workshop participants into action*. Unlike other supplements that present information from studies about change, it is designed to present complex information in manageable portions and suggest ways to act upon that information. The supplement offers ideas and methods for creating safe spaces for doing this work in professional settings, and it offers exercises that engage participants in ways that adults like to learn. Finally, it provides some factual knowledge about racism, its definitions and manifestations, its history and foundation in our society and its impact on child welfare systems. The supplement is designed to challenge the readers to become active anti-racist deconstructionists in all aspects of their lives, and, most importantly, in their work inside child welfare systems (CWS).

“Race was not found in nature but made by people in power. Racial classification provided a way to justify privilege and oppression by making inequality appear to be the result of natural differences.”

One of the recurring criticisms of the CWS in our country is the way its policies and practices may work against the best interests of families of color. The dutiful providers and policymakers of the system are often unaware of embedded racist practices within our institutions or of the historical origins of those practices. This lack of awareness is a significant barrier to efforts to reduce disproportional racial placement and create equity throughout the system's many layers.

Dr. Carolyn Spigner at the University of Pennsylvania has done extensive research on the problem of overrepresentation of black children in child welfare. She notes that Black children were not disproportionately placed in the child welfare system until after the 1950s. Children whose parents were unable to care for them were maintained through the efforts of community organizations and through familial arrangements, otherwise known as kinship care. But in the 1960s, 1970s and early 1980s, legislation was introduced that, according to Spigner, "has led to the children under the protection of the child welfare system getting darker and darker." By the 1980s, the child welfare system looked completely different than it did 30 years earlier. Within the period of three decades, *at least half the case loads* consisted of African American children. Dr. Spigner attributes disproportional representation of families of color to the unintended consequences of well-intentioned legislation.

In 1974 the Child Abuse and Prevention Treatment Act, or CAPTA, tied federal aid to states to mandatory reporting laws. Health care providers, teachers and other school personnel, social workers, day care providers and law enforcement personnel were and still are required and empowered to report suspected child abuse. This opened the door for bias toward poor and minority families, by these mandatory reporters as well as other social workers who investigated the allegations.

While the Adoption Assistance and Child Welfare Act of 1980 and the Adoption and Safe Families Act of 1997 encouraged permanency planning for children in foster care, this legislation also hastened the process towards termination of parental rights, making it more likely those African American children would be separated from their families. Also, the Multiethnic Placement Act of 1994 (as amended by the Interethnic Provisions of 1996), established that a child's race, color or national origin could not be routinely considered as a relevant factor in assessing the child's best interests. The outreach efforts to increase adoptions within African American and Hispanic communities were in conflict with the law and led to fears that such efforts would be abandoned. These concerns were compounded by the fact that kinship care, the traditional support system, became irrelevant under the new law.

The Aid for Families with Dependent Children (AFDC) legislation in 1981 was designed to make it easier to find foster parents by providing better pay and incentives. White CWS workers placed many children of color with white families who needed the money and truly "seemed" much better able to take care of such children. Such income became a critical source of income for many white families. When problems arose threatening the ability of these parents to keep the kids, such as poor treatment of the children or a distant relative wanting to bring them back into the family, white foster parents were far more likely to contact the overwhelmingly white authorities to plead their cases, actions which tended to slant decisions in their favor.

In the Undoing Racism™ Workshops and throughout this supplement, readers are urged to evaluate whether the conditions we find today are reflective of institutionally embedded racism. If we are to change the outcomes so the rates of placement are consistent with the reported and sustained cases of child abuse and neglect and aligned with the demographics, then we will need to learn to work together inside our institutions to change the beliefs, policies and practices that cause them to fail.

In addition to the legislative-driven changes to welfare, our society's "traditional" family has changed radically since 1960, when almost 75% of families were "married households." By the 2000 census, however, such families only accounted for about half of all households—a huge shift. Present-day families include single-parent homes, grandparents as primary guardians, and gay/lesbian families. According to *Ebony*, "an abysmal 80% of Black children spend a portion of childhood without a father present."

Practices at CWS have not kept pace with this dramatic rise in nontraditional families, which often need different services in order to keep the family intact. Instead of focusing on the differing needs of these non-traditional families with the aim of keeping the families together, CWS workers "help" by placing children in the foster care system--separating them from their guardians, poor relatives and parents and overloading the welfare system.

It is imperative that child welfare providers incorporate anti-racist practices in their work. Casey Family Programs has invested much time and money in addressing the broad challenges facing the foster care system, including large caseloads for workers, high worker turnover rates, the ability to measure outcomes, as well as the overrepresentation of certain racial groups within the system. This work led to more specific and focused projects such as addressing the lack of knowledge of caseworkers around their clients' social, racial, and economic situations. Often, this lack of knowledge may translate in misunderstandings and distrust. This supplement seeks to address the dearth of materials around training caseworkers to be culturally sensitive. It is written to enable caseworkers to incorporate new practices and thought processes in their daily lives for true, long-term change.

The child welfare system, particularly its providers and policymakers, need to be aware of racist practices and of racially constructed institutions and their historical origins. One of the recurring themes among those critical of our child welfare system is the way it assesses and works with families of color. Many child welfare workers are often white, middle class, and college-educated. Even when people of color attain positions in child welfare agencies, they are required to act in a way that emulates their white counterparts, who often have different belief systems, cultural perspectives and world views from their clients.

Many families referred for abuse and neglect are non-white and poor. In addition, the parents in these families are often young, unmarried, female, and struggling with issues such as inadequate housing, unsafe neighborhoods, drug abuse, and unemployment and/or underemployment. These differences cultivate distrust, doubt, and uncertainty and have contributed mightily to the phenomenon of disproportionality.

In the Undoing Racism™ Workshops and throughout this supplement, readers are urged to evaluate whether the conditions we find today are reflective of institutionally

embedded racism. If we are to change the outcomes so the rates of placement are consistent with the reported and sustained cases of child abuse and neglect and aligned with the demographics, then we will need to learn to work together inside our institutions to change the beliefs, policies and practices that cause them to fail.

This supplement offers a basic and sometimes alternative perspective on historical facts and contemporary practices to support the work of reducing disproportionality in child welfare. The following excerpt from a speech by then President Clinton is as true today as it was more than a decade ago.

[A Speech by William Jefferson Clinton, October 16, 1995](#)

In recent weeks, every one of us has been made aware of a simple truth -- white Americans and black Americans often see the same world in drastically different ways ... The rift we see before us that is tearing at the heart of America exists in spite of the remarkable progress black Americans have made in the last generation, since Martin Luther King swept America up in his dream, and President Johnson spoke so powerfully for the dignity of man and the destiny of democracy in demanding that Congress guarantee full voting rights to blacks. ... The reasons for this divide are many. Some are rooted in the awful history and stubborn persistence of racism. Some are rooted in the different ways we experience the threats of modern life to personal security, family values, and strong communities. Some are rooted in the fact that we still haven't learned to talk frankly, to listen carefully, and to work together across racial lines.

Addressing child welfare issues provides an opportunity to lead the nation in this frank discussion about the lingering problems of race in our society. Use the chart at the end of the supplement to look at the history of racism, the contrasting views of racially driven versus anti-racist perspectives, and the opportunity presented in the opening years of the 21st century to work for positive changes in child welfare.

EXECUTIVE SUMMARY OF THE WORKSHOPS

The Undoing Racism™/Community Organizing workshop is an intensive two and a half day workshop designed to educate, challenge and empower people in the Child Welfare System to “undo” the racist structures, intentional or unintentional, that hinder effective social change. The training is based on the premise that racism has been systematically constructed and that it can be “undone” when people understand where it comes from, how it functions, why it is perpetuated, and what we can do to dismantle it. Institutional and systemic racism creates barriers to better outcomes for families and children. The workshop helps CWS employees to uncover conditions that contribute to racial disparities and help them be more effective with all children and families.

The workshop is offered by the People’s Institute for Survival and Beyond, a national, multiracial, anti-racist collective of veteran organizers and educators dedicated to building an effective movement for social change. Since its founding in 1980, The People’s Institute has trained over 100,000 people in hundreds of communities throughout the United States and internationally. It is recognized as one of the most effective anti-racist training and organizing institutions in the nation.

Course Title: “Undoing Racism™/Community Organizing Workshop”

Using an Anti-Racist Analysis to Reduce Racial and Ethnic Disproportionality and Disparities in the Child Welfare System.

Instructors: The People's Institute Core Trainers.

Course Description: The Undoing Racism™/Community Organizing workshop is an intensive two and a half day workshop designed to educate, challenge and empower people in the Child Welfare System to “undo” the racist structures, intentional or unintentional, that hinder effective social change. The workshop is presented from the personal perspectives and life experiences of the trainers. The workshop also represents an analysis developed by the Peoples Institute. The workshop is not presented as if this were the only analysis there is on the issue of race in this country. The ultimate goal of the workshops is for individuals or organizations find the PISAB analysis useful in their work.

Topics Covered:

- Analyzing power.
- Recognizing the internalized manifestations of racial oppression.
- Defining racism.
- Understanding the manifestations of racism.
- Gatekeeping.
- Learning from history.
- Sharing culture.
- Organizing to “Undo Racism™”.

Target Audience

Workshop is designed for people from all levels of the Child Welfare System, other institutions or agencies working with CWS and parents and children within the CWS.

Outcome Objectives for Participants

- Develop a common definition of racism and an understanding of the different forms it takes--individual, institutional, linguistic, and cultural with an emphasis on CWS;
- Develop a common language and analysis for examining racism in the United States and in particular in the CWS;
- Understand one's own connection to institutional racism and its impact on his/her work and disparities within the outcomes of CWS;
- Understand why people are poor and the role of institutions in exacerbating institutional racism, particularly for poor people and communities of color along with the understanding of why those children who enter the CWS are much more likely to come from poor families;
- Understand the historical context for how racial classifications in the United States came to be and how/why they are maintained;
- Understand the historical context for how U.S. institutions came to be and who they have been designed to serve;
- Understand how all of us, including white people, are adversely impacted by racism every day, everywhere;
- Surface assumptions about how your work is (or is not) affected by racism;
- Develop awareness and understanding about ways to begin undoing racism™;
- Gain knowledge about how to be more effective in the work you do with your constituencies, the CWS, your communities, your families and children;
- Understand the role of community organizing and building effective multiracial coalitions as a means for undoing racism™, how to be more effective in relationship building with the communities served by CWS and learn about internal institutional organizing to become more effective in outcomes.

Transfer of Learning Issues for Supervisors.

Supervisors will experience a shift in world view that will help them gain new insights as they view existing procedures and policies with an expanded and clarified lens. They will see more options through looking at the families and children with an anti-racist analysis that will inform them on how to work with and ask more exploratory questions of line staff. The new information gained in the workshop along with their own experience will help them recognize, value and utilize the resources around them and the communities they serve more effectively.

Before The Workshop

Supervisors should understand they are coming to an “Undoing Racism™” workshop and not a diversity training. They should be prepared to examine their belief systems, internal biases and the systemic way that racism operates institutionally. It is important that they understand this is an emotional issue and no one will leave with a quick fix. They will

learn principles they can implement in the work they do everyday. Supervisors should be familiar with the disproportionality statistics in their own area before they come to the workshop, as well as the history of the Child Welfare System. Viewing the Dr. Carol Spigner DVD, available through Casey Family Programs, can be helpful in this area.

After The Workshop

The goal of the workshop is for participants *not to want to return to work as usual*. Supervisors and caseworkers should be prepared to question the basic assumptions they use and to look at the data and outcomes of the CWS with a new analysis. They will ask more questions of their staff to help them become more effective. After the workshop the supervisors should have an opportunity to collectively reflect on the analysis and the implications it has for their work, and opportunities the analysis provides for change and struggle.

Brief Outline of the Workshops (Note: We do not handout the outline in advance because groups vary on how far they can progress each day.)

FIRST DAY

1. Introduction of The People's Institute
2. The contract for participation
3. Introduction of the participants
4. Exercise to examine where our thinking comes from
5. The Power Analysis
6. Gatekeeping
7. Internalized Racial Inferiority
8. Definition of racism.

SECOND DAY

1. Debriefing
2. Exercise to examine what do you like about your race/ethnicity
3. Where does the concept of white come from
4. Manifestations of racism including individual and institutional
5. Internalized racial superiority and inferiority
6. Cultural racism
7. Principles of community and institutional organizing

THIRD DAY

1. Debriefing
2. Examine institutional anti-racist continuum
3. Identifying forms of racism within the CWS
4. First steps in operationalizing and building strategic plans around the principles of undoing racism.

ANTICIPATED WORKSHOP OUTCOMES

- Develop a common definition of racism and an understanding of the different forms it takes – individual, institutional, linguistic, and cultural with an emphasis on CWS;
- Develop a common language and analysis for examining racism in the United States and in particular in the CWS;
- Understand one’s own connection to institutional racism and its impact on his/her work and disparities within the outcomes of CWS;
- Understand why those children who enter the CWS system disproportionately come from poor families;
- Understand the historical context for how U.S. institutions, including the CWS, came to be and who they were designed to serve;
- Understand the historical context for how U.S. institutions came to be and who they have been designed to serve;
- Understand how all of us are adversely impacted by racism every day, everywhere;
- Surface assumptions about how your work is (or is not) affected by racism;
- Develop awareness and understanding about ways to begin undoing racism™;
- Gain knowledge about how to be more effective in the work you do with your constituencies, the CWS, your communities, your families and children;
- Understand the role of community organizing and building effective multiracial coalitions as a means for undoing racism™, how to be more effective in relationship building with the communities served by CWS and learn about internal institutional organizing to become more effective in outcomes.

SECTION II

SETTING THE STAGE FOR IMPLEMENTING CHANGE

NEW PERSPECTIVES IN THE SAME ORGANIZATION

A significant challenge for many workshop participants is how to execute the leadership required for moving an organization toward active anti-racist policies and practices. Many participants arrive at the Undoing Racism™ workshops thinking of themselves as well-prepared to provide child welfare services to families and communities. They may not yet view themselves as organizational or community leaders charged with dismantling policies, procedures and norms within their agencies. Yet, one can hardly participate in three days of Undoing Racism™ and expect to return to business as usual.

Informal surveys of workshop participants show that the workshops have a transformative effect on participants, who report changes in attitudes, behaviors, beliefs, knowledge and so on as indicated below:

	BEFORE WORKSHOP	AFTER WORKSHOP
ATTITUDE	Indifferent	Concerned
BEHAVIOR	Other things to do	Need to work at change
BELIEF	Racism not a problem	Racism remains a serious problem
KNOWLEDGE	Limited to school books	Need to do more reading
EMOTIONS	Ignorance is bliss	Anger; sadness
PERCEPTIONS	Individual problems	Systemic problems

Workshop participants leave with greater desire to address issues of CWS disproportionality and are highly motivated to make improvements. If their agencies are not fully engaged in this work, however, the challenges of overcoming this inertia may seem overwhelming. The highly motivated workshop participant has to figure out where and how to begin this undoing racism work. Combining an understanding of the nature of child welfare organizations with the new understanding of the need to change the racist structures inherent in most institutions can make the challenge more manageable.

Organizations have predictable lifecycles that compare to the developmental stages of humans. Organizations that fail to meet the needs of the communities they serve, perpetuate old ideas and practices, and/or refuse to examine the ill effects of their efforts on children and families are in need of a dramatic change in direction, or turnaround. Those organizations have often lost their mission focus: they are more focused on sustaining the organization and the needs of its management and staff than on serving the clients who are the core of their missions.

In her seminal work, *Non-Profit Lifecycles: Stage-Based Wisdom for Non-Profit Capacity*, Susan Kenny Stevens describes pre-conditions for successful organizational turnaround. Organizations often fall into a decline phase and are in need of turnaround intervention. Traditionally, “turnaround” refers to strengthening the financial base and reversing losses by changing management, operations or other organizational activities.

We refer “turnaround” here as meaning a refocus on the mission and strategies to accomplish the mission. CWS organizations that reinforce racism and its negative effects in our society are badly in need of a turnaround. Hopefully, such changes would also help to “turn around” chronic issues such as understaffing and overworked, stressed-out caseworkers.

The challenge facing workshop participants is how to begin to lead this turnaround, dismantling the cancerous condition of racism festering in the structural, operational and service delivery mechanisms of many CWS organizations. Borrowing from the broader non-profit management concept of turnaround, we are able to identify the challenge ahead. There are five interlocking conditions recommended to address the challenges of dismantling an organization in decline. They include:

A Committed Champion: A committed champion is an insider committed to the organization and its mission. She/he knows intuitively what is wrong and takes decisive action to do something about it. This champion is usually a person who has the credibility, skill and respect for the mission and the people.

A Symbolic Breaking Point: Many organizations have experienced a major break, perhaps the biggest crisis the organization has ever faced. In child welfare agencies, it could be fatalities of children in care, a major law suit, or a critical newspaper article or television expose. The release of disproportionality data or participation in a workshop can also serve as the breaking point.

Internalization: The psychological term used to describe feelings of racial inferiority and superiority that influence behavior and worldview. In changing the course of agency policies and practices, it refers to the process of knowing a situation so well that its lessons have been taken to heart. Kenny-Stevens calls it the “getting it” factor.

Strategic and Administrative Competence: These terms refer to the skill sets necessary to articulate, plan, strategize, communicate, direct and lead in order to accomplish a turnaround. Internalization, understanding and will are not enough to move an organization forward; competence is essential.

Commitment to Behavior Change: In the “action” part of a turnaround, everyone must be committed to doing things differently. Change requires letting go of long-held attitudes, beliefs and practices. It involves trying new ways, using new lenses to see familiar activities differently. It is important to acknowledge the pain often associated with change: many turnaround specialists believe that “if it doesn’t hurt, it isn’t change.”

Catalysts for Change: As workshop participants return to the work setting, it is essential that they make a stated commitment to become catalysts for change. Beyond embracing the new roles and responsibilities they must then figure out how to:

- Work with others in a collaborative partnership to create a vision;
- Set aside time on a regular basis to pursue implementing the vision;
- Set realistic goals, objectives and timelines;
- Develop a support network to serve as a reference group;
- Determine how best to evaluate progress;

- Communicate frequently with stakeholders;
- Engage families and communities in authentic, meaningful ways; and
- Hold each other accountable.

CREATING SAFE SPACES FOR ANTI-RACISM WORK

This section is intended to provide a supportive structure within regular gatherings of people committed to moving their organizations toward more anti-racist ideals. Anti-racism work needs to take place within all types of groups. Wherever three or more are gathered, group behavior can be identified and categorized into one kind of group or another, though groups may demonstrate qualities of each type at given times. The role of the catalyst/s for change (see Appendix for definition) is critical within each type of group:

In the Social Group: The catalyst for change engages with others in informal environments. Typically conversations revolve around, “What have you been doing?” The participant is able to describe the experience of attending the Undoing Racism™ workshop, his reactions and learning.

In the Discussion Group: The change catalyst converses with others about current events or topics of interest. While no one in the discussion group setting is expected to be an expert, the change agent is able to describe racism and its impact on contemporary institutions like child welfare.

In the Education Group: The change catalyst agent could be the learner or the teacher in a more formal group setting where the exchange of factual knowledge is the purpose of gathering, where there is an expert present, and where ideas are presented and analyzed. Again here, the change agent is able to describe racism and its impact on contemporary institutions like child welfare. Examples of education groups are college or graduate school courses, work training sessions, and conference workshops.

In the Support Group: Support groups are designed to provide mutual support among like-minded people who share a common concern or predicament. Mutual support is exchanged through therapeutic talking and active listening. Each speaker is given attention in a non-judgmental, supportive manner. Change catalysts attempting to overcome organizational inertia can generally benefit from regular participation in a support group.

In the Task Group: Task groups are committees designed to accomplish a specific task or tasks. The change agent, as an employee in the child welfare system, is most likely involved in at least one task group. Task groups are the most complex of the group types requiring a heightened awareness of roles and responsibilities, how work is accomplished, planning and execution, leading and following, and maintaining accountability. The task itself may be related to undoing racism, or, if not, the change agent can play a role in ensuring that the task does not further racist practices at the organization.

Hopefully, several people from the same agency were able to participate in at least one, and perhaps several, workshops, so a cadre of catalytic agents is available in the workplace. Returning to the work setting after the Undoing Racism™ experience calls for a convening of those who have participated (at the same or different times) and a discussion of, “Where do we go from here?” It can be very helpful for this cadre of change catalysts to form into an ad hoc task group to develop goals and objectives in combating racism in their work environment.

All groups have boundaries and “rules” for participation. Such rules are designed to ensure civility and promote efficiency. At a minimum, each member of a task group should have an explicit role and clearly delineated responsibilities. It should be clear who is/are the leader/s of the group, and it is the responsibility of the leader/s to ensure that powerful “peers” do not determine the direction of the group. Strategies for accomplishing goals and objectives, participatory planning, and evaluation and compensation are other key elements of the task group that function in an employment setting.

Making these “rules” explicit is a critical first step in creating a safe space. The rules of participation are often only implicit, but the rules ought to be explicit for group civility and efficiency—especially in the workplace. Despite personnel policies that espouse emotionally safe work places, such as legislation and changes in values and norms in the society at large, it is still possible to find oneself in a work setting where the real rules are unstated and unclear, and yet stringently enforced. Such “enforcement” of implicit rules can create very a very unsafe environment on some committees.

A safe space could be described as one in which each member of the group participates in the planning and execution of the work, troubleshoots problems or tensions, meets regularly to review progress, operates with shared responsibility and is open to new ideas and contributions from all other group members. A safe space is where group members are encouraged to raise questions and concerns and speak candidly about how the work setting affects them. These elements are important in assuring safety. Since examination of racism in work settings can engender tensions, groups must plan ways to put issues on the table and resolve them internally. Heavy-handed, overpowering or highly manipulative methods of enforcing acceptable issues are inappropriate. If the group is not ready to address the issues of racism, such tactics may worsen the situation.

On the other hand, highly participatory planning, encouragement and coaching may move the group toward accepting the challenge. Here a variation of the 80/20 rule will likely apply: 80% of the work is planning and 20% is doing. With the emphasis on planning, rather than doing, a safer space develops because there are usually fewer negative consequences.

THE TOWER GAME: IMPROVING TASK GROUP PERFORMANCE

Learning exercises that provide task group members insights into their functioning, as a group, under conditions similar to those in which they work may prove useful. As a prelude to starting discussions or planning meetings that address changing practices, a learning exercise can offer a fun way to think about issues. The Tower Game is one used in many planning settings that involve adult learners.

This game works best when there are at least two sub-groups of four to six people working in close proximity. Each group will need a packet of 3 x 5 index cards and a roll of Scotch tape. One person serves as the group leader and does not “play” in the exercise. This leader will also serve as the observer, noting how the two sub-groups go about their work. Here is how it works:

- The leader sets up the exercise by dividing the group into two smaller units, preferably working at separate tables in the same room.
- Index cards and tape are given to each group.
- The following instructions are written on a flip chart that can be seen by everyone:

USING THE MATERIALS PROVIDED, BUILD THE TALLEST FREE-STANDING TOWER POSSIBLE

- The leader tells each group that they have ten (10) minutes to complete the task and then announces “Start!”
- As the groups go about their work, the leader moves around listening and observing each group’s process.
- The leader applies time pressure by announcing, “three minutes to finish,” then “one minute to finish”, and, finally, “Time is up! Stop the task!”

The leader asks each group to describe the plan for their tower, how the plan was determined and how the process unfolded in the groups. After listening to the groups’ description of their work, the leader provides feedback based on his/her observations of the groups in action. This feedback should incorporate the following:

- How many people clearly understood the task?
- Was the plan articulated so that everyone understood?
- How was leadership determined?
- What roles and responsibilities were identified?
- What was the effect of time pressure on the group?
- Did the groups exhibit competitive behavior?
- How were resources allocated?

- Did groups seem willing to share information and resources with each other?
- Was there enthusiasm for the task?
- What were the race/class/gender dynamics in the group?

Following the feedback given to the group, the leader points out how the groups represent a microcosm of real life situations:

- In most sessions, the group takes very little time to plan;
- There is not a clear understanding of the task and no one asks for clarification (such an ask feels like going against “the rules”);
- The leader is self-appointed;
- Time pressure drives participants to work at a frenetic pace;
- Competition causes them to continue adding layers to the tower often causing it topple;
- There is very little regard for distribution of resources; a strong sturdy tower can be readily built without any tape at all (but, hey, if the resource is there – use it!)
- Groups do not usually stop to evaluate progress and see how others are doing;
- Some members of the group participate very little;
- Observers and participants generally are reluctant to talk about the racial dynamics in the task group; and
- How did the group look and act that was comparable to the society at large?

After completing the exercise, group members often have greater insight into what would make a task within a group setting feel more comfortable and complete. These ideas, when recorded, can be used to inform the work of anti-racism teams or work groups in professional settings.

SECTION III

IMPLEMENTING ANTI-RACISM IN THE WORKPLACE

TAKING THE INITIAL STEPS TO REDUCE DISPROPORTIONALITY

Many organizations and institutions have procedures for addressing internal change to meet evolving conditions. Shifts in budgets and resources, leadership transitions, new legislation/mandates, stakeholder feedback and new information about best practices can trigger change. Fundamental changes in how the organization will accomplish its mission often involve planning at the highest levels of the organization that eventually reaches every department, employee and consumer. We witness changes in all of the organizations that touch our lives in the corporate and non-profit sectors and in our personal environments as well. There are a myriad of management books and courses on managing organizational change precisely because change is the only constant in any organization.

Psychologically, change can be stressful and require attention to one's emotional and physical reactions to shifts in the workplace. If you've ever misplaced your wallet or keys, the feelings of panic and dread experienced are similar to the emotions that arise when changes occur in the familiar patterns of the workplace, affecting our sense of security and stability in this familiar anchor in our lives.

If you have established a regularly convening a group of peers or others to discuss how to reduce the disproportionate placement of children of color, there are several useful rules of thumb in approaching these discussions. First, effective groups generally need to meet at least two to three hours monthly. Second, the outline below provides useful steps to follow in planning for and implementing change within the organization:

- Strategic Planning
- Establishing Goals and Objectives
- Work Plans
- Reporting
- Sharing Progress
- Seeking Help
- Evaluation

STRATEGIC PLANNING

Organizations usually engage in strategic planning every three to five years in order to plan how best to achieve their mission in the future. Planning may involve many in the organization in:

- Strategic visioning – looking five to ten years in the future to see anticipate what changes can be achieved;
- Stakeholder surveys – confidential conversations with stakeholders, such as CWS caseworkers, foster parents and foster children, for a reality check on how the organization is perceived;
- SWOT Analysis – an assessment of **s**trengths, **w**eaknesses, **o**pportunities and **t**hreats facing the organization; and

- Environmental scan – an assessment of the contextual factors, policy and power landscapes, and political and social shifts occurring that affect how the agency functions.

These periodic “check-ups” on the organization’s health are excellent opportunities to address issues of disproportionality. Hopefully, participation in the UR™ workshops has prompted a set of questions for participants to consider “back home.”

- What are our agency’s plans to address disproportionality?
- What immediate and long-range plans can be taken to strengthen families and reduce the risk of out-of-home placements?
- How might reunification and permanency planning be hastened by using anti-racist lenses in assessing family and community capacity?
- What weaknesses in our agency might be strengthened by applying anti-racist principles?
- How will our stakeholders perceive our efforts; how can we successfully communicate with our stakeholders, including consumers, and engage them in strengthening our work?

Leaders in enlightened organizations take to heart the need to remain in step with changes in the child welfare field, to utilize the leadership resources of organizations like Casey Family Programs and to position their organizations to remain relevant in the future. Recent events in our national history remind us, however, that not all agencies are guided by enlightened leaders and that there is active resistance and backlash to changes that threaten the status quo. In these situations, workers inside such organizations may need to look outwardly to the larger community to find support for their change agent/catalyst role.

STRATEGIC VISIONING EXERCISE

Convene a small, diverse group of peers at work to develop your own vision for the future. Use your intention to become a change agent/catalyst to fuel your imagination and see the changes that can occur. The noted anthropologist Margaret Meade, often stated: “A small group of thoughtful people could change the world. Indeed, it's the only thing that ever has.”

Use the worksheet on the next page to develop a group vision statement.
Make copies of the exercise sheet and distribute to each group member.

- Imagine that you are reading the community newspaper in the year 2016, International Year of the Family.
- What is being celebrated in your community?
- Who are the major players?
- What is different now for children compared to their peers ten years earlier?
- What agencies led the positive changes reported and how did they do it?
- Write an editorial headline about racism then and now.

Allow time for each person to fill in the blanks.
Form a discussion group and compare responses.
Try to complete one vision sheet that includes everyone's ideas.

STRATEGIC VISIONING WORKSHEET

OTHER NEWS

LEAD STORY

THE EVERYDAY TIMES-NEWS

Photo

EDITORIAL PAGE
HOW ONE AGENCY
OVERCAME A LEGACY
OF RACISM

10 YEARS OF CHANGE
HIGHLIGHTED:

YEAR 1 _____

YEAR 2 _____

YEAR 3 _____

YEAR 4 _____

YEAR 5 _____

YEAR 6 _____

YEAR 7 _____

YEAR 8 _____

YEAR 9 _____

YEAR 10 _____

RELATED STORIES

COMMUNITY LEADERS

STRATEGIES

OTHER

COMMUNITY
CHAMPION AWARD
GOES TO: _____

Story on _____
Page _____

DEVELOPING THE ROADMAP

Every journey could use a road map. A roadmap explicitly outlines the various steps planned to reach the strategic vision. This roadmap should evolve after the group assesses the various routes possible in achieving that vision. In reducing disproportionality in child welfare, numerical goals may provide some hint of the destination. But the quality of life and environments in which children are growing to adulthood are also critical factors.

The Goals and Objectives Chart on the next page, presents a fun way to think about how to achieve the big vision at your agency. It suggests the steps or logic model needed to bring about change, other factors that contribute to success (staff development, engaging stakeholders, and accountability) and even contemplates “accidents” or unintended consequences.

Assuming your group is meeting regularly for at least an hour or two each month, try to include exercises like the goals mapping. Each person in the group can complete their own personal map – where they want their personal journey to lead. The whole group can include many of these ideas into a larger vision statement and map the steps that will form the bigger picture.

GOALS AND OBJECTIVES: ROAD MAP

HEY, WHERE ARE YOU GOING?

WHAT WE INTEND TO ACHIEVE

GOTCHA!

NOW, WHAT ROUTE ARE YOU TAKING?

STEP 1 _____

STEP 2 _____

STEP 3 _____

STEP 4 _____

STEP 5 _____

YIPPEE!

WAS IT FUN?

WHAT DID YOU SEE ON THE WAY?

BENCHMARKS:

WHO WENT WITH YOU?

photo
1

photo
2

photo
3

photo
4

Unanticipated Outcomes:

Any accidents or problems; report here: _____

FROM ROADMAP TO DETAILED TIME PLAN

“We can try many ways to get rid of the darkness,
but none is as effective as simply increasing the light.”

Each day, we have an opportunity to pursue our anti-racism work. To become more consistent in achieving these opportunities, it may be useful to develop a work plan that makes room for this commitment in our agenda.

The chart on the next page is a tool to make plans for implementing planned work changes explicit. According to management experts, change is resisted when we are not involved in the planning. By charting the new work or new approaches to work, we deepen our understanding of the behaviors that are changing and increase a sense of ownership or control over the planned changes. This sense of control or ownership increases the “light” by illuminating the path toward change for us and others.

Increasing the “light” takes a *task analysis approach* to achieving desired results. In task analysis, the basic acts undertaken to accomplish work are analyzed into various components. A task analysis allows us to look at job performance from many perspectives including: primary and secondary skills essential to perform the task; desired qualities or personality attributes of the person doing the work; what training can influence or help workers perform the task more effectively and efficiently; and how the proposed changes in task performance contribute to the overall goal of reducing disproportionality.

In task analysis, a *primary skill* is an essential behavior or one the worker must possess to accomplish the task. A primary skill for a case manager might be “the ability to examine case records to determine appropriate compliance with agency policies.” A *secondary skill* is a supportive, perhaps non-essential skill that enhances the performance of the task. A secondary skill might be “the ability to converse in Spanish” or the “ability to use project management software.” These skills are secondary only when the work can be accomplished without them; if speaking Spanish and using project management software are essential to successfully perform the task, these skills would then be considered primary.

Desired qualities are personality attributes that we want to see in employees. These qualities usually cannot be taught through in-service training or usual methods available in the agency. Desired qualities may include attributes such as friendly, non-judgmental and compassionate. These attributes complement skills and contribute to the task analysis approach in people-oriented environments.

Task analysis is the basis for realistic job descriptions, effective training programs and performance evaluations. In developing work plans, workers may need to examine the basic tasks in their position or job description and then develop a way to expand on the tasks to include their anti-racism work. The chart on the next page provides a sample task and columns that modify the task to include anti-racism work.

Revising My Work Plan: One Way to Increase the Light

Current Tasks	Desired Change	Expected Result (s)	± Time Allotment	Supports Required
<p>1. Supervise case workers to assure compliance with policies and regulations.</p>	<p>1. Increase my ability to detect and correct patterns that lead to disproportional placement of children of color.</p>	<p>1.1 Improved supervision methods</p> <p>1.2 Increased ability to detect judgements and actions that impact disproportionality.</p> <p>1.3 Ability to effectively work with employees to make needed changes.</p>	<p>1.1 Increase case conference time by ____ minutes.</p> <p>1.2 Allow additional ____ (min/hour) to review for:</p> <ul style="list-style-type: none"> - race/ethnicity of child (ren) - placement options - anti-racism factors - alternatives - coaching staff 	<p>1.1 More training for staff</p> <p>1.2 Better/more explicit policies written for staff use.</p> <p>1.3 Feedback mechanism from upper level management.</p> <p>1.4 Better data collection tools.</p>

REPORTING: POSTCARDS FROM THE JOURNEY

“As water carves through stone, those who persevere will win”.

Reporting the progress of our work is essential not only to measuring the achievement of goals and objectives, but also to enabling the story to be shared with others. Too often, writing a report is seen as the least exciting aspect of our work. The task is put off until the last minute and then hastily and sometimes even haphazardly compiled to meet a deadline. Most child welfare workers were not drawn to the field by the excitement of writing reports. Our strategic vision, goals and objectives, and work plans will be less effective if not accompanied by reports that document our progress.

Even when we accept the inevitability of documentation and report writing, we are confronted with how to present the facts and figures. In understanding the need for accurate and timely reports on progress, we are also aware of the need to present the truth in a straightforward and useful way. This truth-telling about our new work is an exciting opportunity to tell how we as individuals and organizations are meeting the challenges of undoing racism in child welfare. We may not see dramatic changes in the short term, but the long-term results will tell the story of perseverance.

As in the image of water carving a new face on stone, our reporting ought to reflect where we encountered challenges and where things flowed smoothly, how we overcame the difficulties, and how we celebrated the progress. This telling of truth is critical to shed light on our path so that others can learn lessons from our work.

Whether your agency chooses to report monthly, quarterly or annually, it is important to keep stakeholders informed of specific progress, setbacks and overall developments.

Key questions to ask in developing reports:

- Who needs to know about this work?
- What is important to tell?
- How did we start and what are we trying to achieve?
- How are we measuring our progress?
- Who are leaders in this effort?
- What have we learned?

Getting this information to the field is important. Consider how best to use the resources of your agency, the Casey Family Programs networks, local, regional and national professional organizations, conferences, newsletters and websites to tell the story of your work.

GETTING HELP: IT'S SMART TO ASK FOR DIRECTIONS ON THE WAY

“When a caged bird sings, birds flying in the sky are thereby summoned and gather around; and when the flying birds gather around, the bird in the cage strives to get out.”

Seeking and receiving help are central to achievement of most mission statements in the child welfare field. Entire systems are predicated on the belief that help is available to those in need, that help is important to maintaining the quality of life and standards of our society, and that help is good for both the helper and the person receiving the help. While these values are mirrored on the surface of our social life, underneath the surface lurks other ideas about helping.

Often in our society asking for help by adults is perceived as weakness. In our “bootstrap” society, needing help conveys a perception of inability or disability that limits performance and dilutes the team effort. Workplaces may suggest that help is readily available but asking for help may be subtly discouraged. Undoing racism and reducing disproportional placement of children of color outside their homes and families are areas of our society where the guidelines for helping ought to be explicit and guaranteed.

When work groups undertake the efforts needed to improve the child welfare system and the lives of children of color, taking time to revisit notions of helping is important. Everyone in the work group and everyone affected by the work of the group will probably need help. The giving and getting of help ought to be the norm and encouraged at every level of management within the work setting. Penalties and perceptions of weakness ought to be discouraged. Additionally, every person ought to be seen as having capacity to both give and need help. *Seeking help is a strength, not a weakness.*

Places To Go For Help:

CASEY FAMILY PROGRAMS	
_____	_____
<i>Contact Person:</i>	<i>Contact Information:</i>

PEOPLE'S INSTITUTE	
_____	_____
<i>Contact Person:</i>	<i>Contact Information:</i>

FORMATIVE EVALUATIONS: WHAT HAPPENED FROM START TO...

In addition to affirming help-seeking behavior to accomplish our goals and objectives, the work group of change agents and organizers needs to establish how the work will be evaluated. In contrast to most after-the-fact evaluations, “formative” evaluations are a method of judging the worth of a program *during the process of implementing the task group’s changes*. Formative evaluations enable the group to evaluate and fine-tune its change activities on an on-going basis. These evaluations can ensure that the organization continues to grow and change by documenting these changes during the process. Evaluations are often framed as pointing to the faults and deficiencies of a group or an organization; however, formative evaluations are a productive and useful organizational tool.

Evaluations should be closely tied to the goals and objectives. Evaluations should begin with the formation of goals and objectives and tied to the following three broad areas:

- (1) Organization: Vision, Governance, and Resources
- (2) Day to day Activities and Actions
- (3) Organizational Culture and Support for Positive Change, both Personal and Organizational.

Each area should have specific guiding questions, lists of how change in this area is going to be documented, an explicit assessment of the extent of implementation and change, and lastly, recommendations on how to improve implementation.

As your organization develops its goals and objectives, some key questions for evaluation include the following.

- (1) Organization: Vision, Governance, and Resource
 - Are our organization’s vision and mission clear?
 - Do they align with our monetary and staffing resources?
 - How can we assess if our vision needs to shift or change?
- (2) Day to day Activities and Actions
 - How do our daily activities and actions directly address our organizational vision?
 - How do our daily activities and actions address bias and difference?
 - To what extent do we utilize and implement a system to collect and analyze data that documents our activities?
- (3) Organizational Culture and Support for Positive Change
 - How can we describe our organizational culture?
 - How does our organizational culture support growth?
 - In what specific activities do we engage to support growth and change?
 - How can we assess how open we are to change?

SECTION IV

ADDITIONAL TOOLS AND SKILLS

A CRITICAL TOOL: CASE STUDIES

In the course of implementing the learning from the Undoing Racism™ workshops, local groups need to apply the workshop principles in the context of their work in their communities. Toward this end, it is often useful for the work group to select past examples, or cases, from the organization that can be used to illuminate how work described in the case might have been accomplished in a more effective way. Selecting cases that point to the principles of Undoing Racism is an effective means of communicating the desired changes.

The group will need case studies as part of introducing Undoing Racism™ principles to the larger agency. These case studies may become part of a handbook on policies and procedures, a training workshop, or a discussion stimulator for staff meetings.

It is useful to begin by asking each member of the group to select from memory or their files one case where a lesson about undoing racism can be learned. The group member may have heard of a case or actually been involved in the case as a worker, supervisor or other agency role. The case approach requires developing methods to develop and use case records that minimize the risk of blame and judgment about case facts replacing the learning experience. At a minimum, it is advisable to disguise the names and exact details of each particular case.

An effective case study should be short enough to fit on a single page, but detailed enough to give readers the full flavor of the problem. A case study usually consists of four or five paragraphs that:

- Set the context and environment
- Identify the key players
- Explains the problem or issue
- Outlines how the problem or issue was handled
- Describes the results

The case study ends with a provocative set of questions related to what the group is learning. In this case, the questions would focus on potential alternatives driven by a more equitable and just set of policies and practices that might have resulted in better outcomes.

The information contained in the case study may or may not be 100% accurate. For learning purposes some facts may be distorted to highlight issues and to ensure the names/identities of the key players are not disclosed. If the case study provides too much “reality,” its value as a learning instrument may be reduced as employees and others are distracted by their knowledge of the time, place, details, etc. The group does not want to determine who or what was “right” or “wrong” about a particular example. Rather, the example should feel real enough to serve as a learning tool without making it a tool for judging individual or agency behavior and policy.

STRENGTHENING ANALYTICAL SKILLS

Focused and analytical thinking are important skills needed in applying lessons from the Undoing Racism™ workshops. As we grow in our individual and collective capacity to understand how to dismantle the effects of racism embedded in our institutions, it is important to think, read and listen at an analytical level. As humans, we often rely on our emotional responses to information and news and for many of the activities and events in our life. However, when working at a policy level it is important to use caution when analytical skills challenge our emotions and beliefs. In these cases, it is often better to rely more on our understanding of logic and ethics.

Each day there are many opportunities to strengthen our analytical skills. These opportunities begin with listening to the morning news or reading the newspaper, listening carefully to family members (especially children) about what they are learning in school and the community, reading communications at work and about our work, and seeking knowledge (factual information) to support our ideas and work.

Sharpening our analytical skills post participation in the Undoing Racism™ workshops requires that we practice answering a set of questions that deepen our understanding of current events, community life and connections to our work. Such questions include:

- What is the key point of this material?
- Is this subject related to my interest in reducing disproportionality?
- Is this subject connected to better understanding of lingering effects of racism?
- Is the material presented in an unbiased way?
- If the material appears to be biased, toward what end is it biased?
- How does the information support or refute what I think or believe?
- Are there moral or ethical questions raised by the information?
- Is this material that might be shared with other change agents/catalysts or organizers?

The following article is an exercise that can help group members to focus on strengthening their analytical skills. The work group should read the article and then discuss the questions above to strengthen members' ability to analyze such reports. As always, it is important to encourage all members to offer their opinions within a supportive environment.

Success in Life Depends Greatly on Where a Child Lives, Study Finds

A child's success throughout life depends greatly on where he or she lives, a new report from the [Editorial Projects in Education Research Center](#) finds.

Published by *Education Week* and supported by the [Pew Center on the States](#), the report, *Quality Counts 2007* (national summary, 8 pages, PDF), is based on the Chance-for-Success Index, which tracks state efforts to connect education from preschool through postsecondary education and training. The index provides a perspective on the importance of education throughout a person's lifetime and is based on thirteen indicators that highlight whether young children get off to a good start, succeed in elementary and secondary school, and hit key educational and income benchmarks as adults.

For the first time since its 1997 debut, the report tracks state efforts to create a more seamless education system, based on more than eighty indicators in childhood well-being, K-12 education, postsecondary education, and economy and workforce development. The report also examines the extent to which states have defined what young people need to know and do to move successfully from one stage of education to the next.

States at the top of the list include Virginia, Connecticut, Minnesota, New Jersey, Maryland, Massachusetts, and New Hampshire, while Alabama, Mississippi, Tennessee, Texas, Arizona, Louisiana, and New Mexico trail the national averages significantly. In general, the index finds that people born in the South and Southwest were least likely to experience success, while those residing in the Northeast and North Central states were more likely to do so.

"Overall, the index captures the cumulative effects of education experience from birth through adulthood and pinpoints the chance for success at each stage and for each state," said EPE Research Center director Christopher B. Swanson. "We find that a child's life prospects depend greatly on where he or she lives."

["Quality Counts 2007: Children's Chances for Success Vary Dramatically."](#)
Editorial Projects in Education Research Center Press Release 1/03/07.

Primary Subject: Children and Youth
Secondary Subject(s): Education
Location(s): National
FC009937

TALKING AND LISTENING TO OTHERS

As the change agents undertake the work of promoting anti-racist behaviors and policies within organizations, it will be useful to practice another set of critical skills. Often referred to as “attending skills,” these skills involve the ability to give one’s full attention to the person speaking and the issue he/she is discussing. These often-ignored skills are critical to a successful group process. Attending skills are a set of *behaviors* that indicate we are truly “in the moment.”

Establish a practice of giving each person in the group an opportunity to be the talker, the listener and the observer in discussions. This is often accomplished by dividing the larger group into three subgroups known as triads. The triad resembles a triangle and the pattern of communication is intentionally directed as follows:

- The talker uses the tips outlined below and talks communicates a specific idea to the listeners within a specified time limit.
- The listeners use the tips below to engage “active” listening skills and pays attention to the talker without interrupting.
- The observer looks at both the talker and the listeners and studies how well they understand each other.
- **All participants turn off and put away ALL electronic devices.**

The triads allow each person a chance to practice each role with the intention of gaining insight and understanding about how to improve one’s own communication skills. It is important to give each member of the triad the opportunity to talk on the same topic. For example, the group might decide to better understand each other by listening to the members describe how they perceive their racial identity.

Question: What is your racial identity; how and when did you become aware of your racial identity and what are the benefits and problems for you with this racial identity.

Talkers:

- Clear your mind and focus on what you are about to say.
- Develop a clear idea of what you you are going to say, including the beginning, middle and the end of your remarks, before speaking.
- Relax your body, letting go of stress.
- Orient your body toward the audience and stand/sit up straight.
- Look at the person(s) with whom you are speaking and maintain eye contact.
- Use gestures that convey the emotional content of your talking points.
- Stick to your speaking outline (above) and do not ramble.
- Pay attention to the nonverbal cues being sent by your listeners (such as rolling their eyes or frowning in confusion).
- Show empathy when appropriate.
- Be honest.

Listeners:

- Focus all of your attention on the person speaking.
- Relax your body, letting go of stress.
- Orient your body to the audience and stand/sit up straight.
- Look at the speaker and maintain eye contact.
- Focus exclusively on what the speaker is saying.
- Observe the speaker's nonverbal cues.
- When you understand what the speaker is saying, give non-verbal feedback such as a smile or nod.
- When you don't understand, give non-verbal feedback such as a quizzical look or confused frown.
- Show empathy when appropriate.

Observers:

- Assume a relaxed posture.
- Do not interfere with the flow of conversation.
- Keep neutral face at all times.
- Take note of the words, gestures, emotional overtones of the talker.
- Determine if the talker is effective and why.
- Observe each listener and determine if he/she is giving full attention.

After the talker has finished, each listener tells the talker what he/she understood. Rather than interpret the meaning of the talker's words, the listener's role is to restate, summarize and verify the words of the talker. The listener does this with empathy; putting him/herself in the talker's place and speaking from that perspective. The listener avoids judgments, interpretations and false assumed similarities, such as "I know just how you feel." This exchange allows both talker and listener the opportunity for insight into the content of the speech and the opportunity to speak without the need for self-censorship owing to the fear of recrimination.

The observer provides feedback to both the talker and the listener, not on the content, but on how well they demonstrated the skills for their respective roles.

SEEKING FEEDBACK

The Undoing Racism™ helped participants understand the value of talking, listening and observing all meeting participants, and especially those with whom there may be limited opportunities to engage outside the group. In the internal work groups it is important to be concerned about getting diverse ideas and opinions into the group.

The exercises in this supplement suggest an open-ended group process that allows freer, less constricted conversation. In some of these conversations, the group ought to concern itself with: “How are we doing?” The section on evaluations suggests ways to get at that question with the larger group of stakeholders. In the small work group, it is possible to ask a number of questions that allow the group members to provide feedback to each other.

Classic interview techniques recommend open-ended questions such as “How am I coming across to you?” or “How are we doing with each other?” More direct questions can be helpful when the questioner is willing to take some risk in order to generate more direct responses. Questions such as “Are you offended by what I am saying?” and “Do my comments seem logical to you?” have the potential to generate much more honest and direct responses.

The ability to talk, listen and observe when discussing these kinds of questions is crucial. The essence of the Undoing Racism™, according to one participant, is to be healing, not just provocative. Healing often involves being heard. Healing can emerge by providing opportunities within small, safe spaces to speak ones truth without fear of reprisal, condemnation, judgment, blame or censorship.

If we can lower our internal emotional defenses and work to seek common ground and understanding, the work of Undoing Racism™ improves the emotional climate in the workplace. Feedback is a process that has potential to move us to a healing place in this work. It requires us to establish and accept ground rules within the group setting that provide assurance to each group member for their emotional safety. Sometimes an experienced group facilitator can be useful in this process.

WORKING IN COMMUNITIES

Working with and being accountable to the community is essential in reducing disproportionality in child welfare. Working in the community requires clarity about purpose and intentions, as well as considerable planning. Communities today are becoming more organized as residents are increasingly affiliated with a range of community institutions like block clubs, policy advocacy groups, political organizations, faith-based organizations and advisory committees/commissions. On any particular community concern, this array of stakeholders may be aligned in different ways. For example, if the local government proposes a new low-income housing project, home owners and renters may have different views about the value of such a project. If the project is a health clinic offering family planning services to teenagers, the faith-based organizations and health advocates may not agree on its value.

Agencies and organizations working closely with community groups need to take an issue-by-issue assessment of whether key stakeholders are likely to be strongly for or strongly against any proposed change. With careful planning, successful advocates are able to *construct coalitions and achieve “win-win” strategies*. A “win-win” strategy is one where interests on both sides of an issue or proposal gain rather than lose from the solution. Elected officials and policy makers can no longer ignore community concerns as voter education and electoral turnout has become a strategic tool in low-income, marginalized communities.

Importantly, many community members affected by child welfare decisions may not be affiliated with any community-based organizations. This fragmentation requires a remedy if disproportional placement of consumers is to end. In Casey’s Powerful Families Program, families at-risk for placement are learning how to advocate for their children and affiliate with local community efforts in order to change conditions that put their children at greater risk.

An increasing number of examples have been documented across the country that demonstrate the viability of organizing child welfare consumers into larger community organizing efforts. One such example, led by the Community Coalition for Substance Abuse Prevention and Treatment in Los Angeles (www.ccsapt.org), resulted in the “Family Care Not Foster Care” campaign. The campaign organized kinship care providers into demanding and receiving greater benefits from county government and increased payments to kinship care providers legislated at the state level.

Community organizing campaigns are most successful when the people greatly affected by the problem are engaged in policy leadership with allied individuals and organizations. Planning this kind of community campaign requires considerable assessment of the current community landscape in order to develop an effective alliance: which agencies, organizations and community-based institutions can be joined to shoulder this work? Once formed, the alliance needs to determine exactly what policy change or changes need to occur: What will the advocacy focus be and will the alliance strive for change at the state legislative level, the county level, in the child welfare agency or within the contract agencies? The desired change must be clearly stated in terms of specific goals, objectives and timetables. Targets need to be clearly identified and outlined in a clear set of demands.

THE COMMUNITY LANDSCAPE AND POWER ANALYSIS

Community organizers, local trainers and group facilitators can play a useful role in helping to plan a *landscape and power analysis* of the community. Over the course of several planning sessions, the work group and other stakeholders should identify on a wall-sized version of the grid (see page 38) the following key concepts:

- The specific goal of the community campaign;
- The key stakeholders including families, community and faith-based organizations, professional associations, labor unions, elected officials, etc. represented by icons;
- The role or power of each stakeholder, or player, in the process;
- The initial position, or attitude, of each player toward the proposed change as the campaign begins.

The grid requires that each of the key stakeholders, represented by an icon, be assigned both a role/power position on the grid and an initial position/attitude toward the proposed change. The icons can be cut, duplicated and named to specify the various stakeholders. The expected role or power of each stakeholder in affecting major change in child welfare policies is described as one of the following:

- Decision-maker: Usually the top elected officials or appointee responsible for implementing policy. This office is usually the target of the campaign
- Active participant: Commissioners, elected officials and the staffs of various agencies are in this group. This is the group that has to be won over in most cases.
- Important participant: Professional associations, labor unions, media and organizations that are active in social justice struggles are in this category. Decision makers care about how they are viewed by this cohort.
- Potential participant: This group includes registered voters who regularly vote in elections are connected to community and faith-based organizations and have participated in other community campaigns.
- Unlikely participant: Usually unorganized and non-affiliated people are in this category.

As the campaign is launched and various activities take place, the planning group adjusts the positions of the stakeholders on the grid to determine whether:

- Positions are changing favorably or unfavorably
- New stakeholders are involved and how they are positioned
- The community is gaining power

Consistent, effective training and engagement of community residents, families and others who have been left out can result in an important goal: balancing the power equation in poor communities.

SECTION V

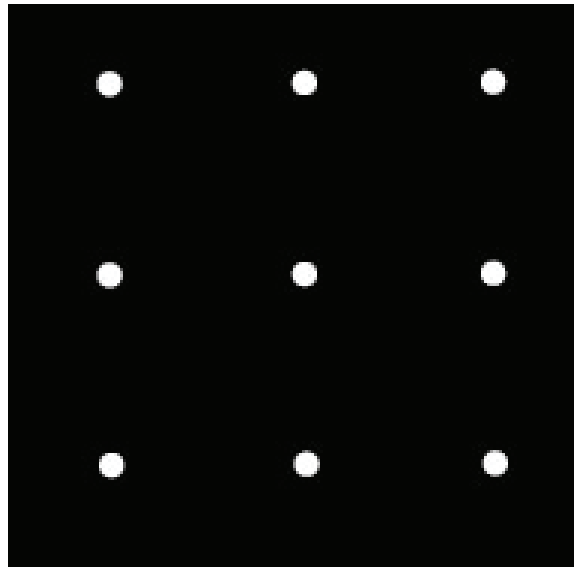
EXERCISES TO REFRESH WORKSHOP CONCEPTS

THINKING OUTSIDE THE BOX

(Note: This section of the workbook consists of notes, diagrams and materials used in the Undoing Racism™ workshops conducted by The People’s Institute for Survival and Beyond, referred to as PI. The workshops held in Austin, Texas in July of 2006 and in Phoenix, Arizona in November of 2006 were sponsored by Casey Family Programs specifically for those working in the child welfare field. The Undoing Racism™ workshops are most effective when lead by their trained team of facilitators who have developed the content over decades of working in various fields. It is difficult to fully participate in the workshops and take copious notes at the same time. Therefore, this section of the workbook is designed to help readers who participated in the workshops recall the sessions. It is not intended to encourage replication of the workshops.)

Box Puzzle

Can you connect these nine dots with just 4 straight lines?



(See Appendix II for One of Many Possible Answers)

Key lessons of the exercise:

- We are conditioned to see boundaries where none exist;
- In order to overcome difficult challenges we must think outside the box;
- The imaginary lines of the square represent the confines or norms in which we are conditioned to think;
- Imagination, creativity and resourcefulness lead us to think outside the norm;

POWER ANALYSIS: TARGET COMMUNITIES

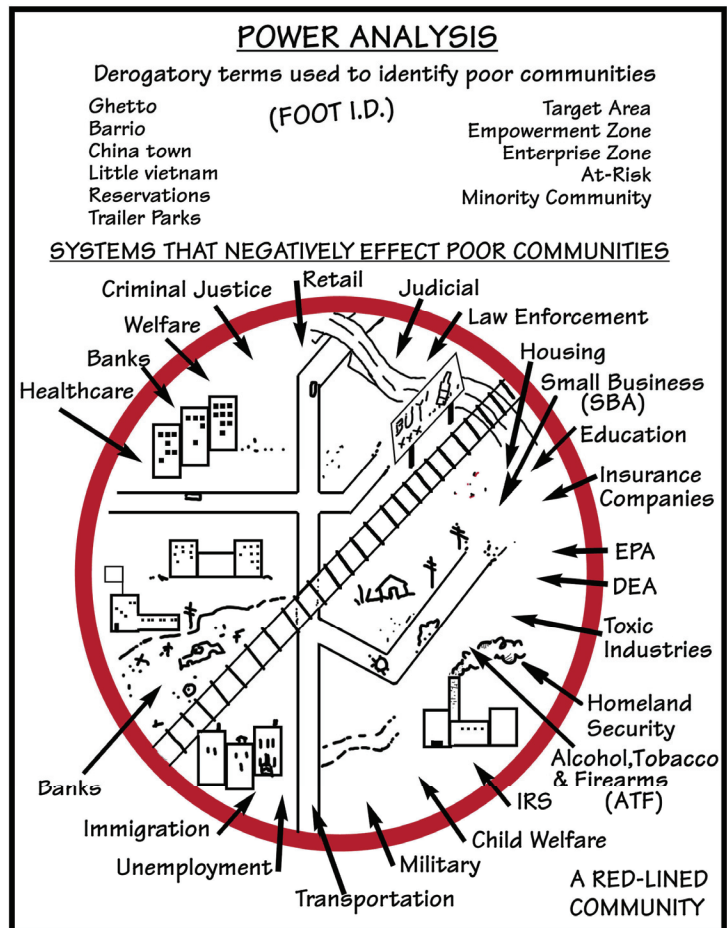
The Power Analysis diagram allowed participants in Undoing Racism™ workshops the experience of perceiving low-income communities of color the way that residents often perceive their neighborhoods.

Key Points

The neighborhoods where low income people of color reside are often referred to in derogatory terms such as: ghettos, barrios, reservations, target areas, empowerment zones, at-risk and minority communities.

In the diagram shown here, these neighborhoods are encircled by a red line, illustrating how they are conceptualized and treated in policy arenas. Redlining, for banking purposes, has relegated communities to higher interest rates, making properties in the redlined are less desirable and much more expensive to finance. Insurance companies also target such communities for their highest risk (read: highest rate) categories, often arbitrarily. Deserted fields filled with trash, environmental hazards, lack of enforcement of zoning regulations regarding alcohol permits and other such policy issues arise from negligence on the part of policy makers.

The people who live within redlined areas routinely deal with public agencies and have their privacy violated to a much greater extent than those living outside these areas. Their access to rights and entitlements are tightly regulated and controlled by agencies supposedly giving help. Many residents in these communities feel oppressed by the very agencies designed to help them, including police, criminal justice, child welfare services, education and health systems.



INTERNALIZED RACIAL INFERIORITY/INTERNALIZED RACIAL SUPERIORITY

Racial, economic and class oppression have all been studied in regard to their impact on individuals and communities. The literature of the social sciences, psychology and public health contain theories and data to support the negative effects of internalized oppression on individuals and groups. It is perhaps less well-known that internalized feelings of superiority have equally negative effects on individuals and groups. Some basic knowledge of psychology and how individuals develop sound mental health is important to the work of ending disproportional placement of children in foster care.

In the Undoing Racism™ workshops, participants identified how equally harmful feelings of racial inferiority and racial superiority can be. The following chart captures some of the thinking of participants using language from the popular culture that is rooted in psychology and mental health.

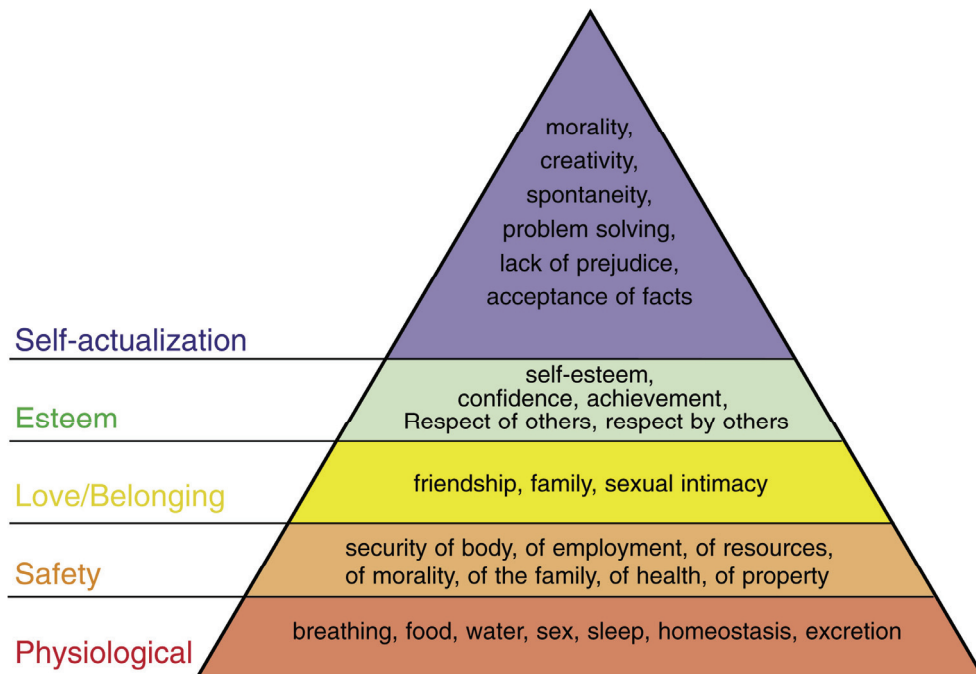
How might internalized racial inferiority/superiority be expressed by caregivers?

PERCEPTION OF SELF	INTERNALIZED RACIAL INFERIORITY	INTERNALIZED RACIAL SUPERIORITY
SELF-CONCEPT	I can't	I must
SELF CONFIDENCE	Aggressive	Aggressive; law and order
SELF WORTH	Not valuable	Over valued
SELF ESTEEM	Low	Often low as well
PHYSICAL ATTRIBUTES	Ugly; out of place	Beauty; everyone should look like me
LANGUAGE	Don't own it; not natural to me	Own it; everyone should speak like me
STATUS	Disregarded; suspect	Unearned privilege
BELONGING	Disconnected	Equally disconnected; isolated
AGENCY	Not empowered	Power crazed

The terminology used to qualify self-perception is linked to the work of one of the pioneers of modern psychology, Abraham Maslow. His theory about the hierarchical needs of humans is illustrated by the pyramid on the next page. If humans are basically motivated to reach the pinnacle of the pyramid, the diagram illustrates the potential damage caused by internalized racial inferiority and superiority.

- Self-concept: Do I feel able to take care of myself and my family and function successfully in the community, work place, larger society?
- Self-confidence: Do I have feelings of safety and security as I go about my daily life or do I feel threatened and defensive? Do I need to protect myself from others?
- Self-worth: Do I feel valuable to myself and others; is my presence and participation important?
- Self-esteem: Do I stand tall and walk proudly in my environment?
- Physical attributes: Do I see myself as beautiful/handsome; are my physical characteristics appreciated and reflected positively in society?
- Language: Do I speak the “generally accepted” language of the society?
- Status: Do I count in the society; am I accorded courtesy, respect and appreciation for who I am?
- Belonging: Do I have strong social connection to my family, peers and community in which I live?
- Agency: Do I feel personally empowered to participate and contribute to the well-being of myself, my family and my community?

It is far too often the case that the consumers of child welfare services, the adults affected by CWS decisions and the children growing up in foster care, as well as people of color in the society at large are not affirmed in these areas. Historical and current racism created and perpetuate the serious imbalances associated with racial inferiority and racial superiority in our society today. It is easy to picture these imbalances using Maslow's hierarchy of needs, represented below as a pyramid. People of color in our society are stuck disproportionately at the absolute bottom of the pyramid.



VALUING CULTURE

While it is important to understand how we are socialized to exhibit internalized racial superiority or inferiority, the larger task remains how to neutralize or overcome such psychological damage. An important part of the Undoing Racism™ Workshops lifted up the value in all cultures and provided participants a moment to celebrate the best of their respective cultures. Additionally, as Americans, we have a common “American” culture, with shared values, beliefs, traditions, art and expressions we can celebrate.

The “American” culture has been described as “the soup” we swim in. Rather than the salad bowl analogy that suggests we are made up of differences that when tossed together retain their separate flavors and identity, the soup analogy allows for another view. In the “soup” analogy of “American” culture, we retain some distinct characteristics of our disparate ethnic cultures while adding flavors to the stock of the entire pot. Its color, consistency, flavor and temperature have consistent elements, yet we can often identify the distinct ingredients as well. When we value the ethnic cultures that make up the “American” culture, we allow opportunities to celebrate our own distinct contributions, our combined strengths, as well as appreciate other cultures. In valuing culture, we move from thinking of ourselves as superior and inferior to equal and respectful.

What are the distinct ethnic cultures in your community, and what do you appreciate about these cultures?

What cultural attributes do you most appreciate about the following groups?

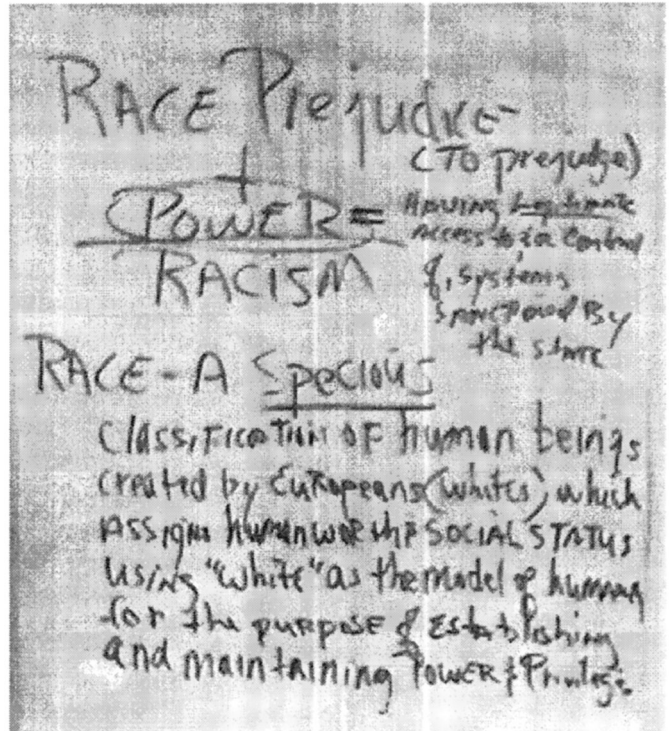
NATIVE/ AMERICAN INDIAN	BLACK/ AFRICAN AMERICAN	LATINO/HISPANIC	ANGLO/ EUROPEAN AMERICAN

DEFINING RACISM

In the UR workshops we struggled with our own definition of racism until the facilitators developed the following definition for the group:

RACE PREJUDICE + POWER =
RACISM

How is this definition similar to or different than one found in your dictionary? In most dictionaries, the definition refers to a belief or doctrine about inherent differences in human races. *This belief or doctrine about inherent differences has no biological or genetic basis.* For the purposes of the workshop and this supplement, the definition of racism is an enhanced definition that includes both the belief or doctrine about inherent racial differences *as well as* the power to assign or enforce rules to perpetuate racial status. Such rules are designed to maintain the power of privilege of one racial group over others in the society.



NETWORKING

Social networking is the process of strengthening our ties to each other and to others in the social systems in which we are active. Such networks represent the ways in which we are connected to various levels of the society or social structure. In the corporate business world, networking is often described as an essential skill needed to advance and succeed in the workplace. Communities also exhibit strong social networking characteristics, and maintaining social connections has been identified as a key ingredient in physical and mental health. The bonds and connections between family members, neighbors, co-workers and others can be thought of as the bond or glue that strengthens the social fabric.

Similarly, isolation has been linked to poor health and mental health outcomes. The absence of social connections is associated with a number of problems in communities for the elderly, the mentally challenged and, too often, the poor. As our society has grown more mobile and complex, it is often true that people do not know others who live in their buildings or on their streets. Advances in telecommunication, transportation, recreation combined with changes in family structure contribute to large numbers of community residents living in isolation. Many people who participate in church, temple or mosque services live far away from these houses of worship, thus increasing their isolation as well as limiting their capacity to serve others hampered by their lack of social connections.

Civic and community-based organizations, immigrant societies, fraternal organizations, service organizations and others represent opportunities for community residents to remain connected and part of the social fabric. There is evidence emerging in the literature on prevention of out-of-home placement of children that social networks are instrumental in sustaining families. Peer support and peer helping networks have demonstrated some effectiveness in getting through to hard-to-reach populations; such informal networks can be effective complements to case management.

In working to reduce disproportionality--thinking outside the box--it can be useful for the agency-based teams to identify social networks in communities and then assist clients in accessing these networks. Although these community assets are sometimes difficult to locate, social workers who realize the value of networking and emphasize strengthening these networks can be an important force in undoing racism in CWS.

GATEKEEPERS

Gatekeepers function at many levels within an organization and within communities. The concept of “gatekeeper” was first coined by the social psychologist Kurt Lewin (1947). Lewin’s theory of gatekeepers was developed to better understand how to produce widespread social changes in communities. Subsequently, gatekeeping theories have been applied to various fields including health care, computer technology, media and policy studies.

In the Undoing Racism™ workshops the significance of gatekeeping was discussed in terms of distribution of power both within an agency or organization and within the community. In such organizations or groups, gatekeepers maintain or control the flow of information up and down the chain of command, the way ideas are vetted, and how problems are moved toward resolution. Few workers in agencies have nameplates on their desks designating them as gatekeepers. Rather, gatekeepers often are not known and may not even be fully conscious of the role they play.

In communities, gatekeepers may be individuals formally selected by the community, employed by a child welfare agency or contract organization, or affiliated with other community-based organizations. These gatekeepers may serve in an official capacity. They can provide information on social policies and observed areas of needs and/or gaps in services. Gatekeepers can also provide information on special areas of interest, community norms and perceptions, and provide suggestions for how to best work within a community, especially if this is an unfamiliar community.

Some gatekeepers are informal leaders or elders within a community. One method of identifying informal community leaders is to ask several different people to whom they would go for advice or information, or who they think know the most about how the community thinks and feels. When the same name is repeated by different sources, it is likely that this person is a community gatekeeper.

Identifying and working with gatekeepers within agencies and communities could be important in the process of reducing disproportionality. The work group may want to determine the gatekeepers within a community in order to bring about significant changes in child welfare programs. Also, the group must determine how community residents will be informed and mobilized in support of these changes.

COMMUNITY ORGANIZING

Community organizing is a process by which disempowered people, most often low- and moderate-income people, are brought together to act in their common self-interest. Most often these organizations seek populist goals and the ideal of participatory democracy. Community organizers create popular movements by building a large base of concerned community members, mobilizing these people to act, and developing leadership from and relationships among the members involved.

Community organizing dates back to early 20th century social service movement that resulted in neighborhood or settlement houses in urban areas, including aspects of trade unionism. Community organizations led the widespread social movements in the 50s and 60s. Around 1970 four national networks began to coalesce and develop systematic and distinctive approaches to community organizing: Industrial Areas Foundation (IAF), ACORN, Citizen Action, and National People's Action. Each of these models built on the work of Saul Alinsky and his early organizing programs in Chicago through IAF. In the late 1940s, young organizers Cesar Chavez and Dolores Huerta developed an innovative type of “community organization.” Chavez and Huerta began by developing a network of organizations in Mexican American communities, and then later worked with them in the United Farm Workers union, creating the first non-urban community organization.

Methodical training of community organizers can be dated from 1969. The People’s Institute for Survival and Beyond dates back to the early efforts to bring discipline, structure and best practices to the field of community organizing. Today, community organizing is taught in graduate social work and public health education and is arguably the most effective tool to empower marginalized communities.

Community organizing has made important contributions to community empowerment. Voter education and electoral turnout, election of public officials from community grassroots movements, and community-based advocacy campaigns such as Los Angeles’ Family Care Not Foster Care effort have all resulted in sweeping policy changes.

APPENDICES



THE PEOPLE'S INSTITUTE FOR SURVIVAL AND BEYOND (CWS)

“Undoing Racism™/Community Organizing Workshop:”
Using an Anti-Racist Analysis to Reduce Racial and Ethnic Disproportionality and Disparities in the Child Welfare System

The Undoing Racism™/Community Organizing workshop is an intensive two and a half day workshop designed to educate, challenge and empower people in the Child Welfare System to “undo” the racist structures, intentional or unintentional, that hinder effective social change. The training is based on the premise that racism has been systematically constructed and that it can be “undone” when people understand where it comes from, how it functions, why it is perpetuated, and what we can do to dismantle it. Institutional and systemic racism creates barriers to better outcomes for families and children. The workshop helps CWS employees to uncover conditions that contribute to racial disparities and help them be more effective with all children and families.

The workshop is offered by the People’s Institute for Survival and Beyond, a national, multiracial, anti-racist collective of veteran organizers and educators dedicated to building an effective movement for social change. Since its founding in 1980, The People’s Institute has trained over 100,000 people in hundreds of communities throughout the United States and internationally. It is recognized as one of the most effective anti-racist training and organizing institutions in the nation.

The workshop addresses the following areas:

Analyzing power – Effective organizing requires accurate analysis of the systems that keep racism in place. The training examines why people are poor, how institutions and organizations perpetuate the imbalance of power, and who benefits from the maintenance of the status quo. Children that are overrepresented in the CWS are also overrepresented in poverty. What leads to these connections?

Recognizing the internalized manifestations of racial oppression – The training explores how internalized racial oppression manifests itself both as **Internalized Racial Inferiority** and **Internalized Racial Superiority**.

Defining racism – In order to undo racism, organizers and educators must understand what racism is, and how and why it was constructed. The training explores how the idea of “race” was created to implement systems that benefit some people and oppress and disadvantage others. When race becomes a predictor in outcomes within the CWS, it becomes important to understand its origins, current implications and how the understanding of it will benefit all children.

Understanding the manifestations of racism – Racism operates in more than just individual and institutional settings. The training examines the dynamics of cultural racism, linguistic racism, and militarism as applied racism.

Learning from history - Racism has distorted, suppressed and denied the histories of people of color and white people as well. The training demonstrates that a full knowledge of history is a necessary organizing tool as well as a source of personal and collective empowerment.

Sharing culture – The training process demonstrates that even as racism divides people, sharing culture unites us. Cultural sharing is a critical organizing tool, and is central to the training.

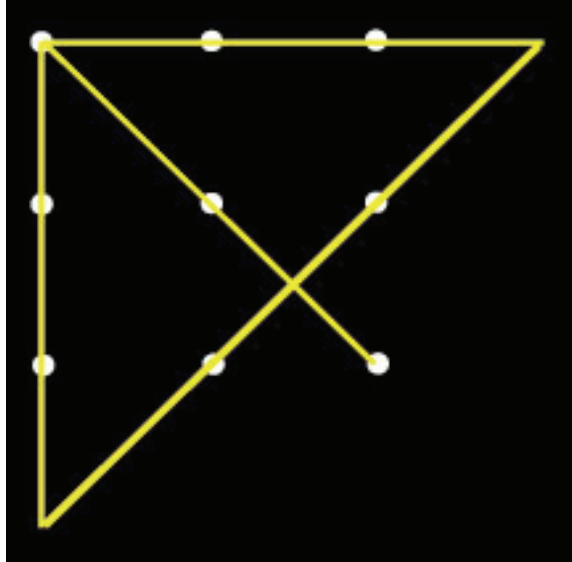
Organizing to “Undo Racism™” – The training explores principles of effective organizing, strategic techniques of community empowerment, the importance of community accountability, and the internal dynamics of leadership development. Within the CWS, learn more about organizing within your organization for better outcomes while making sure that those people affected by your service become an integral partner in giving direction (leadership development) and empowerment of their communities to further help you and your organization become more effective.

For more information, contact The People’s Institute for Survival and Beyond, 7166 Crowder Blvd, Suite 100, New Orleans, LA 70127; Tel: (504) 241-7472; Fax: (504) 241-7412

Email: pisab@thepeoplesinstitute.org; website: www.thepeoplesinstitute.org

APPENDIX II: ANSWER TO BOX PUZZLE

You have to think outside the box.



APPENDIX III:

A HISTORY OF RACISM AND ITS IMPACT ON CHILD WELFARE

“You have to know the past to understand the present” Dr. Carl Sagan

TIME PERIOD	CHARACTERIZED BY	RESULTS
<p>16th Century 1500-1599</p>	<p>The “New World” (America) is discovered and explored by Europeans, primarily Spain and Portugal.</p> <p>Portuguese explorers also reach West African indigenous societies.</p> <p>RACIST VIEW Spain initiated what is widely believed to be the “age of discovery.” Indigenous peoples were conquered to become “civilized” Christians</p>	<p>Spain and Portugal plunder the Caribbean, Central, and South American societies.</p> <p>Some West African captives are brought back to Europe as servants, curiosities and, in some cases, shipmates.</p> <p>ANTI-RACIST VIEW These events ushered in a new age of conquest and exploitation. Slavery was brought to the “New World” and Africa. The culture and family structures of indigenous peoples were disregarded</p>
<p>17th Century 1600-1699</p>	<p>English Empire expanded into North America</p> <p>Colonists at Jamestown Virginia brought English law and customs to the country.</p> <p>Slavery was introduced as a viable economic model.</p> <p>RACIST VIEW Wealth was the basis of servitude. The Africans and poorer Europeans were similarly conscripted as an unpaid labor force. Both worked side by side and were equally punished when they were disobedient.</p>	<p>The English Empire became the foremost power in the world.</p> <p>War and genocide were perpetrated against recalcitrant Native Americans. Indentured servitude was introduced, followed by the legalized slavery of Africans as a labor force to support an agricultural (tobacco) economy.</p> <p>ANTI-RACIST VIEW After a period of servitude the European servants could regain family, freedom and be reintegrated into society. For African slaves all avenues of reconnecting with their heritage were firmly closed. The term “white” was introduced to differentiate Africans from European workers (Welsh, Irish, Scot, Dutch, etc.) and to unite these “whites” with their elite bosses.</p>

CONTINUED
A HISTORY OF RACISM AND ITS IMPACT ON CHILD WELFARE

TIME PERIOD	CHARACTERIZED BY	RESULTS
<p>18th Century 1700-1799</p>	<p>Slavery becomes the “norm” in America. The economy, society and institutions are established to support the enslavement of Black people.</p> <p>In 1776 America declares it’s independence from the English king and the English government.</p> <p>RACIST VIEW</p> <p>The United States was established on the basis of individual liberty and inalienable rights to benefit white men. This included choosing who would be able to gain the rights of full citizenship</p>	<p>In 1705 the harshest form of slavery is created by The Virginia House of Burgesses. Slaves are deemed real estate, and breeding of slaves was encouraged.</p> <p>The Revolutionary War was fought and won by Americans. A new nation dedicated to freedom and liberty was formed. The inherent rights of man was proclaimed.</p> <p>ANTI-RACIST VIEW</p> <p>The value of families as the cornerstone of society was disregarded and denied for Black slaves. Children were the property of a Master class with no regard for natural parents. The attitudes and world view of so-called “white” people became distorted and even more hypocritical.</p>
<p>19th Century 1800-1899</p>	<p>CHARACTERIZED BY</p> <p>The American Civil War began in 1861.</p> <p>A battle between Northern “slave free” States and “slave-holding” Southern Confederate States. The expansion and continuation of slavery, and the right of States to secede from the U.S. are the key points of conflict.</p> <p>RACIST VIEW</p> <p>The Reconstruction Era trade-off was necessary to heal the country.</p> <p>Even northerners wondered how to integrate the newly freed slaves into the society, yet also how to keep them subordinate.</p>	<p>RESULTS</p> <p>The Southern States lost the war. Slavery is abolished and the new freedmen are granted equality and civil rights.</p> <p>The Reconstruction Era was short-lived as the federal government then achieved national unity by sacrificing the newly granted rights of ex-slaves.</p> <p>ANTI-RACIST VIEW</p> <p>The trade-off only perpetuated the problem. It hardened the negative attitudes of “whites” toward people of color in every aspect of society such as, jobs, education, upward mobility and it made a mockery of family cohesion. Fear, distrust and misunderstanding bred attitudes and institutions of race-based inequality. Children both inherited and were victims of these false ideas.</p>

CONTINUED
A HISTORY OF RACISM AND ITS IMPACT ON CHILD WELFARE

TIME PERIOD	CHARACTERIZED BY	RESULTS
<p>20th Century 1900-1999</p>	<p>From 1900 to the 1940s the persecution and lynching of black citizens was widespread. Institutions remained rigidly segregated although in 1948 the Military was integrated for the first time. In 1954, the Civil Rights era, segregated public accommodations and school integration became the focus of legal redress.</p> <p>RACIST VIEW Black and white “races” could be separate but equal. The law cannot force people to live, work and go to school together.</p>	<p>The Civil Rights Act overcame the resistance by state officials to enforce the 15th Amendment. The Voting Rights Act barred disenfranchisement of black voters.</p> <p>Prior to 1950 few black children were in formal foster care, with kin and extended families providing upbringing when parents were unable. By 1980 1/2 of all welfare caseloads were black children</p> <p>ANTI-RACIST VIEW Equal application of laws sought to bring society together. Sincere, but misguided, reforms meant to help have significantly terminated black parental rights, encouraged permanent family separations and increased out-placement of black children into “white” homes.</p>
<p>21st Century 2000-2007</p>	<p>Significant upward mobility and economic gains are leading to a burgeoning black middle class. However persistent poverty, joblessness, poorly performing schools, addictions and violence beset still segregated communities</p>	<p>RESULTS</p> <p>Ever more children are removed from families as a result of addiction, incarceration and adolescent birth rates, Child welfare systems are challenged by economic downturns and cutbacks in government spending.</p>

APPENDIX IV: REFERENCES AND SUGGESTED READINGS

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- Adapted from *The Workbook*, Summer 1994. Copyright 1994, 1996, by David Walls.

APPENDIX V: CONCEPTS AND DEFINITIONS

Systematic dismantling of racism in agencies and organizations relies on an agreed upon set of principles, concepts and definitions. It also requires a common language that describes and provides recognition to our intent and purposes. Casey Family Programs and the People’s Institute use a similar nomenclature (the systematic naming of things or the vocabulary of technical terms appropriated to a given discipline) for conducting anti-racism work in child welfare. Workshop participants are encouraged to learn these terms and use them in their work.

Bias: *Explicit* bias consists of stated values which we use to direct our behavior deliberately. *Implicit* bias describes unconscious attitudes which direct our behavior.

Compartmentalization: Compartmentalizing is the act of splitting an idea or concept up into separate compartments or categories. The goal of compartmentalization is typically increased efficiency; the downside of compartmentalization is often that the organization loses the big picture by each compartmentalized group seeing only its narrow view.

Cultural Competence: A set of congruent behaviors, attitudes and policies that enable individuals in a society, group, organization or agency to work effectively in cross-cultural situations. The word “culture” refers to an integrated pattern of human behavior that includes thought, communication, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group—a culture. The word “competence” is used to denote having the capacity to function effectively within the parameters of such a culture.

Denial: Inability or refusal to believe that racism and discrimination continue to exist. Denial may be in part owing to ignorance of the historical legacies of racism such as structural inequality that can be traced back to slavery. Segregation and fragmentation can also play important roles in denial.

Dismissal: Usually based on denial, the practice of merely dismissing calls for racial equality and anti-racist practices as unnecessary—often scornfully or disdainfully.

Disparity: The lack of similar or equal treatment between one person or group and another. In CWS, disparity generally refers to the treatment and services provided to minority children as compared to those provided to similarly-situated Caucasian children.

Disproportionality: Means not equally proportioned; refers to situations in CWS where particular racial/ethnic groups of children are represented in foster care at much higher rates than other comparable racial/ethnic groups.

Fragmentation: Broadly defined, the term here refers to isolation caused by the absence of sufficient face-to-face communication and/or other direct interactions between different groups or cultures in society. Fragmentation plays a critical role in cultural incompetence: in the context of child welfare, fragmentation is generally believed to cause services not to be aligned with the cultural and social needs of specific groups and/or how services may address one need at the expense of many others.

Individual vs. Institutional Racism: The first consists of overt acts by individuals, which cause denial of opportunities, such as homeownership or employment. The second type is much more subtle and restrained. Institutional racism is embedded within the operations of various organizations or institutions and is often much more subtle, restrained and “taken for granted.” It is sometimes not obvious or traceable.

Overrepresentation: Refers to the difference between how children are represented in CWS and how they are represented in the general population.

Race: Race is an arbitrary classification of modern humans. There are no distinct biological or genetic categories based on race. Race is a belief or doctrine that there are certain inherent differences between people. Different races create and reinforce unequal relationships between social groups, represented by the privileged access to power and resources by one group over another.

Racial Equity: Racial equity exists when the distribution of society’s resources, opportunities, and burdens are not predictable by the arbitrary classifications of race, and race is not consistently associated with the incidence of privilege and of disadvantage.

Racial tolerance: A fair, permissive and objective attitude toward races different from one’s own. Tolerance allows us to take advantage of diverse resources and perspectives and leads to greater prosperity for all. On the other hand, discrimination limits our potential as a community. In an environment of ever-increasing diversity, the need to respect and tolerate differences is a basic necessity for daily life.

Racism: A belief or doctrine that inherent differences in human races determine individual and cultural achievement, usually reinforcing the idea of supremacy or superiority of one race. “Racial prejudice plus power” is the definition used in the Undoing Racism Workshops.

Status quo comfort: *Status quo* is a Latin term meaning the present, current, existing state of affairs. To maintain the status quo is to keep things as they are. Arguing to preserve the *status quo* is usually done in the context of opposing a large, often radical change.

Structural Racism: Institutional factors that produce and maintain racial inequities in America today. A study of structural racism identifies aspects of our history and culture that have allowed the privileges associated with “whiteness” and the disadvantages associated with ‘color’ to endure and adapt within the society. Structural racism in public and private policies and organizations enables and reinforces inequitable outcomes based on race.

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CFP Board of Trustees who in 2001 endorsed the training of all CFP staff in Undoing Racism™ as a demonstration of our organization's value of racial and ethnic diversity and anti-racism; and to the current Board of Trustees for their ongoing support and leadership in this effort;

The People's Institute for Survival and Beyond and the more than twenty five associates who contributed to the concept and content of Undoing Racism™ over the past thirty years; and to Ron Chisolm Co-Founder and Executive Director;

All Casey Family Programs staff and the leadership and staff of our child welfare jurisdiction partners for their dedication and courage to address this very difficult issue for the benefit of children and families we serve;

Casey Family Programs
Office of Diversity

Ralph Bayard, Ed.D. Senior Director
Elena Lamont, Manager of Diversity
ShawnJ West, Diversity Specialist

For more information about Casey Family Programs, please visit our website at:

www.casey.org

- Undoing Racism
- Anti-Racist Analysis
- Reduce Racial and Ethnic Disproportionality
- Eliminate Disparities in Child Welfare

**SUPPLEMENT:
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