



Implementation Guidebook



W.K.
KELLOGG
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TRUTH, RACIAL HEALING & TRANSFORMATION IMPLEMENTATION GUIDEBOOK

December 2016

*Our vision is to improve our capacity as communities
and as a country to see ourselves in each other,
so that we can shape a more equitable future with
opportunities for every child to thrive.*

This guide is also available electronically on the
W.K. Kellogg Foundation's Racial Equity Resource Guide at
<http://www.racialequityresourceguide.org>.



STATEMENT ON POLICY ACTIVITIES

Engagement in effective policy activities reflects the values, standards and practices embraced by the W.K. Kellogg Foundation.

The foundation supports the efforts of grantees to realign public and private systems to benefit the quality of community life and believes that addressing the ways policies shape, hamper or encourage social progress is integral to the work of our grantees. As a part of this support we educate grantees on how to engage in public policy efforts that comply with the rules and regulations that govern these activities.

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Foreword

Much of our national discourse about progress is focused on the economic indicators and the financial health of the country. The last 10 years of investment by the W.K. Kellogg Foundation (WKKF) in supporting communities to address racial healing and equity, building on several decades of work preceding it, has revealed a clear need for focusing more energy, resources and discourse on relational health at both local community and national levels.



Gail C. Christopher

By relational health we mean our capacity as individuals and as groups to demonstrate empathy and care for each other. Healthy democracies require the capacity to relate with empathy and civility despite perceived differences. It is time for a Gross Relational Capacity (GRC) set of indicators that are monitored and reported at regular intervals, in addition to a GDP, (Gross Domestic Product) focused on the value of goods and services produced each quarter. America's relational health is as vital and critical as our economic health, especially in times of deep division.

One barrier to the relational health of this country is the antiquated notion of a taxonomy of the human family based on physical characteristics and ascribed traits. The belief undergirds racism and sets the context for believing some are innately superior to others. Racism is alive today, and a majority of Americans attest to this in recent polls throughout 2016 by WKKF and the Northeastern University School of Journalism, Pew Research Center and others.

It is time to focus our energy, resources and discourse on uprooting and eliminating the false ideology of a hierarchy of human value to grow what we value most: our common humanity.

When our beliefs and understandings shift, our capacity for empathetic relatedness, civility and progress toward achieving common interests will increase. Beliefs, particularly deeply held and hardened beliefs, have a way of influencing, if not shaping, our lives. Ask any world-class athlete how imaging and believing in victory helped to propel them to success. Or ask any person who overcame seemingly insurmountable odds and achieved their dreams, how central belief was to their success. The foundational fallacy of human hierarchy continues to propel many inequities and divisions both consciously and unconsciously through systems and individual acts.

It is time to overturn this belief and to address its legacy together. This is the work of Truth, Racial Healing & Transformation (TRHT) and the responsibility we all share.



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TABLE OF CONTENTS

FOREWORD	Page 3
ACKNOWLEDGMENTS	Page 4
I. INTRODUCTION: THE WHAT AND WHY OF TRHT	Page 7
II. TRHT FRAMEWORK FOR ACTION	Page 15
III. TRHT GUIDING PRINCIPLES.....	Page 19
IV. TRHT IMPLEMENTATION – COMMUNITIES.....	Page 23
V. TRHT IMPLEMENTATION – ORGANIZATIONS	Page 31
VI. TRHT IMPLEMENTATION – INDIVIDUALS.....	Page 39
VII. TRHT IMPLEMENTATION – FIRST NATIONS	Page 45
VIII. EVALUATING A TRHT.....	Page 55

APPENDICES

RESOURCES.....	Page 69
GLOSSARY.....	Page 75
TRHT PARTNER ORGANIZATIONS	Page 83



I. Introduction: The What and Why of TRHT

The W.K. Kellogg Foundation-led Truth, Racial Healing & Transformation (TRHT) enterprise is a multi-year, national and community-based effort to engage communities, organizations and individuals from multiple sectors across the United States in racial healing and addressing present-day inequities linked to historic and contemporary beliefs in a hierarchy of human value. This absurd belief, which has fueled racism and conscious and unconscious bias throughout American culture, is the perception of inferiority or superiority based on race, physical characteristics or place of origin.

If America aspires to be a place where all children can thrive, where equal value of all human beings is the foundation for our society, then we must jettison racial hierarchy and replace it with the capacity to see ourselves in one another and transform the structural and systematic manifestations of this devastating belief. The TRHT is a community-driven vehicle for change to transform the country.

The TRHT approach examines how the belief system became embedded in our society, both its culture and structures, and then works with communities to design and implement effective actions that will permanently uproot it. The TRHT will marshal individual, local, public and private resources to dismantle systemic, structurally-based patterns of discrimination at the municipal, county, state and federal levels.

Since the first European settlers arrived on our shores centuries ago, American culture has placed the relative worth of whites above all others, and at times violently enforced this through annihilation, enslavement, colonization and cultural genocide. The adopted and embedded mindset and belief has restricted the quality of life for people of color, while limiting opportunities for success and limiting the realization of the full potential of our democracy. The TRHT will move the country beyond racial hierarchy and its effects. The TRHT is a coordinated, multi-sector effort that centers on authentically exploring current and past racial realities and implementing practices, policies and principles resulting in a respect for all humanity that will be evidenced in our patterns of behavior and societal structure. The W.K. Kellogg Foundation (WKKF), together with grantees, nonprofits, social justice organizations, quasi-governmental entities and the business community, will engage in this work and launch the journey towards transformation.

The TRHT work, as detailed in this guide, will initially begin in 10 geographic areas, announced in 2017, and in partnership with more than 130 organizations.

Adapting TRC Models for the TRHT

The TRHT is an adaptation of the internationally recognized Truth and Reconciliation Commission (TRC) models instrumental in resolving deeply rooted conflicts around the world. The TRC process is usually implemented by countries in leadership transition. Each process has varied, but typically involves public and private activities designed to uncover and deepen the understanding of tragedies and/or human rights violations. Prior TRC efforts have been initiated by litigation, by government mandate and by calls from activists. The TRC methodology is an international, 20th Century development involving public and private experiences for uncovering and deepening understanding of recent tragedies and human rights violations. The approach has also been used to address historic wrongs in Australia, Canada and a few communities in the United States.

Although TRCs were fundamentally focused on restitution, the TRHT is focused on healing and truth telling to jettison the belief in racial hierarchy. TRHT will adapt some lessons learned from TRCs to create a timely and unprecedented process for communities in the United States. Here is reference material that provides lessons and insights:

- [The Carnegie Council’s 2015 essay, “Examining the Potential for an American Truth and Reconciliation Commission”](#)
- [TRHT Booklet that Examines Other TRC Efforts](#)
- [This Country Needs a Truth and Reconciliation Process on Violence Against African Americans – Right Now](#)
- [A Truth and Reconciliation Commission for the United States](#)

TRC Example

Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission

In June 2012, the state of Maine launched the Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission process to examine the discrimination faced for generations by the Wabanaki people. The commission was charged with determining what had happened, what is happening and what needs to happen in regards to Maine child welfare practices affecting Wabanaki people. It was an historic agreement to uncover and acknowledge the truth, while creating opportunities to heal and learn from the truth. The mandate also sought to determine how to best operate a child welfare system that would benefit Wabanaki children.

It was the first truth and reconciliation effort within U.S. territory collaboratively developed between Indian nations and a state government. Wabanaki and State representatives collaborated for more than a decade on improving the child welfare system for Wabanaki children, but problems continued. The parties realized that they needed to unearth the story of Wabanaki people’s experiences in order to fully uphold the spirit, letter and intent of the Indian Child Welfare Act (ICWA) in a way that is consistent with the law and promotes healing.

The TRC had three key purposes:

- Create a common understanding between the Wabanaki and the state of Maine concerning what happened and is happening to Wabanaki children in the child welfare system
- Act on the information revealed during the TRC to implement systems change to improve the system and better support the children and families served
- Promote healing both among Wabanaki children and their families and the people who administered the troubled system

The TRC spent more than a year collecting stories about the experience of Wabanaki children and families in the child welfare system in an effort to support the healing process by documenting the truth. It confirmed that the Wabanaki people – Passamaquoddy, Penobscot, Maliseet and Micmac – experienced trauma across generations, beginning with the taking of their land, lives, children, language and spiritual practices.

In 2015, the commission final report determined that Wabanaki children entered foster care at an average of five times the rate of non-Native children. The report concluded that to improve Native child welfare, the state and the tribes must continue to confront:



- Underlying racism still embedded in state institutions and the public
- Ongoing impact of historical trauma, also known as intergenerational trauma, on Wabanaki people that influences the well-being of individuals and communities
- Differing interpretations of tribal sovereignty and jurisdiction that make encounters between the tribes and the state contentious

TRC Example

Australia and the Stolen Generation

From 1910 to 1970 children of Australian Aboriginal descent were forcibly removed from their families as a result of laws enacted by the government in an effort to eradicate Aboriginal culture through assimilation into the white community. The children, who were placed in white institutions often run by churches or with white foster parents, became known as the Stolen Generation. This forcible removal of Aboriginal children from their families left a legacy of trauma throughout the country.

Founded on the assumption of black inferiority and white superiority, assimilation proposed the idea that the Aboriginal population should be allowed to succumb to natural elimination, or be forcibly integrated into the white community. Children of the Stolen Generation were taken from their families and taught to reject their heritage. They were forced to adopt white culture by changing their names and were prohibited from speaking their native language. Abuse and neglect by their foster families was common.

In 1997, a national inquiry titled, “Bringing them home” reported on the extent of the tragedy caused by the Australian government, bringing the Stolen Generation to the attention of more than half a million people who signed national Sorry Books. The call for an official apology then became a national issue, and in 2000, nearly a million people walked across bridges in all major cities and towns to show their support for new relations between Aboriginal and non-Aboriginal Australians.

On Feb. 13, 2008, Prime Minister Kevin Rudd issued a formal apology to the Stolen Generation and their families on behalf of the Australian parliament. Following the apology, a multi-billion dollar program called “Closing the Gap,” was created to address inequities in health, education and employment.

TRC Example

Canadian Truth and Reconciliation Commission

For more than 100 years, generations of Aboriginal children in Canada were taken from their families and communities and placed in Residential Schools in an effort to minimize and weaken family ties and cultural linkages and to indoctrinate children into Euro-Christian society by seven major religious organizations. Their tongues were pricked with needles, forbidding them to speak their language or engage in any of their tribal rituals. After basic primary education, they were enslaved in agricultural projects to support the residential schools. The children forcibly removed from their families left a legacy of trauma throughout the country. Today they are called and recognized as Survivors after they officially declared and shared their story with the Royal Commissioner.

In 1996, the Royal Commission on Aboriginal Peoples issued a report urging Canadians to begin a process of reconciliation. While the report began to open the eyes of some, most Aboriginal children’s stories were not publicly acknowledged until 2007, when survivors brought their experiences to light in what became the largest class-action lawsuit in Canada’s history.

On June 11, 2008, Canadian Prime Minister Stephen Harper acknowledged the intergenerational damage caused by the Residential Schools, and offered an apology to the Aboriginal people. Following this, the Truth and Reconciliation Commission of Canada was established. The Commission spent six years traveling the country to hear the stories of more than 6,000 witnesses, holding seven national events that lasted four days each. The Commission's work resulted in a report that included several calls to action and made 94 recommendations in the areas of education, health, child welfare, criminal justice and sentencing reform. Canada's goal to inspire a process of truth and healing still continues today.

What will the TRHT do?

TRHT is unique and the first TRC-type effort being initiated by a philanthropic organization. TRHT, adapting some TRC components, will help communities across the U.S. embrace racial healing and uproot the conscious and unconscious belief in a hierarchy of human value that limits equal access to quality education, fulfilling employment, safe neighborhoods and equal housing opportunities, while honoring tribal access to equitable resources, and quality health care. Unless the central belief system that fuels racial, ethnic, and place of origin inequities is challenged and changed, societal progress cannot be sustained over time.

Participants in the 10 named TRHT locations are being provided with the framework, tools and resources to facilitate a process which includes:

- A comprehensive review of relevant (historic and present-day) policies, patterns, practices and assumptions that may have generated these realities.
- Identification of individuals from private and public organizations experienced in racial equity and racial healing to support the work of prioritizing, designing and implementing comprehensive actions appropriate for each locale to achieve meaningful and measurable change. In order to create sustainable change, TRHT will:
 - Focus on eliminating the belief in a racial hierarchy from which behaviors, structures, laws and public policies have been created.
 - Be inclusive of all racial and ethnic communities in America (Native American, Alaska Native, Asian American, Pacific Islander/Native Hawaiian, Latino/Hispanic, African American, Arab American and White).
 - Be implemented throughout public, private, nonprofit, academic and faith-based sectors.
 - Recognize the interconnectedness and need for both racial healing and racial equity.
 - Create a local, regional and national infrastructure that sustains healing and advances structural change efforts across the country.

Purpose/Vision

To improve our capacity as communities and as a country to see ourselves in each other, so that we can shape a more equitable future with opportunities for every child to thrive.

Ultimately, the TRHT process will reveal untold truths related to the racial hierarchy belief system and heritage of the U.S., fostering healing and producing actionable recommendations for change. Our collective efforts will provide access to truth and healing that will underscore the value of authentic, complete and accessible history and culture of diverse groups.



Expected Outcomes

Participating communities should understand that they are beginning a long and complex journey, but one of deep societal transformation that promises rich personal and community rewards. These rewards may include economic growth, political stability, tranquility, pride and a sense of common humanity as the community approaches its destination – the elimination of the myth of a hierarchy of human value. Each community is different and must recognize its uniqueness, both its unique assets and challenges, as it begins its journey. Communities that engage in the TRHT process will lead the charge to help all people recognize one another’s humanity and value.

Why Now?

“Time itself is neutral; it can be used either destructively or constructively. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts. ...We must use time creatively, in the knowledge that the time is always ripe to do right.” - Dr. Martin Luther King, Jr.

Despite the enactment of a series of laws and policies addressing racial discrimination, including those emanating from Native American treaties, the Civil Rights Movement and farm worker activism, court rulings and legislation didn’t change the root cause of conscious and unconscious bias – the widespread belief in racial hierarchy. As a country, we haven’t understood the power of this doctrine, the misguided notion that some people are either superior or inferior because of the color of their skin.

The country has witnessed how this belief manifests in many ways. Unarmed men and women of color are killed by police and civilians, and there remains unequal treatment for children and adults when it comes to health, education, housing and employment. David R. Williams, a sociology professor at Harvard University, cites studies showing that when whites, blacks and Hispanics visited hospital emergency rooms with the same ailment, white patients received pain medication more frequently than people of color.

But does that make the physicians, members of law enforcement or teachers racist?

Maybe not. Centuries of this belief system have unconsciously shaped our individual thought patterns. But now, 21st century technology is helping unravel these assumptions. Social media, smartphones, dashboard cameras and body cameras are shaping new perceptions about our humanity. Vivid examples of people of color being abused and dehumanized are being exposed.

Moreover, health experts now cite the physical harm caused by racism: How Racism Is Bad for Our Bodies: <http://www.theatlantic.com/health/archive/2013/03/how-racism-is-bad-for-our-bodies/273911/>.

What is America’s future? Does this belief continue to limit the promise and possibilities of our nation, or can we head toward a new day, one based on a common humanity for all communities? What’s promising is that polling data demonstrates a palpable desire for a positive change in how we view one another and how we shape our society to reflect the inherent value of all people. Even before the divisive 2016 election, a clear majority of Americans acknowledge that now is the time for our nation to address racism and heal our communities.

Opening Hearts and Minds

It's significant that a polling analysis conducted in January 2016 by the W.K. Kellogg Foundation in conjunction with the Northeastern University School of Journalism found that

a majority of whites now acknowledge that racism still exists, and that it creates bias in structures, such as the criminal justice system. Furthermore, a majority of Americans believe more needs to be done to eliminate racism. In a poll last year, 53 percent of whites said more changes need to be made to give blacks equal rights with whites, up from just 39 percent a year earlier. Among Hispanics, 70 percent say more change is needed, up from 54 percent a year earlier. Eighty-six percent of blacks agreed with that assessment a year ago.

Furthermore, there is a growing consensus that the criminal justice system is unfair to blacks. In 2015, 44 percent of whites said the criminal justice system was biased against African Americans, a sharp increase for whites over time. In 1995, only 15 percent of whites said the criminal system was biased against blacks. And in 2000, 32 percent of whites said it was biased.

Many Americans are also more pessimistic about the state of race relations, more than at any time in the last 20 years. The killings of scores of unarmed people of color by police and regular citizens may be driving these perceptions. There is an undeniable appetite for a national dialogue on racism, with data showing many Americans are comfortable with having interracial conversations about race.

► NBC News/Survey Monkey Poll

<http://www.nbcnews.com/politics/2016-election/majority-americans-think-racial-discrimination-serious-problem-poll-n607381>

- Poll conducted online July 4-19, 2016
- National Sample of 7,869 adults
- 52 percent of Americans believe racism against blacks is an extreme or very serious problem.
- An additional 25 percent said the issue is somewhat of a problem.

► Pew Research Center Poll

<http://www.pewsocialtrends.org/2016/06/27/on-views-of-race-and-inequality-blacks-and-whites-are-worlds-apart/>

- Conducted Feb. 28 to May 8, 2016
 - 3,769 Adults (1,799 whites; 1,004 blacks; and 654 Hispanics)
 - 88 percent of blacks said the U.S. needs to make changes for blacks to have equal rights
 - 53 percent of white people said the same
-

In addition to polling data that reflects unprecedented awareness and the "felt need" to address racism and racial inequality, there are key macro themes or realities that combine to create a unique and urgent moment for TRHT. There are increased racial inequality and economic implications to not facing the false belief in a hierarchy of human value, including:



- The demographics of our nation that continue to change. There will soon be more children of color as a whole, and far too many of those children face increased inequities in terms of poverty and subsequent exposure to adversity.
- There is an economic incentive for eliminating racial inequities. The Business Case for Racial Equity, published by the Kellogg Foundation and the Altarum Institute, quantifies the need to face these issues. “If the average incomes of minorities were raised to the average incomes of whites, total U.S. earnings would increase by 12 percent, representing nearly \$1 trillion today. By closing the earnings gap through higher productivity, Gross Domestic Product (GDP) would increase by a comparable percentage for an increase of \$1.9 trillion today. The earnings gain would translate into \$180 billion in additional corporate profits, \$290 billion in additional federal tax revenues and a potential reduction in the federal deficit of \$350 billion, or 2.3 percent of GDP.”
- Big data and algorithms are used to make life changing decisions in hiring, law enforcement, marketing, education, etc. By reducing the human element and relying on data sets that were generated during times of racial hierarchy, there is an urgent risk that the patterns of racial hierarchy will become even more embedded with even more devastating consequences for generations to come. We run the real risk of moving from soft-wired and unconscious bias to more indelibly hard-wired biases enmeshed in technology. Yet, this same access to greater information technology and social media presents an unprecedented opportunity to communicate to massive numbers of people in ways that uproot deeply held beliefs in racial hierarchy.

It is clear that now is the time to create a TRHT for America. There has been amazing racial equity and racial healing work done in the U.S. for decades, but there is still work to do. We have been addressing the consequences of racism, but now will seek to change hearts, minds and souls by directly taking on the belief system. That’s what the TRHT will be doing in all our communities. It’s a new path towards transformation in America.

Transformation Beyond Reconciliation

Across the world, TRCs are well known, having been implemented more than 40 times, but the TRHT is focusing less on reconciliation and much more on healing and transformation. Reconciling connotes restoration of friendly relations – “reuniting” or “bringing together again after conflict.” But the U.S. needs transformation. The country was conceived in the Constitution and built on this belief in racial hierarchy, a collective national consciousness that has dominated the educational, economic, social and legal discourse for centuries. Resistance and episodic movements through history have contributed to measurable progress. The TRHT will provide needed, collective commitment and long-term determination to embrace a new narrative for the country, a belief in equal humanity for all Americans.


The transformation will be:

- A new narrative about who we are as a country and as interconnected individuals. We all share roots back to descendants from Africa and native peoples. The transformed cannon will reflect our human story of progress from the ignorance of a belief in a false taxonomy of humanity and human value to the realization of our shared human ancestral bonds and the sacred imperative that comes with this understanding: to love and care for one another as equal in value and have a new story expressing our common and shared humanity.

- Healing practices will accelerate human capacity for truly embracing one another as part of our sacred interrelated and interconnected humanity. The widespread availability and implementation of effective practices for healing the harm by centuries of adherence to this false ideology of human hierarchy and white supremacy, and increased individual and collective capacity for building authentic relationships across and within perceived racial groups are grounded in appreciation, respect, trust and reverence.
- A redesign of the primary systems or avenues and methodologies through which the belief in racial hierarchy has been perpetuated and sustained. These systems are:
 - Separation which includes residential segregation, colonization, isolation and resulting concentrated poverty due to lack of access the basics needed to thrive (health care, education, safety, etc.).
 - Laws and legal systems and public policies, both criminal and civil, through which the belief in hierarchy has been and continues to be enforced at local and national levels.
 - Economic practices and policies created to sustain the hierarchy. As we know, the impetus for annihilation of indigenous people and enslavement of Africans, exclusion of some immigrant groups and exploitation of people of color in the labor force was (historically and remains today) personal financial gain.

The transformation we envision is a world in which the false ideology of a hierarchy of human value has been jettisoned. The belief and its consequences no longer shape our individual and collective experiences. This paradigm has been replaced by a new and abiding reality of love for all humanity, as evidenced in the ontological and biological human patterns of behavior and societal structure for all human beings to be connected as one in their humanity.

It is more than reconciling our perceived differences or conflicts. It is evolutionary transformation. The truth will emerge from concerted and long-term efforts to create and instill a more expansive narrative about our human journey. Racial healing will move us toward one another in a spirit of wholeness and love. A transformative, positive change will come from this shift in our individual and collective consciousness and the resulting actions we take on behalf of ourselves, our children and future generations of our human family.



The transformation we envision is a world in which the false ideology of a hierarchy of human value has been jettisoned. The belief and its consequences no longer shape our individual and collective experiences.

II. TRHT Framework for Action

As of December 2016, the TRHT has more than 130 remarkably diverse, organizational and individual, partners (see Appendix D for a full list of partners). There are large organizations and small organizations from every sector of the country. Some organizations are focused in one geographic location and some have affiliates in hundreds of communities across the country. They represent every identity group and every sector of society, from the business community to the academic community to the faith community and technology world. Many have racial justice and racial healing as their focus; others focus on issues of health and well-being, housing, education, the needs of children or women or a host of other important matters. Together, their potential reach is 289 million people.

The value of this diversity is that the partner organizations represent a wide range of perspectives which is a critical asset in trying to uproot the belief in a racial hierarchy. They also offer many different venues within which honest and deep discussions can take place, whether in libraries through the American Library Association, in city halls through the National League of Cities, in houses of worship through Sojourners, on college campuses through the Association of American Colleges & Universities, in health delivery venues through the American Public Health Association, in personal development venues through the YWCA and in community venues through the Community Action Partnership. These are but a few examples of the wide net of influence to transform our country.

In the context of this diversity, the TRHT partner organizations have two characteristics in common. They have a high level of credibility and influence in the communities in which they operate and with the clientele that they serve. And they are deeply committed to change that jettisons the racial hierarchy and replaces it with the ability to see ourselves in each other. Together, they have the capacity, over time, to dramatically impact virtually every community in the country and our national narrative, as well as our institutions, public, private and civic.

Partner Organizations

Upon reviewing TRC experiences from around the world, we recognized that the United States requires a different version, one embodying our unique history and diversity. America needs evolutionary transformation. The **truth** will emerge from concerted and protracted efforts to create and instill a more expansive narrative about our human journey. **Racial healing** will move us toward one another in a spirit of wholeness and love. A **transformative**, positive change will come from this shift in our individual and collective consciousness and the resulting actions we take on behalf of ourselves, our children and future generations of our human family. We therefore created **Truth, Racial Healing & Transformation**.

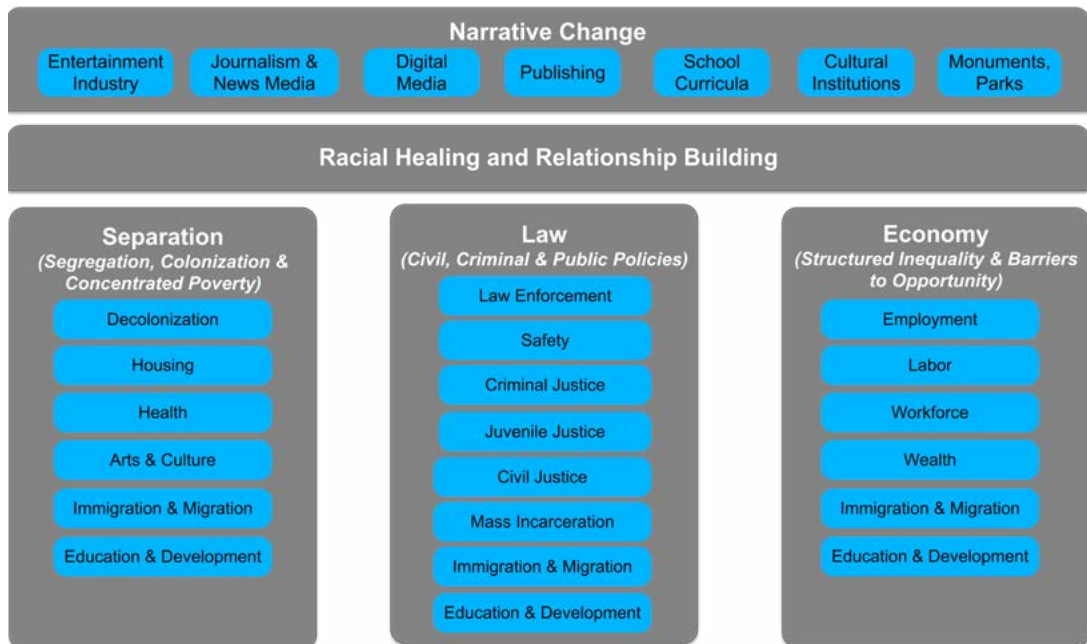
Furthermore, the transformation we envision is a world in which the false ideology of a hierarchy of human value has been jettisoned, creating an environment where the belief and its consequences no longer shape our individual and collective experiences. In this vision of the future, the false paradigm has been replaced by a new and abiding reality of love for all humanity, as evidenced in our patterns of behavior and societal structures.

Approach

Our approach began by examining how the belief in a racial hierarchy became embedded in our society and to consider effective actions that will permanently uproot it.

To co-design the TRHT process, partner organizations volunteered representatives to comprise five design teams. Three of these design teams focused on the core societal institutions in which the belief in a hierarchy of human value is embedded and evidenced: Separation, the Law and the Economy. The other two primary design teams focused on Narrative Change and Racial Healing and Relationship Building. These last two design teams are at the center of the success of the TRHTs.

TRHT Design Team



- **The Narrative Change Design Team** examined how to create a more complete and accurate narrative that will help people understand how racial hierarchy has been embedded in our society. The team is committed to utilizing all available vehicles to ensure that a more complete and accurate narrative emerges. Their vision: If the belief is jettisoned, we will create a culture populated with diverse positive images of ourselves and each other in our full humanity and potential in all media and cultural settings. Such settings would include literature, museum exhibits, parks, places of worship, schools, magazines, newspapers, music, art, theater, television shows, movies, radio programs, games and social media. The narrative will foster empathy and connections that allow us to see ourselves in each other and thereby help to eliminate the emotional separation between communities.

Narrative Change factors:

- The human brain is wired for story. The stories told about histories, our children and our communities reinforce the false belief – and absent changing these stories, we will have wrong and harmful understandings of ourselves and each other. We must demonstrate the absurdity of the belief itself and transform our consciousness to move from a taxonomy of human hierarchy to one of equity, or the belief will find a way to continue manifesting and reinforcing negative outcomes for our country.

- Our national narrative is in denial of the truth of who we are. It was clear that **narrative change** is a key area in which to work. We all need to know the truth about who we are and our histories. We need a more complete story presented in school curricula, in the news media, in movies and television and radio, in digital media and gaming platforms, in cultural institutions and memorials of all kinds.

- **The Racial Healing and Relationship Building Design Team** focused on ways all of us can heal from the wounds of the past and build mutually respectful relationships across racial and ethnic lines, relationships that honor and value each person’s humanity. The team also explored ways to inform public policies, so that they better reflect our common humanity. Their vision: an America where all of our children and grandchildren feel safe and secure in who they are, proud of their heritage and culture. They are able to look within themselves and to their communities to find their identity; they recognize and value the differences inherent in all of us, while celebrating the common threads that bind us all together. Schools will be equitably funded and recognize that all children have a sacred gift and purpose; early education is offered in the child’s own language.

Racial Healing and Relationship Building factors:

- It is critical to focus on **racial healing**. Once the focus is shifted to the belief itself, we can recognize the harm that the belief does and the necessity for healing. We want to increase the capacity of bringing people together in safe spaces and changing the belief. There are many healing methodologies, and the W.K. Kellogg Foundation has worked with 100 or more practitioners around the country who are skilled in facilitating healing approaches. They all build on core principles from indigenous people, such as healing circles and restorative justice. (Restorative justice repairs the harm caused by crime. When victims, offenders and community members meet to decide how to do that, the results can be transformational. It emphasizes accountability, making amends, and – if they are interested – facilitated meetings between victims, offenders and other persons. Center for Justice and Reconciliation – <http://restorativejustice.org>)
- We must challenge racial hierarchies, while building authentic relationships grounded in appreciation, respect, trust and reverence that extend across and within racial groups. Healing will accelerate human capacity for resilience, truly embracing one another and reconnecting many people who previously had their identities denied back to their roots, culture, language and rituals.

- **The Separation Design Team** examined and found ways to address segregation, colonization and concentrated poverty in neighborhoods. Their vision: dismantling and transforming the mix of laws, policies, structures, habits and biases that created and sustain the physical, social and psychological separation of people by racial categories and the subjugation of particular cultures, values and languages. We envision an egalitarian, connected society in which social institutions, neighborhoods, civic lives, politics and recreational spaces reflect the diversity of a region and where people have real choices about where they live, work and attend school.

Separation factor:

- Once the belief that some have more value than others is embedded, it is sustained by keeping people apart. Once there is segregation and concentrated poverty, there are barriers to opportunity. Thus, addressing separation became a critical component of TRHT. It includes working on residential segregation, colonization, isolation and what they produce: concentrated poverty. It also includes addressing the ways **separation** is embedded in our education system, our health and mental health care systems and in immigration and migration practices and policies.

- **The Law Design Team** reviewed discriminatory civil, criminal and public policies and explored alternatives that will produce a more just application of the law. Their vision: the nation recognizing the historical significance our system of law has played in perpetuating the hierarchy of human value. We would embrace a system of law that reflects our common humanity, the dignity of all people and our commitment to the civil and human rights of all. We would seek to redress the inequities in our legal system that have been created by the belief in a hierarchy of human value. And we would cherish the value of full civic participation in our nation and in our communities.

Law factor:

- The country's founding documents perpetuate the false belief in a hierarchy of human value, from the federal and state constitutions to criminal and civil laws and practices and policies that derive from them. Thus, addressing **the Law** and how it is enforced at local, state, tribal and federal levels is also crucial to disassembling the belief in hierarchy.

- **The Economy Design Team** studied structured inequality and barriers to economic opportunities, and it is developing solutions that will create a more equitable society. Their vision: if the belief in a hierarchy of human value is jettisoned, we could create economic democracy, where every person, family and community of all racial, ethnic and cultural backgrounds can individually and collectively participate and thrive in the U.S. economy.

Economy factor:

- In a capitalist society, the systems are driven by the belief, from treatment of farmworkers to slavery. Thus, we must work on **the economy** and the practices and policies that sustain the hierarchy. Historically, and still today, financial gain has been the impetus for annihilation of indigenous people, enslavement of Africans, exclusion of some immigrant groups and exploitation of people of color in the labor force.

The comprehensive work of each of the design teams is presented in a detailed supplement as a complement to this guide. It can be a model for how local communities, organizations, individuals and First Nations can consider implementing TRHT.



III. TRHT Guiding Principles

Drawing from other efforts to foster change and healing in communities and nations around the world, we developed the following seven principles to guide TRHT efforts.

- **There must be an accurate recounting of history, both local and national.** Our history has been written largely by the dominant groups in our society, and in our communities, in order to serve their particular interests. Negative or embarrassing events, particularly those involving the oppression of non-dominant groups, have too often been suppressed or conveniently forgotten in the retelling of history. Thus, a common prerequisite to an effective and enduring effort to achieve racial equity and healing is full and accurate knowledge of the role racism has played in the evolution of communities. Residents must be aware of this history in order to confront it and understand its relevance to contemporary community issues.

In this process, an atmosphere of forgiveness must be cultivated, and people of all racial, ethnic and ancestral backgrounds must be encouraged to tell their stories without fear of recrimination and with a sense that they will be heard. There must be a recognition that a community's history occurs in the context of the broader history of the country. Thus, there must be an ongoing effort to insist that our institutions – especially our schools, the media, museums and national parks, and the business and faith communities – help the broader public see a more accurate and complete picture of our national history.

- **A clear and compelling vision, accompanied by a set of ambitious but achievable goals, both long-term and short-term, must be developed, and progress must be regularly assessed.** For true racial healing to occur and endure, we need a clear and compelling vision of where we want our journey to lead us and, in specific terms, what success will look like. Along the way, there will be measurable and achievable goals. As each goal is achieved, momentum for success will be built. Because all wrongs cannot be corrected at once, there will be efforts to focus on what people can achieve given the constraints in navigating their daily lives.

Dismantling structural racism and healing our divisions will be a lengthy and often frustrating process. Racist policies deeply embedded in our institutions will not be easily altered, and racial wounds festering for centuries will not be excised overnight. But even though progress often can be slow and painful, each step along the way will help build a more stable and enduring foundation for the next step. Today, meaningful changes in the nature and strength of networks and cross-racial relationships are being tracked and measured. Activists can achieve, document and disseminate immediate legislative or litigation victories. As we have seen in recent years, people can provide video documentation and leverage social media to both reveal and quantify actions. Electronic databases, powerful search engines and new polling technologies can now be used to monitor public discourse, as well as attitudes and behaviors in real time.

- **The process must be expansive and inclusive in all respects, and there must be a deep and unyielding commitment to (a) understanding the different cultures, experiences and perspectives that coexist in a community; (b) recognizing and acknowledging the interdependence of the variety of approaches to seeking enduring racial equity; (c) reaching out to nontraditional allies in order to broaden support for meaningful change and (d) giving every participant an opportunity to tell his or her story in a respectful and supportive setting.** Especially as immigration and birth rates, among other contributing factors, are dramatically changing the demographics of the nation and of our communities, we must work at including all the diverse populations of a community and understanding the different cultures, experiences and perspectives that are a growing part of so many communities. Often, racial and ethnic divisions are due to unintended slights and insults that arise out of ignorance or fears of different cultures and perspectives or from levels of implicit bias that are a product of our history and that plague virtually every person in our society. An essential element of achieving racial and ethnic equity is a better understanding of these differences.

The involvement of a broad cross-section of the community is essential to obtain the engagement and support of a critical mass of the public and to effect meaningful and enduring change. This means engaging all the key institutions – including schools, colleges and universities, business and labor, the media, faith communities, government and law enforcement. There must be significant roles for the leaders of each of these institutions, so that they will feel a sense of ownership of both the process and the vision. Government support can be extremely helpful in engaging the community; however, it is vitally important that decision-making not be constrained by political considerations. Grassroots organizations must be active partners in all activities, because of the wisdom and passion they possess. They must be constantly vigilant to ensure that institutional leaders do not seek to derail the process when the journey hits the inevitable potholes in the road. Because resources usually are scarce, partnerships can help sustain activities. All TRHT structures will have a mechanism for their partners to grow a fund to sustain them into the future. Such partnerships must, however, be built on mutual self-interest, and it is important to recognize and address differing organizational cultures and power dynamics within the community as representatives from multiple sectors make up TRHT advisory committees or boards.

Furthermore, it's critical that there is a commitment to learning throughout the process and to consider new and enlightening information from unfamiliar sources. All contributors must be put on equal footing, and all voices should be heard.

- **The process of healing requires the building of trust and must be viewed as a “win-win” process.** Often, people equate justice with revenge and punishment. While this is understandable – especially in view of particularly egregious past oppressions – divisive rhetoric, blaming and adversarial proceedings, such as lawsuits, are not likely to produce an atmosphere that is conducive to constructive change, healing and transformation. Ultimately, we all share a common fate. We must come to understand that substantial and enduring progress toward racial equity and healing benefits all of us. Therefore, a more productive process, one in which everyone feels acknowledged, is to give everyone, both the oppressed and the oppressors, an opportunity to tell their stories and share the various emotions



– anger, rage, pain, fear, frustration – that have animated their behavior. The only requirement is that everyone must tell his or her story with deep integrity and listen with respect to the stories of others.

An analysis of the costs of racism to the entire community, and the benefits of eradicating, it can help create a more positive atmosphere and deepen the understanding that our destinies are tied together. This process is essential to building a deep level of trust, which, in turn, is essential to working effectively for change. Being intentional and up front about one’s goals and why they are important helps establish one’s integrity and is a crucial element of building trust.

- **There will be a commitment to some form of reparative or restorative justice and to policies that can effectively foster systemic change.** Just as an atmosphere of revenge and punishment will not yield an atmosphere conducive to healing, neither will empty rhetoric without action. Those in a position to act will be willing, even anxious, to be held accountable, to promote meaningful and systemic change in order to overcome the pain that often is associated with past wrongs and to work to establish an atmosphere of mutual trust. We envision that every level of government, from municipal to federal, will be prepared to explore options, enact policies and adequately fund activities that will help bridge racial divisions and narrow disparities in educational achievement, economic security, the administration of justice and access to affordable and quality housing and health care.
- **A thoughtful and comprehensive communications strategy will be designed to keep the entire community informed, even those who are neither involved in, nor supportive of, the process.** Openness and transparency are essential to give people confidence that they are receiving an accurate picture of the process. These qualities also help build trust in the process. Even opponents can eventually be engaged, if they see that the process is open and that blame and shame are eschewed in favor of recognizing the potential for a “win-win” outcome. Major events, like town hall meetings and smaller events, like joint worship services, along with an aggressive media campaign, school programs and blogs that give all residents a chance to express their views in an atmosphere of safety are among the ways to keep the community informed and to build support for public policies and other actions to combat institutional practices that have racist ramifications. There should be documentation of the path towards transformation in the community, so that others will know the journey.
- **There will be a broadly understood way of dealing with the tensions that inevitably arise.** This need not be complicated, but it is necessary to build trust and to keep the process from being sidetracked by the tensions of the moment. Here again, a complete understanding of our shared fate is critical. In this context, tensions can be turned into “aha” moments of in-depth learning and significant progress that can strengthen trust among participants in the process. It may be difficult, in the face of frequent crises, to stay strategically focused on key goals. Yet, if organizations prepare in advance to take advantage of so-called “teachable moments,” crises can serve as valuable opportunities for learning and for advancing key goals.



IV. TRHT Implementation – Communities

Under a national umbrella, the TRHT will unfold through local efforts focused on sustained transformation that lifts communities from the clutches of racial hierarchy to a place where everyone's humanity is respected regardless of their race, ethnicity or country of origin. Throughout the country, the TRHT-driven changes will become central to America coming to terms with its untold history.

This process will unite people to accomplish specific objectives related to addressing the hierarchy of human value in their communities and engage them in determining community needs and how to address them. In each community, the core group of participants should include:

- Philanthropic representative(s)
- An elected official (maybe more than one, as appropriate)
- Faith community representatives
- Business community representatives
- Grassroots activists
- Healing practitioner(s)
- Youth leadership (18 years of age and above)
- Media/Narrative Change agents in the community (e.g. publisher of local newspaper, head of local TV station, local bloggers, historians, storytellers)
- Law – people who work with civil or criminal law or public policy
- Economy – people who work with changing the local economy
- Separation – people focused on housing, segregation and colonization locally

Community Discussions

The TRHT discussions in local communities about racial hierarchy and its eradication will include the diverse individuals and constituencies cited above. It will be essential to develop relationships with constituencies that are sometimes not traditional allies. Ask yourself: are young people represented? Large corporations? Representatives from all neighborhoods in your community? Attendees will be asked for commitments to be ambassadors and advance the process and its outcomes in their communities, companies, congregations, organizations, families, etc. While there may be differences in opinion, it is important to seek collective clarity and understanding to help maximize bridge-building and lead to decision-making that effectively addresses the belief, in the hierarchy of human value.

Applying The TRHT Framework

The TRHT process offers a framework that will help communities heal and produce actionable change. During the discussions, the community will start by reaching an understanding of the predominant factors and conditions supporting the racial hierarchy and blocking progress. Together, through a series of TRHT Framework questions, participants begin to examine the problems plaguing the community, what progress may already be underway and identify potential allies who can engage in the TRHT process. The community will answer a series of questions that will provide valuable insights, information and perceptions about the community in order to move forward.

- ***What is the vision of your community after racial hierarchy is jettisoned?***
What vision do you have for your community when residents and systems have embraced a common humanity? Be specific. How do you want white and people of color to be treated? How would you like residents to feel about the community? The process of determining this vision must be expansive and inclusive and must reflect the broad range of views of all within the community.
- ***What are the current realities of your community and how did you get here?***
In order to assess where the community stands and how it got there, it is critical to understand the racial history of the community, the current racial and ethnic realities perceived by those within the community and how the history of the community has seeded the current realities. What has been the composition and perspectives of the communities' public and private sector leaders? Who are the people and institutions with the most influence in the community, and how has this changed over time? This history and the current realities must truly be faced with deep integrity, even if some aspects are painful to acknowledge. Understanding this history and these realities at the deepest level is essential to facilitating the desired change.
- ***What are the key leverage points for change in your community?***
Who are the people with the power to bring about change, or who, if not at the table, can be serious impediments to long-lasting change? Who will benefit when your community fully embraces the change you seek? The answers to these two questions should be key elements in guiding your planning.
- ***Who are the key stakeholders and beneficiaries not at the table?***
To a great extent, this tracks the previous question. But it is important to recognize and find ways to constructively engage both people with the power to support and implement change and people who will be affected by the change.
- ***What specific actions can be taken to achieve your vision of a community without racism?***
After addressing the first four questions, the community should be in a position to design and implement a strategy that will make the vision become reality. Once you have established clear, ambitious, yet realistic goals and objectives that are consistent with your vision, the community is then ready to consider actions to achieve the goals and objectives.

Truth --> Narrative Change --> Transformation

As the community engages, each will do work on Narrative Change and Racial Healing, because it is a necessity that these two components be thoroughly addressed to jettison the effects of the hierarchy of human value and racism from the community. In addition, the community can decide which of the other three components – Separation, the Law and the Economy – are important for them to focus upon. Moreover, communities need to have a collective understanding on what kinds of tactics and strategies bring about the level of change being sought through the TRHT, including achieving social change, behavioral change and institutional change.

- Understand the strategies and tactics that have led to other successful campaigns for social change, nationally and in local communities, including in non-economic campaigns (e.g., seat belts, smoking) and economic campaigns (e.g., minimum wage increases, labor union organizing, school bond increases, corporate responsibility, food safety, state-paid health insurance for undocumented immigrant children and LGBTQ freedom to marry).



- Determine if there are some specific issues or problems in the community that need to be prioritized. Examples include issues like the lack of safe drinking water in Flint, Michigan; pesticide spraying of homes and schools in Fresno, Calif.. Other prioritized areas could be failing public schools, lack of public transportation for low-income communities, poor housing quality or other pressing issues that are dividing communities or fueling inequities.

Understanding the Dominant Narrative and Community Racial History

During your discussions, the community will reach an understanding of the dominant narrative, whether it lacks truth and/or reflects the belief in the hierarchy of human value. If people don't start hearing different stories, believing differently about people, they will keep being biased. Help people understand how bias is reinforced – communities must get to the point where they recognize that the images and stories they're bombarded with are reinforcing this damaging belief that continues to perpetuate inequity. Beliefs won't change if people continue to get the same messages that reinforce the hierarchy.

Each community also has a unique racial history. Before implementing the TRHT, the unique racial history of your community must be understood. You should research and write a TRHT Community Assessment, which will document the community's racial history and be a valuable document for shaping and implementing your local TRHT. You need to understand how neighborhood residents have changed over time – where have people moved and why. Obtain information for the assessment by:

- Talking to family, friends and neighbors about their experiences through the years.
- Talking to elders in the community, whites and people of color.
- Spending time at the library looking through old newspapers.
- Meeting with community and civil rights leaders.
- Meeting with representatives of the business community.
- Getting data from the school department about achievement levels for white children and children of color throughout the years.
- Getting information from the public health department about health patterns and disparities in the community.
- Getting information from the public housing department and HUD regional office about housing patterns in the community, particularly learning if certain areas had been, or still are, segregated.
- Going to municipal and county clerk of courts searching for files on civil rights cases filed against local businesses or government agencies.
- Seeking data and information from police, trial lawyers and public defenders about whether race plays a role in arrests and prosecutions.
- Interviewing religious leaders of all faiths and denominations.
- Interviewing current and former local public officials, such as the mayor, city council, district attorney, school committee and health commissioners about the impact of race on public policy.
- Meeting with student leaders on college campuses, college presidents and professors in the African American history, sociology and political science departments.

Racial Healing and Community Building

Our effort will harness the transformative power of authentic relationships to find emotional healing and pragmatic solutions to discard the hierarchy of human value that has inflicted pain and suffering in communities of color for centuries. New neuroscience research reveals that individuals should seek healing for grief, pain, trauma and anger.

- Healing sessions will play a significant role in the transformation of communities and our nation.
- Healing sessions will help TRHT participants build relationships through honest dialogue. LaShawn Routé Chatmon, executive director of the National Equity Project in Oakland, Calif., says at a healing session she attended, “You could feel some of the pretense wash away, and people began an honest exploration or reflection of themselves.” Chatmon, who is black, was paired with a white woman who spoke about abuse she had faced. “In my story,” Chatmon recalls, “I talked not so much about the negatives of oppression, but how proud I was to be an African American woman, and where I thought that came from for me.”
- The sessions build trust based on shared experiences and generate the energy, will and creativity to heal hearts and find lasting, creative solutions for racial injustice.



Community Healing Examples

- Nationwide, countless other groups are working to bring dialogue, racial healing and transformation to communities. In Washington, D.C., Asian Americans Advancing Justice supported Arizona's Latino community in opposing the state's anti-immigrant law. In Dearborn, Michigan, the Arab American National Museum serves as a convening place for the community, Arab and non-Arab, to celebrate metro Detroit's ethnic and racial heritage through music, arts and digital storytelling, and to talk about immigration, anti-black racism and Arab-American racial identity in the U.S. Census.
- In Richmond, Virginia, once the nation's largest interstate slave market and capital of the Confederacy, the process of creating a new narrative for the community began in 1993 when Hope in the Cities, a program of Initiatives of Change, led the first walk through the city's racial history. In 2007, Virginia became the first state to offer a formal apology for slavery, and, a month later, about 5,000 people celebrated the unveiling of a Reconciliation statue on the historic Slave Trail. Last year, as the city commemorated the sesquicentennial of the end of the Civil War and the beginning of Emancipation, the *Richmond Times-Dispatch*, once known for its support of school segregation, noted that "instead of fracturing along familiar fault lines of race and mistrust," the commemoration had built relationships among disparate groups "that enlightens rather than antagonizes." And the newspaper editorialized last year that it was time for a truth and reconciliation commission. "Accounting has not occurred," the paper wrote, "the half remains untold."
- In Chicago, Monica Haslip established the Little Black Pearl Art and Design Academy, an innovative high school program for at-risk youth, most of them children of color who are wards of the state. The program helps children thrive in a spirit of racial healing, educating them on a model based on love, value and culture-centered interventions, combined with a rigorous academic curriculum. She says, "The community is in the building all the time, so students see more opportunities and possibilities."
- In New Orleans, the Ashé Cultural Arts Center hosted its annual Maafa Ceremony in the summer of 2015, a "remembrance and healing ceremony" that encourages acknowledgment, bonding and commitment. Maafa is a Kiswahili word that means "horrific tragedy," and refers to the transatlantic slave trade. In a procession through New Orleans, stopping at the Tomb of the Unknown Slave, about 500 participants offered homage, songs and blessings for wisdom and courage, remembering ancestors and slaves. Carol Bebel, co-founder and executive director of the Ashé Cultural Arts Center, says, "If culture is the cradle of society, then we must reshape our cultural practices to encourage equity."
- In 2004, the William Winter Institute for Racial Reconciliation at the University of Mississippi helped form the Philadelphia Coalition, a multi-racial group in Philadelphia, Mississippi, that organized a 40th anniversary commemoration of three civil rights workers murdered in Neshoba County, Mississippi, by Ku Klux Klan members. Among the coalition's concrete results was passage of a bill mandating civil rights education be included in the state's public schools. Today, their Welcome Table program brings together diverse groups with storytelling and relationship building as a prerequisite for addressing structural change and realizing racial healing.

Local Media Assessment

This is an important strategy for evaluating the local media's coverage of communities of color and who the media is using as storytellers in their news reports. Are people of color being used as sources? Are stories about people and communities of color positive or negative? Is the media adequately covering the community? Here are the steps to an evaluation:

- **Coverage Audit** – Determine a period of time, such as coverage over the last two years, and review the coverage of communities of color in your local newspapers compared to coverage of white communities. Are there more positive stories on the white communities? Keep a tally of the positive and negative stories for each community during that time period for each of the publications, if there is more than one.
- **Content Audit** – Over a period of time, review the stories that appeared on the front page of the newspapers and the metro pages. This can be for a one-month or two-month period. Review the stories on the front of those sections that are written by the staff, not the stories written by the Associated Press, The New York Times or another wire service. Read each line of those stories and take note of the people quoted in the stories. How many are white? How many are people of color? How many are women? Keep a tally. This data tells you whether the voices of people of color are making it into the local newspapers.
- **Employment Audit** – For TV News, research how many reporters, editors or managers/supervisors each TV station has in their news divisions. This will tell you whether the news teams are representative of the community.
- **Radio Talk Show Audit** – Calculate how many locally-produced radio talk shows are in the community, and how many have hosts who are people of color. This tells you whether the community is hearing diverse voices.
- **Minority Media Audit** – What are the media outlets that specifically cover people and communities of color? Are the outlets minority-owned? Are there outlets covering all races and ethnicities in the community?

Design Team Recommendations on How Communities Can Apply the TRHT Framework:

- **Narrative Change: Healthy narratives exist in every community.** Connect and partner with organizations and people already creating and sharing authentic narratives. Strengthen existing work in the community. **Develop a multi-layered approach** that may include exhibitions, a speakers' bureau and connecting with colleges and universities.
- **Racial Healing and Relationship Building:** Listen to your communities, consult with them and ask them what they need. Seek their ideas and visions and reflect back what you hear. Train leaders to do the work. **Grow the community of healers.** Invest personally in young people — mentor and train them.
- **Separation: End the segregation that separates people** from those whose cultures, lived experiences and social and economic status differs from their own. Dismantle the stereotypes, prejudice and bias that reinforce racial preferences that were formed in the context of segregation, separation or subjugation. Tackle issues of separation to increase opportunities for relationships that could mitigate the belief in the hierarchy of human value. Increase the capacity for empathy and the likelihood for co-creation of just, shared communities in our increasingly diverse country.



- **Law: Design and promote public forums** to enable people from different racial and ethnic backgrounds to share experiences within the legal system, with the goal of creating a new narrative. **Proactively undertake a Civil Rights Law Transformation Project**, including the development of a new People’s Constitution or other official document (like a charter or compact) that reflects a society devoid of a hierarchy of human value. Ensure compliance with international human rights accords.
- **Economy: Address persistent poverty** in local communities, which is a complex problem that must be addressed in many ways after extensive analysis and discussions. **Invest in infrastructure** that enables people to thrive, regardless of their race or ethnicity by improving transportation, creating jobs, opening up business opportunities, improving the visual appeal of towns and cities, enhancing access to healthy food and improving public spaces.





V. TRHT Implementation – Organizations

Introduction

In American society, civic, social and nonprofit organizations have played significant roles in the societal changes that have shaped our country. Whatever the organizational focus, their contributions shape policies and practices towards environmental issues, fiscal responsibility, gender and sexual orientation equity, civil rights and more. Thus, we believe that organizations, and especially our TRHT partner organizations, must play a pivotal role in jettisoning the belief in a hierarchy of human value.

How the Belief System Plays Out in Organizations

Despite the best of intentions, organizations, like all of us, reflect and perpetuate, often unconsciously and unintentionally, the belief in a hierarchy of human value, and therefore, the structural and institutional racism that is so deeply embedded in our society. This hierarchy can manifest within organizations in many ways, both among employees and volunteers and among the people they serve.

Answering the following questions will help your organization determine whether all employees are treated with dignity and respect:

- **Recruitment and Hiring** – How aggressively and through what means are people from a wide range of racial and ethnic backgrounds recruited? Does the recruitment strategy ensure a diverse applicant pool? Is the interview process fair to all applicants? Are the qualifications for the position well-defined and clearly relevant to the job responsibilities? Do the interviewers have diverse backgrounds and perspectives and are they aware of the potentially dangerous manifestations of implicit bias?
- **Retention and Advancement** – Is the atmosphere in the organization welcoming to all? Are staff tuned into and trained in cultural sensitivities for all cultures, irrespective of racial or ethnic background? Are performance evaluations clear and objective? Is there an equal opportunity for advancement? Are diverse backgrounds and perspectives valued equally?
- **Responsibilities** – Are people entrusted with responsibilities without regard to racial or ethnic background? Are expectations similarly high for all?
- **Remuneration** – Are people paid equally for equal work responsibilities? Among customers and clientele served by these organizations, the belief system may be manifested in how customers and clientele are treated and in the atmosphere that is created for those who are being served.

The Drivers of the Racial Hierarchy

The following concepts help to create organizational barriers both to jettisoning the belief in the hierarchy of human value and to embracing our common humanity:

- **Implicit Bias** – Differential treatment of people based on biases that unconsciously influence behavior towards others.
- **Color Blindness and Post-Racial Thinking** – While some in our society suggest that discrimination and bias no longer exists, data certainly confirms that people of color, native and indigenous peoples and immigrants continue to be discriminated against.

- **Negative Racial Stereotyping** – While research has shown that all identity groups tend to negatively stereotype other identity groups, the impact of this negative stereotyping is typically far greater on those with the least power and influence (e.g., members of non-dominant population groups).
- **White Privilege** – Tied to both implicit bias and negative racial stereotyping are the privileges that are enjoyed by members of the dominant group in society, often without the awareness of these individuals. Being a member of the dominant group can reduce the barriers one encounters on the road to success and makes the road to success smoother compared to members of non-dominant groups.
- **Racial Anxiety** – Often, members of the dominant group are reluctant to talk about issues of racial bias, because they fear saying or doing the “wrong thing,” and thus being labeled as racist. This can inhibit honest and meaningful communication, and therefore, can make it more difficult to understand different perspectives.
- **Stereotype Threat** – Research indicates that when members of non-dominant groups feel they are, in the eyes of the dominant group, representing their entire identity group, their stress tends to increase, and this stress may negatively affect their cognitive behavior. Eliminating the belief in a hierarchy of human value within an organization can relieve much of the stress and can strengthen organizations internally, while helping all of us to overcome the embedded belief system and find our common humanity.

When people are aware of these drivers of hierarchy within organizations, they are more likely to be able to behave in ways that minimize the impact of these drivers.

How to Work on Eliminating the Belief in Hierarchy of Human Value in Your Organization?

An awareness of these drivers is essential to eliminating the belief system within an organization. The TRHT process offers a framework that can help to eliminate this belief in an organization, thereby strengthening the organization and increasing its productivity. Addressing the following five questions with deep integrity can launch the organization on its journey to truth-telling, healing and transformation:

What is the vision of your organization in terms of embracing our common humanity?

What would you like your organization to be like/feel like/look like when you have embraced our common humanity? Be specific. How do you want employees and volunteers to be treated? How would you like those you serve to feel about your organization? The process of determining this vision must be expansive and inclusive and must reflect the broad range of views of all with whom the organization is associated.

What are the current realities of your organization, and how did you get here?

In order to know where you are going and how to get there, it is imperative to understand: a) the current racial and ethnic realities perceived by those with whom the organization is associated and b) the history of the organization and how this history has led to the current realities. What has been the composition and perspectives of the organization’s board, its leaders and its employees? What has been the composition of those the organization serves? Who are the people with the most influence in the organization, and how has this changed over time? How has the organization related to the community in the past, and what has changed over time? This history and the current realities must be faced



with deep integrity, without blaming or shaming, even if some aspects are painful to acknowledge. Understanding this history and these realities at the deepest level is essential to facilitating the desired change.

Moreover, the Intercultural Development Inventory (IDI), a well-researched and validated assessment tool, is an example of an online resource for tracking individual, as well as organizational, growth and change. Since the healing work is so grounded in relationship building and expanding connections, the research tools for network mapping are being used to document tangible changes with communities. For instance, through a Council of Michigan Foundations collaborative effort, the W.K. Kellogg Foundation was a funder and active partner in the Peer Action Learning Network (PALN), which assisted organizations in developing and refining their intercultural competencies. One tool used was the IDI. Through various online and face-to-face exercises, orientations for individuals, groups and organizations are identified as being either in denial, polarization (defense or reversal), minimization, acceptance, adaptation or cultural disengagement. With this information, organizations can develop strategies to move forward to effect change with their diverse teams and multicultural contexts.

What are the key leverage points for change in your organization?

Who are the people with the power to bring about change, or who, if not at the table, can be serious impediments to long-lasting change? Who will benefit when your organization fully embraces the change you seek? What are the important changes your organization can make to bring about the most immediate changes, as well as lasting movement toward the goal of eliminating the belief in, and manifestations of, racial hierarchy?

Some potential leverage points may be:

- Revised or new mission statements.
- Board authorization and support to establish clear objectives for achieving greater board and staff diversity.
- Human Resources decisions to assess and monitor equity practices.

Here are some examples:

➤ LAKELAND REGIONAL HEALTH SYSTEM (<http://www.lakelandhealth.org>)

Lakeland Health (Lakeland) in Benton Harbor, Michigan, is a not-for-profit, community-owned health system whose work in underserved communities is rooted in an emerging Population Health agenda that focuses on identifying and addressing the needs of the most vulnerable in its service area. Its vision is to positively transform health care and the health choices of those it serves and employs. It has conducted a Community Health Needs Assessment to understand the health statuses of the populations it serves. Consistent with the legislation of the Affordable Care Act, which mandates that Community Health Needs Assessments (CHNA) be conducted by all tax-exempt hospitals in the country, the CHNA seeks input from the medically underserved, racial/ethnic minorities and low-income populations to ensure that their needs are captured in the CHNA.

As a result of its work in this area, it now knows that many low-income, racial and ethnic minority communities endure extraordinarily high rates of mortality. So, it has launched pilot initiatives that aim to address health inequities. One activity is journaling by medical residents of incidents of implicit bias in clinical settings. The residents who have been involved in this activity have found it to be very helpful



in illuminating their own unconscious biases, as well as those of others with whom they work, and in helping them think about how best to provide care to people. Lakeland also created a Women's Health Council (WHC), comprised of women who reside inside the seven Benton Harbor census tracts that have the highest mortality rates, to provide these women with personal, organizational and leadership development training. They also receive critical data and information about the health status of, and health inequities experienced by, their communities. They will use the training and knowledge they acquire to design and implement strategies to improve health in their communities.

➤ **UHCAN OHIO (<http://uhcanohio.org>)**

UHCAN OHIO has invested time, energy and resources, both human and financial, in the process of bringing consumers from underserved communities into the dialogue to affect changes in policy and service/program implementation in the health care industry. It has worked to assure that the issue of health equity is embedded in the health transformation process that has been taking place at all levels of the community. As this work has evolved, UHCAN OHIO has also recognized that the coalitions within which it works are not very diverse. It decided, however, that before tackling the issue with its external partners, it should assure that it has addressed the implicit personal biases and race-based issues of its own personnel. It held a series of facilitated meetings in which senior staff and then full staff were led through discussion, dialogue and interactive exercises to help them understand their own implicit biases.

Following these interactions, staff began meeting to determine and implement next steps for its internal work. It has hosted programs for staff and has also discussed the potential of a statewide convening to explore issues of health equity and the consumer voice in the health transformation process. But it is committed to ensure that its internal processes are in place before moving to an external effort.

Shortly after its facilitated discussions, it added Racial Learning at the beginning of agendas for both Management Team (senior management) and full staff meetings. These are moments when people have the opportunity to present some racially motivated experience which caused discomfort. These experiences could have happened within or outside our organization. Sometimes the experience is of a very personal nature – family members who have been stopped and put in danger for their lives for “driving while black” or family confrontations over some racially motivated statement made. These painful experiences really do need a safe place where they can be shared, if for no other reason than to expel them from our battered psyches or to let others share the burden.

UHCAN OHIO is working to embed this racial learning in all of its processes, to develop good habits which can be employed on a daily basis to check one's own racial biases. It continues to bring the issue of creating diversity in its coalition-building work and in the collaborations in which it is involved even though the processes for being successful are not readily available, either due to lack of financial or human resources. This process has helped refine and redefine UHCAN OHIO's own understanding of the commitment to ending health inequities.



➤ **NORTH LAWDALE EMPLOYMENT NETWORK (<http://www.nlen.org>)**

The Sweet Beginnings program is a wholly-owned subsidiary of the North Lawndale Employment Network (NLEN), located in Chicago, Ill., that offers full-time transitional jobs in a green industry for citizens returning from incarceration. It produces and markets all-natural skin care products featuring its own urban honey. Sweet Beginnings workers make beelove products, package and ship the products, track inventory, fill product orders, sell at retail outlets, perform quality control and harvest honey. While employed at Sweet Beginnings, employees learn and demonstrate both the hard skills and the soft skills necessary to enable them to succeed in unsubsidized jobs. The recidivism rate for former Sweet Beginnings employees is below 8 percent, compared to the national average of 40 percent and the Illinois average of 55 percent.

The Building Bridges, Building Connections program is designed to focus on healing the experiences of racism among returning citizens and to help address the institutionalized racism within the Chicago Police Department. It involves:

- Two-day workshops that challenge assumptions and beliefs about race, gender, ethnicity and sexual orientation; explore structural racism and its impact and identify racial barriers in the workplace and learn how to deal with them.
- Regular one-and-one-half-hour facilitated dialogue sessions among police officers and returning citizens that provide a safe space for brutally honest, yet constructive conversations. The primary goal of these sessions is to enable both sides to see each other in a human way. There is evidence that these dialogues have changed attitudes in a positive direction.

Who are the key stakeholders and beneficiaries not at the table?

To a great extent, this tracks with the previous question. But it is important to recognize and find ways to constructively engage both people with the power to support and implement change, as well as people who will be affected by the change.

What specific actions can be taken to achieve your vision of what you want your organization to be like/feel like/look like?

If you can successfully address the first four questions, you will be in a position to be able to design and implement a strategy to achieve your vision. Once you have established clear, ambitious, yet realistic goals and objectives that are consistent with your vision, you are then ready to consider possible actions. Here are some ideas that have worked with other organizations:

- Engage in de-biasing strategies such as stereotype replacement, counter-stereotypic imaging, perspective-taking, and increased contact. Many de-biasing strategies may be found on the web sites of the Kirwan Institute for the Study of Race and Ethnicity at The Ohio State University (<http://kirwaninstitute.osu.edu/>) and The Perception Institute (<https://perception.org/>).
- Revise your organization's decision-making processes, so that they clearly reflect the vision of the organization and are expansive, inclusive and thoughtful.
- Collect and maintain data to help you assess how well you are achieving the goals and objectives you have established.
- Engage regularly in team-building activities and events that help organization

associates and their partner organizations, consultants and vendors get to know each other better and appreciate the unique skills and talents each person brings to the organization.

- Establish affinity groups within the organization that have the strong support of top management, so that people with common identities may come together to share concerns among themselves and then, in a unified way, share these concerns with those in authority.
- Establish incentives that are embraced by top management for achieving your goals and objectives.
- Develop a communications strategy to elevate the vision for a renewed organization.
- Conduct training on an ongoing basis based on input from people who are most affected.
- Where appropriate, create collaborative work arrangements so that people can come to know each other as individuals and appreciate the skills and talents of the individuals with whom they work.
- Engage with other organizations in the community to share ideas, learn from each other's experiences and together seek to influence their community.

A Strategy for Assessment to Ensure Sustainability

- A commitment to our common humanity must be built into the culture of the organization through commitment, accountability and consistency, especially among top management and the governing body.
- There should be incentives for creating such a culture.
- Regular attitudinal surveys may be used to assess change over time.
- Network analysis disaggregated by populations to evidence expansiveness of networks should also be done to assess change over time.
- Employee evaluations must reflect a culture of mutual respect and accountability.
 - What are you proud of about your performance in the organization that reflects our common humanity?
 - What would you like to change/improve about your performance?
 - What help do you need, and from whom, to achieve this change?
 - What activities have you engaged in that are helping you support transformation at work and your community?

Design Team Recommendations Adapted for Organizations to Use as They



Apply the TRHT Framework:

- **Narrative Change:** Since the current narrative is reinforced through school curricula, museum exhibits and cultural institutions, organizations can advocate and support changes that will reflect more accurate, authentic and just narratives.
- **Racial Healing:** Recognize the healing already taking place in communities. There are many people and organizations within our network and beyond who have developed racial healing practices, history walks and rituals, as well as dialogues, community trust building and community organizing. We should map and tap into these resources, learn from the lessons and make connections. Recognize different approaches to healing — there are many different ways.
- **Separation:** There are important organizations that can assist in the effort to identify issues of racial segregation through narrative change. Public information campaigns, celebrity engagement and popular culture as important forms of education, as well. These forums hold potential power for communicating the truth about how racism-driven racial separation came into being and how it is sustained now. Similarly, by engaging organizations with expertise in messaging and others with influence over the content of popular culture, these stories can be moved into spheres with wide audiences.
- **Law:** Develop and implement curricula in professional schools and staff development training designed to help people understand how the hierarchy of human value manifests itself in professional areas and how to jettison the belief in this hierarchy and replace it with a belief in our common humanity. Create incentives for communities and institutions employing and holding people accountable in positions that require professional education and training.
- **Economy:** The discussions in organizations about racial hierarchy, its impact on economic disparities and its eradication should include diverse individuals and constituencies. Achieving the initiative's goals will require advance decisions on which individuals and organizations and institutions (public and private are needed in the discussions. Relationships should be developed with constituencies that are not traditional allies. It could be important to include representatives of large corporations, for example. Attendees should be asked for commitments to be ambassadors and advance the process and its outcomes in their communities, companies, congregations, organizations, families, etc.

The W.K. Kellogg Foundation's Organizational Commitment

In 2007, the W.K. Kellogg Foundation Board of Trustees committed the foundation to being “an effective antiracist organization that promotes racial equity.” Since the foundation’s earliest efforts, it has acted in accord with the fair and equal treatment suggested in its founding articles. But it wasn’t until the mid-1960s that its grantmaking began to reflect an active intent toward racial equity. In the decades since then, it has implemented a wide-range of programs explicitly addressing diversity and racial equity. This decades-long history of engagement in racial equity programming laid the groundwork for its 2007 commitment to the America Healing initiative (presented to their trustees in 2007 and approved in 2009) which launched to the general public May 11, 2010. The TRHT does not replace, but rather complements, the foundation’s work on racial equity and healing nationally and in its priority places.

Since much of its work is done in partnership with grantee organizations based in the communities in which it focuses its investments. The foundation’s clear commitment to racial equity, diversity and inclusion is a meaningful indicator of what it is striving to achieve and the kinds of organizations it seeks to support.

The foundation’s commitment is also a signal and catalyst to its staff, encouraging them to strive to work in the most culturally competent ways possible, so that the foundation can be effective in achieving its vision. It functions on the belief that the full participation and engagement of its staff will result in a broader spectrum of ideas, knowledge, perspectives and experiences that will be available to draw upon as the organization makes decisions, creates solutions, formulates policies and practices and achieves its goals.



VI. TRHT Implementation – Individuals

As individuals, we can all play a role in helping to jettison the belief in a hierarchy of human value, which is internalized in all of us. We can take actions that can affect our families, communities and ultimately the country as a whole. This can be accomplished by developing a more complete understanding of authentic narratives, as well as the stories and conditions generated by a value system that stokes conscious and unconscious bias in our own personal behavior and the systems, practices and policies that shape our lives. We are shaped by our surroundings, and the environment in America seeds discrimination as we work and in our communities. Yet, history is filled with powerful examples of individuals taking a stand against racism and making a difference in our society:

- Athletes like Muhammad Ali, Kareem Abdul Jabbar, Tommie Smith, Colin Kaepernick and John Carlos are some of the most recognized figures who have used their platforms to draw attention to racial injustice. Today, professional basketball players like LeBron James, Carmelo Anthony, Chris Paul and Dwayne Wade are drawing attention to racial injustice, particularly citing the lethal and abusive tactics by law enforcement on African Americans and Hispanics. With 88.5 million twitter followers and game day audiences in the 100s of millions, lending their voices to the movement has raised the collective consciousness of many Americans across the country.
- When Rochene Rowan-Hellen heard a radio disc jockey making racist jokes about her native Tlingit people, she emailed the media and community leaders about what she heard. Together with Liz Medicine Crow of First Alaskans Institute, they took action. Instead of responding to negativity with more negativity, they used the moment as a teaching opportunity and created an effort to work toward healing. Rowan-Hellen and First Alaskans met with the disc jockeys and staff of the radio station and are now working together to improve racial relations in Alaska.

As individuals, we all harbor unconscious bias.

One phenomenon that each of us deal with is unconscious bias.

When a law enforcement officer pulls someone over for a ‘routine’ traffic stop, the narrative he or she consciously or unconsciously believes about the driver largely determines whether a gun is drawn or the greeting is a friendly smile. Our biases are shaped by narratives that have profound implications during an encounter with police, at a job interview, at the hospital emergency room or during countless other interactions each day.

The environment around us shapes our bias. The very foundation of our intellect and subconscious, includes our biases that are reinforced by casual reading materials like books and magazines; through television and radio, news and movies; and social media platforms. John A. Powell, who leads the UC Berkeley Haas Institute for a Fair and Inclusive Society, says:

“Our unconscious beliefs simultaneously help to form and are formed by structures and the environment. Implicit biases therefore, influence the types of outcomes we see across a variety of contexts: school, employment, housing, health, criminal justice system, research and so forth. These racialized outcomes subsequently reinforce the very stereotypes and prejudices that helped create the stratified outcomes and conditions.”

Furthermore, the Kirwan Institute for the Study of Race and Ethnicity at Ohio State University says that “implicit associations we harbor in our subconscious cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. These associations develop over the course of a lifetime, beginning at a very early age through exposure to direct and indirect messages. In addition to early life experiences, the media and news programming are often-cited origins of implicit associations.”

As you contemplate how you, as an individual, can implement TRHT in your daily sphere of influence, it is imperative to develop an understanding and appreciation for your unconscious beliefs and biases.

A Few Key Characteristics of Implicit Biases

- Implicit biases are pervasive. Everyone possesses them, even people with avowed commitments to impartiality, such as judges.
- Implicit and explicit biases are related but distinct mental constructs. They are not mutually exclusive and may even reinforce each other.
- The implicit associations we hold do not necessarily align with our declared beliefs or even reflect stances we would explicitly endorse.
- We generally tend to hold implicit biases that favor our own ingroup, though research has shown that we can still hold implicit biases against our ingroup.
- Implicit biases are malleable. Our brains are incredibly complex, and the implicit associations that we have formed can be gradually unlearned through a variety of debiasing techniques.
- Examine word associations – black is associated with negative, white with power and something good.

What Can I Do as an Individual to Contribute to TRHT?

Explore your own personal narrative about the belief in a hierarchy of human value. What stories do you believe about the human family? How did that story come to be in your mind and life experience? You might do this with a friend or family member in conversation or by keeping a journal. Answer any or all of these questions:

- What is the narrative/story of Native and Indigenous people? Is what you know only from one source/view? Is it your family’s story?
- When did your family arrive in the United States? Are you recent immigrants? How is your story unique? Are there any limitations to where you work, live and raise a family?
- As an African American, who were the champions in your history? If you’re not African American, what do you know of their history?
- As a Latino, what did you learn about the origin of your family? Was immigration a part of that story? Was your family on this land before it became America?



Challenge your own and longstanding perceptions about racial equity by taking a few deliberate steps, which should include:

- Assess where you are now and how you got there.
- Formulate your own personal story.
 - How were you raised?
 - How did you grow up?
 - When did you first experience racism?
 - Where are you now?

Answers to these questions should give you a sense of your own narrative or story. Next, you should begin to imagine what your personal life will be like when racial hierarchy is no longer the framework of this country.

- Where will you live?
- Where will you work?
- What factors will change, if any?
- What will your circle of friends look like?
- What opportunities will your children and grandchildren have?
- How would your values be affected?

Now that you have explored your own narrative and begun to envision a world without racial hierarchy, it may be a good time to take an implicit association test (<https://implicit.harvard.edu/implicit/takeatest.html>)

Also consider taking the Intercultural Development Inventory® 50-item online questionnaire that can be completed in 15–20 minutes (<https://idiinventory.com/>). The test assesses intercultural competence – the capability to shift cultural perspectives, which should help you learn to be more sensitive to cultural differences and commonalities. This highly effective tool has been used in more than 30 countries by individuals, corporate, non-profit, government, faith-based and educational organizations.

Make a commitment to ending your role in perpetuating a hierarchy part of your personal mission and vision. Make a deep and abiding personal commitment to being a part of the consciousness shift that is taking place. The move toward a view of humanity where all share equal value and worth. Here are a few examples of how you might challenge or push back against prevailing narratives in media, text books, religion, public discourse and actions that you can take:

- **Talk** to your family about race equity.
- **Write** letters to the editor/ op-eds opposing racism and racist acts.
- **Write** letters to the editor/op-eds promoting racial healing.
- **Hold** community meetings to discuss race-related issues.
- **Convene** meetings at your church to discuss racial healing.

- **Have** genuine conversations with your neighbors about racism.
- **Use** social media posts to promote racial healing.
- **Discuss** racial healing at meetings of your clubs and organizations.
- **Take** a role in bringing racial equity to your workplace.
- **Reframe** your own individual narrative nested in recently discovered truths about race, equity and your individual bias.
- **Blog** promoting racial healing.
- **Speak** out against bias within your family, among your friends, in the community, at work and the ballot box.

Organize and Engage in Healing Sessions

Supporting a hierarchy of human value hurts all people, not just people of color. Psychologically, it harms whites as it disconnects them from a deep sense of their own humanity and can lead to extreme defensive or offensive responses and reactions. It harms people of color directly and indirectly because of internalized and externalized racism.

Each of us needs to acknowledge our individual wounds, affirm the sacredness of all, establish just policies and move forward on a path of justice, dignity and humanity. We must take intentional steps to promote healing within and across lines of perceived differences. First, we must seek to harness the transformative power of authentic relationships to promote emotional healing strengthened by participating in “Healing Sessions” in diverse communities.

Healing sessions play a significant role in your own individual transformation, but also in providing the foundation for the transformation of communities and the country. This healing work is based on three major principles: truth telling, racial healing and transformation. You can get involved in local racial healing activities and circles:

Racial Healing work has certain guidelines to ensure that the process is helpful. These include:

- Create and sustain a safe, loving and respectful atmosphere.
- Each participant has 15 minutes for sharing and responses from peers.
- Sharing, self-determined and voluntary, is about one’s feelings, experiences, perceptions and insights.
- Confidentiality of attribution and anonymity are agreed upon.
- Avoid statements of judgment, criticism and projected superiority, as well as generalizations about any groups. We are not always going to agree or see things in the same way, and that is okay.
- Please give your full attention to the person that is talking. Avoid texting, calls and other distractions.
- Remember that the focus of the healing is our “collective humanity,” and lifting up that which unites rather than that which divides us, while discovering, respecting and indeed honoring the unique experiences of each.



Design Team Recommendations Adapted for Individuals to Use as They Apply the TRHT Framework:

- **Narrative Change:** We need programs to train young people from all communities to be involved in designing and re-shaping the narrative. Journalism schools and technology, theater, film and television university programs have a great opportunity to increase access for young people of color to come into the media industries. Individuals can become advocates for these needed changes.
- **Racial Healing:** Read and share relevant articles and resources and reach out to individuals who are experienced and skilled in racial healing work. More important than specific tools are the real and ongoing experiences of healing within and among those who are participating. Develop relationships to both increase and communicate meaningful racial healing stories and experiences.
- **Separation:** Individuals can learn more about the local history of segregation and become more involved in fair housing efforts. This can be done by working with others to conduct a thorough environmental scan of the community, learning more about the housing patterns historically. There is always a risk of getting only the “choir” to be engaged, so purposeful inclusion and outreach to unlikely allies and people who ordinarily would not be engaged in a racial healing process is critical for growing support for change in the community at large.
- **Law:** Become active in efforts to monitor and improve relationships between legal systems and communities of color. You can join key stakeholders at the table and add a new voice to the mix. Work to ensure that the stakeholders are diverse and include those who will be most affected by the changes. It is also important that the faculty of both professional schools and public schools, the various elements of the law enforcement system, public officials and policymakers at all levels of government, community leaders and those who have been targets of the law enforcement system are all playing significant roles if the change is to be meaningful and enduring – truly transformational. If you have relatives, friends or neighbors working in those areas, ask them to join with you in changing the community.
- **Economy:** Individuals can volunteer and contribute to organizations working to reshape the local economy. If you have relatives, friends and neighbors who work in human resources or management roles, remind them about the need to improve access to good jobs, so that people of color can have better wages and benefits.





VII. TRHT Implementation – First Nations

Incorporating Native Peoples & a Decolonization Agenda into TRHT

The Native American experience in the United States began with an invasion of their land by white settlers and throughout several centuries the hierarchy of human value has manifested discrimination limiting their potential. Many Native Americans reside on reservations where health and social disparities are widespread. For example, unemployment on Indian reservations can range between 50 and 80 percent. Youth suicide among Native males is nearly eight times the national average. Such problems would never be tolerated in mainstream communities. This living legacy sends a message to the colonized that their value is less than that of the dominant population. The TRHT Implementation Guidebook is including this chapter so that others can more fully understand the unique history of Native Americans and how the TRHT can be implemented to address the racism they have been subjected to longer than any other demographic in our country.

The TRHT seeks to eradicate the false belief in a hierarchy of human value based on race. This includes the false hierarchy established and fueled by colonialism. Today, Native peoples in the U.S. are rejecting colonial lies. They are taking a unified stand to say that it is not okay to take lands that do not belong to you. It is wrong to exploit the natural resources of others. It is immoral to commit cultural genocide. It is an atrocity to take children from the only community they have ever known for the purposes of control, assimilation or liberation.

TRHT seeks to shed light on the persistence of this false hierarchy as it relates to Indian Country, and to support decolonization wherever Native peoples, cultures and governments are denied the full right and expression of human dignity. To accomplish this, and to support tribal nations, their citizens, and their future generations, TRHT requires that the story of America's past and present treatment of Native peoples be acknowledged and all measures to preserve and sustain their cultures, sovereign governments and human dignity as equal and valuable human beings be uplifted and celebrated.

Citizens of the United States today have benefited from the colonial actions of this country. Colonialism was and is a multi-dimensional process that involves economic, cultural, legal and worldview domination of one people over another. It is an extreme form of exclusion and marginalization, and by definition denies the existence, reality and legitimacy of the colonized population. If you build a new nation on stolen land, appropriate natural resources and slave labor, chances are future generations will inherit a wealthy nation. Colonialism has its foundation in the false hierarchy of human value called racism. When nations can declare other nations theirs by right of discovery or manifest destiny, it constitutes a profound affirmation of that hierarchy. Yet, the average American does not view the United States as a colonial power. The systemic and ongoing oppression and marginalization of Native peoples evidences the existence of colonialism today.

There are several contexts in the U.S. where colonialism is alive and well. Consider the case of America's First Peoples – the 567 American Indian and Alaska Native federally recognized tribal nations as well as the many more that do not have federal status. Each of these nations has an Indigenous government that retains its inherent sovereign status, or the right to govern itself. Yet for each nation, that sovereignty is limited to a certain degree by its relationship with federal, state and/or county governments that often operate as colonial powers. Indigenous cultures, languages, religions, natural resources and lifeways have been, and continue to be, oppressed or exploited for the benefit of the dominant population.

The framework of colonialism endures today in a system of laws that serve the interests of the dominant population at the expense of the Indigenous population. For example, despite having its own laws, law enforcement and courts, a tribal nation cannot prosecute a non-Native person for virtually any crime (including child abuse) that occurs on tribal lands. Control of, and access to, food and water provides another stark example. For instance, the Alaska Native Village of Nanwalek looks out over the richest halibut fishery in the world – its traditional fishing ground – yet tribal citizens cannot commercially fish there, and their ability to engage in subsistence fishing is highly regulated. For the Nanwalek, it is becoming increasingly difficult for them to do what they have always done in order to sustain their culture and lifeways as Nanwalek, which starts with the ability to nourish themselves.

Post-colonialism is another concept that is sometimes used to describe these circumstances. Post-colonialism refers to the socio-economic, cultural and legal legacies of colonialism. These legacies manifest themselves in the forms of cultural genocide, forced assimilation, historical trauma and grief and suppression of the colonial story to the point of denying or rendering Native peoples and their cultures invisible. However, the phrase “post-colonialism” implies that colonialism has ended, which as explained above, is certainly not the case.

In order to ensure that the TRHT has a real and lasting impact, it must include a decolonization agenda. Decolonization is usually thought of as getting rid of colonization, or freeing one sovereign from the control and rule of another. In what follows, we explain why decolonization is essential to dismantling the hierarchy of human value based on race and Indigenous status, and we highlight some key aspects of a decolonization agenda.

The Vibrancy and Diversity of Native America

The truth is that prior to contact, prior to the coming of Europeans, Native peoples in North America had built and sustained vibrant societies through sophisticated, culturally diverse systems of governance, systems that they had crafted, adapted and refined over the course of thousands of years. As Jefferson Keel, former President of the National Congress of American Indians, once put it, “We were peoples long before, ‘We the People.’”

America’s founding fathers commemorated this fact in building their own system of governance, modeling it after the Iroquois Confederacy and its Great Law of Peace. The foundational document establishing that system – the U.S. Constitution – recognized Indian tribes as distinct sovereigns equal to foreign nations and its member states, codifying in law the unique political status of Native peoples as nations that have a unique political relationship with the United States distinct from status based on race or ethnicity.

The Long History of Policies Designed to Destroy Native Peoplehood

The unique, nation-to-nation relationship – predicated on mutual trust and respect, and affirmed time and again through treaties, federal laws, executive orders, and Supreme Court opinions – has been battered by storm after storm in the two hundred-plus years since the United States was founded. Bent on appropriating Native lands and resources, the U.S. government implemented a succession of policies systematically designed to destroy the cultures, languages, lifeways, values, governance systems, self-sufficiency and connections to land of Native peoples. Among them:



- **The Removal, Reservation and Treaty Period** (1828 -1887), which featured forced removals of Native peoples from their ancestral homelands to comparatively small reservations and their forced dependency on the federal government for their basic needs.
- **The Allotment and Assimilation Period** (1887- 1934), which saw Native peoples lose control of more than two-thirds of their remaining lands (more than 90 million acres), and the forced removal of Native children from their families and communities to distant boarding schools where they were prohibited from practicing their Native cultures and speaking their Native languages.
- **The Indian Reorganization Period** (1934 -1945), which froze allotment in its tracks, but also saw the federal government impose counter-cultural, Western-style governance systems on many tribal nations.
- **The Termination and Relocation Period** (1945-1968), which saw the termination of federal recognition of more than 100 tribal nations, as well as a slew of policies designed to dislodge Native people from tribal lands by luring them to urban centers with hollow promises of countless jobs and unbridled prosperity.

The Enduring Impacts of These Colonial Policies on Native Peoples

The enduring impacts of these policies – and the powerlessness and despair that they engendered – are readily evident today among Native peoples and communities.

To name just a few:

- **Poverty:** On reservations, 39 percent of Native people live in poverty – the highest poverty rate in America. Meanwhile, Indian joblessness is approximately 49 percent, and Native health, education and income statistics are the lowest among all racial groups nationwide.
- **Youth Suicide:** As mentioned above, Native youth have extraordinarily high suicide rates, and suicide has reached epidemic proportions on some reservations. The death rate from suicide for American Indian and Alaska Native people is 62 percent higher than the general population. Unfortunately, the services needed to prevent, diagnose, treat, intervene and provide aftercare for these behavioral health crisis situations do not exist in most tribal, IHS and urban Indian health clinics.
- **Health Care:** The federal Indian Health Service (IHS) is responsible for providing health care to all Indian people, but IHS is typically funded at just over half the level of need, resulting in inadequate health care and poor health outcomes for Native people. Between 2007 and 2009, life expectancy for an American Indian or Alaska Native was just 73.7 years, four years less than the 2008 U.S. average. The Native infant mortality rate from 2007 to 2009 residing in the IHS service area was 8.3 deaths per every 1,000 live births – 26 percent higher than the overall U.S. rate.
- **Housing:** Most tribal communities face severe housing shortages, with waitlists that far exceed rates of new housing construction. Construction costs are higher in remote communities. Many tribes struggle to repair existing housing, which often leaves tribal housing stock in substandard conditions. Additionally, overcrowding on Indian trust land is six times the national rate. In Alaska Native villages, it is eight times the national rate.

- **Infrastructure:** Roads in Indian Country comprise the most underdeveloped roadway network in the country. Critical 21st century infrastructure, such as broadband access, is also severely underdeveloped in Native communities. The lack of transportation and broadband infrastructure continues to pose significant challenges for tribal health, safety and economic security.

A Story of Resilience and Perseverance

Despite this history and its current impacts, Native peoples have persevered, and their government-to-government relationship with the U.S. endures. It endures because of the resilience of Native peoples to withstand policies and overcome forces designed to destroy their lands, cultures, languages and ways of life. It endures because even during the darkest times for tribal nations, enough people and leaders realized that the right thing to do — the right thing for America — was to live up to its word, honor the obligations it has made and hold up its end of the fundamental bargain that it struck with tribal nations.

Beginning in the mid-1970s, a new federal policy for Indian Country began to extend this relationship into a new era: tribal self-determination. In the four decades since, tribal nations have been exercising their sovereignty in old, new and altogether creative ways, as they work to regain control over their own affairs and build vibrant futures of their own design. For some, it means reclaiming and revitalizing their systems of governance to better reflect their cultures and more effectively address the challenges they face. For others, it involves cultivating the capacity of their people to take on the often monumental task of rebuilding their communities and achieving their long-term priorities. At the helm of these efforts are 21st Century tribal governments that are full-fledged governments in every sense of the word. They are exercising the inherent sovereign powers of their nations by determining their citizenship, establishing and enforcing criminal and civil laws on their lands, administering justice, taxing, licensing and regulating, among many other things. They are providing a wide range of governmental services, from education to health care to environmental protection to the development and maintenance of basic infrastructure including housing, roads and telecommunications.

In Alaska, for example, Alaska Native communities across the state have deployed an innovative Dental Health Aide Therapy program that has made significant headway in improving the oral health of Alaska Native youth at a fraction of the cost of other, less effective approaches.

The Confederated Salish and Kootenai Tribes in Montana, meanwhile, have cut their unemployment rate 20 percent in less than 20 years by transforming a hodgepodge of federal programs into a comprehensive approach to workforce development that prepares their citizens to not only find and keep jobs, but achieve self-sufficiency in all aspects of their lives.

In Minnesota, the Red Lake Nation has forged a groundbreaking fisheries management partnership with the State, overcoming decades of bad blood and extraordinary odds in order to bring back the walleye fish, a cultural icon, from the brink of extinction in Red Lake.



Decades ago, the Mississippi Band of Choctaw Indians laid the legal and commercial groundwork for the building of a robust, sustainable tribal economy. Today, Mississippi Choctaw owns and operates a diverse array of tribal enterprises, virtually eliminating unemployment among its own citizens, leaving it to turn to non-Indians by thousands to fill all of the jobs it has to offer.

Finally, the Tulalip Tribes regained criminal jurisdiction on its lands from the State of Washington in 2001. In the years since, it has built a world-class, culturally appropriate court system that features an alternative sentencing program rooted in restorative justice, an approach which has produced significant drops in recidivism rates among tribal offenders.

These examples and many others are demonstrating to the world that tribal sovereignty and self-determination is the only policy that has ever worked – and will ever work – for tribal nations. It's the only policy that has proven effective in overcoming the social ills plaguing tribal communities and fostering sustainable prosperity in those communities.

Growing Threats to Tribal Nations and Native Peoples and Peoplehood

While these stories speak to the incredible progress that many tribal nations have made in recent decades, significant challenges remain. Challenges remain with a federal government that, despite some recent improvements, still struggles to fully live up to – and fully fund – its trust and treaty obligations. Challenges remain in the form of outdated and inequitable laws and policies that create an uneven playing field for tribal nations and governments and restrict their ability to sustain their cultures, places and ways of life, as well as their ability to fully grasp the reins of their own futures. Other pressing challenges include:

- **Land/jurisdictional conflicts:** Native peoples are place-based and thus maintain strong cultural connections to the lands of their ancestors. Land also is vital to the ability of tribal governments to exercise their sovereignty and seed prosperity for their citizens. Tribal nations are experiencing growing threats in this area, such as large infrastructure development projects like the controversial and highly-publicized Dakota Access Pipeline.
- **A sustained assault on Indigeneity and Indigenous culture/lifeways:** As just one example, forced removal of Native children from their parents, families and communities continues to prevent Native people from transmitting their cultures and lifeways to future generations.
- **Climate change:** American Indians and Alaska Natives are disproportionately impacted by climate change due to the geographical areas in which they reside and their direct connection to their surrounding environments. Tribes' cultures, traditions, lifestyles, communities, foods and economies are all dependent upon natural resources that are disappearing faster than they can be restored. Native peoples who rely heavily on the cultural and subsistence practices of their ancestors to survive are particularly impacted. Specifically, it is now well-established that Alaska Native villages are at the front lines of climate change.
- **Increasingly hostile state and local governments:** In an era of shrinking budgets, state governments and county/local governments near or bordering tribal nations are increasingly aggressive when it comes to pursuing tax revenue on tribal lands at tribal nations' expense, which leads to costly litigation battles that further drain limited tribal resources.

- **Systemic oppression such as the school-to-prison pipeline:** The school-to-prison pipeline in Indian Country is fueled by a combination of factors, including insufficient school funding, high teacher turnover, a lack of special education and behavioral health/counseling services, zero-tolerance policies, exclusionary discipline that removes students from learning environments and the use of police to enforce behavioral control in schools. According to the most recent Civil Rights Data Collection effort, nationally, 13 percent of American Indian/Alaska Native (AI/AN) boys and seven percent of AI/AN girls received out-of-school suspensions in 2012.

The Key to Overcoming Indian Country's Challenges: Understanding and Respect

Ultimately, the health and the fate of Native peoples – which hinges to a great degree on the health of the government-to-government relationship between tribal nations and the U.S. government – comes down to respect – respect for who Native peoples are as tribal nations, as governments, as the original and oldest caretakers of this country's lands and waterways, and as contributors in so many ways to what makes America great.

But that respect only comes with understanding. Unfortunately, there is a fundamental lack of understanding about Native peoples prevalent among those who shape our collective narratives and systems, including:

- Federal and state policy makers who shape public policy in ways that impact Native peoples.
- Federal and state judges who have limited knowledge of tribal sovereignty and federal Indian law, yet who render decisions that inhibit that sovereignty. The non-enforcement/improper application of the Indian Child Welfare Act is a prime example,
- The mainstream media who shape public opinion about Native peoples.
- Educators who shape America's young minds, many of whom do not teach anything about Native history and contemporary life, or failed to do it justice.

There is also a general lack of understanding about Native peoples among the American public, many of whom do not take it upon themselves to learn about who Native people are, what they care about and what they contribute to America. That is why Native organizations have waged a nearly 50-year battle against racist Native-themed mascots in sports, because they recognize how such mascots shape those distorted and destructive viewpoints, representing formidable barriers to the understanding that all Americans need to have if Native peoples are to be respected. Only in the last few years has the mainstream media and the general public taken notice, which has provided tribal nations an opportunity to engage with and educate the American people about who they are. More than 5 million people and growing rapidly, nearly 600 culturally diverse tribal nations spread across 34 states, governing 100 million acres of land and authoring innovative stories of governance and economic success at every turn.



What TRHT Means for Tribal Nations and Native People: One Perspective

In 2005, a gathering of approximately 220 child welfare leaders from the United States and Canada gathered at Niagara on the River in Ontario, Canada. About 50 non-Indigenous leaders were from either side of the border. Another 50 Indigenous leaders were from First Nations in Canada and 50 were from tribal nations in the U.S. Twenty more Indigenous people from around the world were present to facilitate the event, including a delegation from the South African Truth and Reconciliation Commission. Over the course of five days these leaders engaged in a process of truth, healing and reconciliation. Their purpose was to forge a new path forward for treatment of Indigenous children by the child welfare field. The result was a set of five principles called the Touchstones of Hope: self-determination, culture and language, holistic approaches, structural interventions, and non-discrimination.

These five principles provide a solid roadmap for TRHT:

- **Self-Determination** is the process of knowing what is best for our communities and acting upon it. Tribes across the country have been on a formal policy journey of self-determination for 40 years with substantial progress to show for it. However, to self-determine requires that policy, capacity and practice develop into sustaining action. The TRHT initiative can help stop the assaults described above and advance tribal sovereignty and self-determination.
- **Culture and Language** are the cornerstones of identity, integrity and dignity. TRHT has a role in protecting and promoting Native cultures and languages, particularly in ensuring that children and youth have access to their birthrights and that they can express and practice their cultures and speak their languages without fear of prejudice or persecution.
- **Holistic Approaches** mean that communities are strengthened through addressing the whole person: mind, body, spirit and emotions. TRHT efforts need to operate in every domain, including education, health care, spirituality and behavioral health. Every Native person has the right to health and happiness unencumbered by racism and bigotry, or inequitable treatment based on a hierarchy of human value.
- **Structural Approaches** means changing systems, ending poverty, creating economic opportunity and expanding housing, credit and fiscal literacy. It means breaking down the political and resource barriers that keep disparities in place, including promotion of inequities in the justice system and services for Indigenous populations to be under funded and poorly administered. The TRHT enterprise can support structural changes through promoting collaborations, policy reform initiatives and economic opportunity.
- Finally, **Non-Discrimination** is the hallmark of TRHT. By identifying, labeling and combating all manifestations of the false hierarchy of human value base on race, tribal identity or political status, TRHT can stand by tribal nations, tribal citizens and their families, and tribal communities to build a sustainable future free of the notion that colonization does not shape our relationships to one another – or the post-colonial mindset that continues to treat the Indigenous population in the United States as less than human.

Conclusion: Distinctiveness is Prosperity

The distinctiveness of Native peoples is grounded in the U.S. Constitution and in treaties as their protection from total annihilation. It serves conflicting purposes in that it holds the key to life-sustaining cultural identity, social supports and essential political integrity, while sometimes anchoring and entrapping people in adverse, intolerable conditions. In other words, the distinctiveness of Native peoples ensures their survival as sovereign nations with robust cultures, but also makes them vulnerable to the prejudices and bigotries of the dominant population, namely white America.

For example, when Indian reservations or Alaska Native Villages are cut off by racism or have limited access to the rights and resources necessary to sustain an economy, maintain independent governance, provide the essential infrastructure of society or even have access to food and water, then separation benefits the white society while sustaining concentrated poverty and blaming the victim. The common factor across all of these experiences is that the adverse conditions experienced are the product of the entrenched system based on the pervasive belief in a hierarchy of human value, not the intrinsic worth or capacity of Indigenous peoples or governments. TRHT is an opportunity for white America and all Americans to learn about and begin to value Native peoples, so that tribal nations can co-exist with non-Native communities with mutual respect, interdependent economies and more equitable access to resources.

Design Team Recommendations Adapted for Incorporating First People and a Decolonization Agenda as you Apply the TRHT Framework:

- **Narrative Change:** Work to include Native peoples in shaping our collective narratives, because there is a fundamental lack of understanding about Native peoples prevalent among those who shape our collective narratives and systems, including federal and state policymakers, federal and state judges, the mainstream media and educators.
- **Racial Healing:** Holistic approaches mean that Native communities are strengthened by addressing the whole person: mind, body, spirit and emotions. TRHT efforts need to operate in every domain of Native communities, including education, health care, spirituality and behavioral health. Every Native person has the right to health and happiness, unencumbered by racism and bigotry, or inequitable treatment based on a hierarchy of human value.
- **Separation:** Work to rectify the separateness that the U.S. government implemented through a succession of policies systematically designed to destroy the cultures, languages, lifeways, values, governance systems, self-sufficiency and connections to land of Native peoples.
- **Law:** Non-discrimination is the hallmark of TRHT. By identifying, labeling and combating all manifestations of the false hierarchy of human value base on race, tribal identity or political status, TRHT can stand by tribal nations, tribal citizens and families and tribal communities to build a sustainable future free of the notion that colonization does not shape our relationships to one another – or the post-colonial mindset that continues to treat the Indigenous population in the United States as less than human.



- **Economy:** Structural approaches means working in Native communities to change systems, end poverty, create economic opportunity, and expand housing, credit and fiscal literacy. It means breaking down the political and resource barriers that keep disparities in place, promote inequities in the justice system and cause services for Indigenous populations to be underfunded and poorly administered. The TRHT enterprise can support structural changes in Native communities through promoting collaborations, policy reform initiatives, and economic opportunity.





VIII. Evaluating TRHT

The Truth Racial Healing & Transformation process is about jettisoning a belief in the hierarchy of human value. The steps communities and organizations take to bring about transformative change must be informed by developing a shared understanding of where they are and where they'd like to be in the future. Evaluation is a tool or part of the process, which leads to this understanding. What follows is a step-by-step guide for evaluating the work of a TRHT process within a community or organization. It draws extensively from the W.K. Kellogg Foundation's Logic Model Development Guide, which is a useful resource available for download on wkkf.org.

The TRHT is intended to create community-level change. Individual champions, committed organizations or partnerships among several institutional partners can engage in work to advance a TRHT process. This evaluation section guide will help participants to:

- Build evidence to support organizational or community-based TRHT efforts and review progress over time.
- Measure the work undertaken by partnerships among multiple sectors and establish a framework for how evaluation can strengthen these partnerships through supporting an aligned mission and vision, building a shared commitment and values, identifying a sustainable partnership structure and informing trusted data and information systems.
- Conduct a community asset assessment to identify support for TRHT, while helping identify the goals and outcomes partnerships seek to achieve.
- Employ a culturally responsive evaluation (CRE) approach grounded in the lens of transformative evaluation.

Throughout the brief guide there are references to additional tools, guides and references for additional support in designing an evaluation of a TRHT process.

For more information on developing a logic model for your TRHT see the W.K. Kellogg Foundation Logic Model Development Guide: <http://www.wkkf.org/resource-directory/resource/2006/02/wk-kellogg-foundation-logic-model-development-guide>

Getting Started

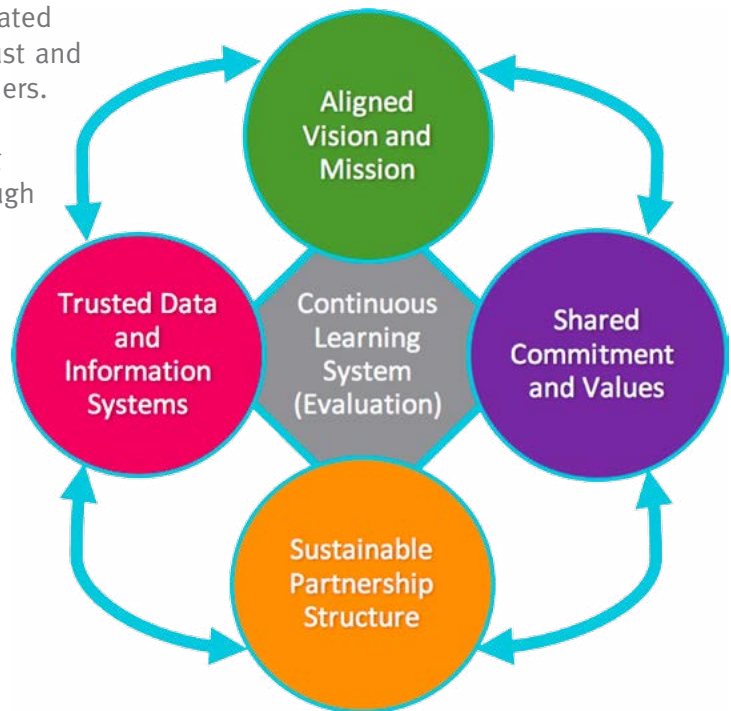
Planning for the successful implementation of a Truth Racial Healing & Transformation (TRHT) process requires building evidence to support one's efforts and reviewing progress over time to ensure the process is moving in the desired direction. Using information or evidence to support the implementation of a practice, program, policy or system change effort is generally referred to as evaluation. Evaluation is a tool that can help build a shared vision for a TRHT process, develop a better understanding of the needs of individuals, communities or organizations and ultimately provide a clear story to share with others about the success of the work. This section is designed to help those implementing a TRHT plan to achieve these goals by helping to develop two key tools to for an evaluation process

1. Developing a Theory of Change
2. Developing an Evaluation Plan

Strengthening Partnerships

As detailed in earlier chapters, the TRHT process is intended to create community-level change. This change can begin with an individual champion, a single committed organization or a collaborative of several institutional partners. However, partnerships that represent multiple key sectors represent the ideal design or approach for a TRHT process to be sustained within a community. Evaluation plays an important role in strengthening partnerships like this. As seen in Figure 1. strong partnerships require four key elements:

1. **Aligned Vision and Mission:** using evidence – prior research and evaluation, and available data – identify the need to be addressed by the proposed TRHT process that can be shared with others. The purpose of this is to build agreement that the identified issue is one all members of the partnership wish to work on together. When all partners agree, this is considered alignment of vision.
2. **Shared Commitment and Values:** each partner should agree to sign on to the charter, memorandum of understanding (MOU) or other document which makes their commitment to the TRHT and community clear inside and outside the partnership. Demonstrated commitment builds trust and solidarity among partners. Evaluation can play a role in further building this commitment through the development of a Theory of Change, which will be addressed later in this chapter. However, the Theory of Change can identify specific activities each partner agrees to take on in their role.



3. **Sustainable Partnership Structure:** in order for the TRHT process to be sustained the partnership structure must be supported with time commitments, financial and other resources of the partners. It is recommended to develop a logic model for the partnership in order to identify the inputs, activities and other resources that will lead to a sustained and successful TRHT process.
4. **Trusted Data and Information Systems:** As a TRHT process unfolds, it is very important to know from the beginning how you plan on measuring progress toward the established goals. Any measures identified in the planning process, will require a system to be established to collect and share information on these measures with the TRHT partners and other stakeholders. It is important that partners trust and agree on the sources of information. The information should be used to inform decisions about the TRHT process and partnership itself.

Developing an Evaluation Plan

Using the Transformative Evaluation Perspective

While evaluation has in the past worked, albeit unintentionally, to silence the voices of racial/ethnic and gender minorities, more recently evaluation approaches have been developed that elevate these voices (Hopson, 2009). It is important that as one sets out to evaluate their TRHT process, they do so with the appropriate lens and skillset. This will serve to “challenge the denigration of indigenous knowledge, the oppression of indigenous peoples and the concomitant role and power of Western knowledge and science as universal and imperialistic.” (Hopson, 2009).

To evaluate a TRHT process, employing a culturally responsive evaluation (CRE) approach that is grounded in the lens of transformative evaluation is perhaps most appropriate. The transformative lens acknowledges that “reality is socially constructed and that specific characteristics associated with more or less power determine which version of reality is accepted as real.” (Mertens, 2009). When evaluation is approached in this framework, one intentionally seeks out the voices that often go unheard in order to bring them into clear focus and understanding. This lens requires a shift from thinking about how you reform or change a policy, practice or program, and instead seeks to fundamentally transform it into something altogether different in an effort to achieve social justice. The transformation should lead to something new that creates and recreates racial equity, rather than validates a hierarchy of human value based on race.

Guiding Evaluation Principles for TRHT Processes

- Have an overarching goal of sharing an authentic story that is based in the lived experiences of real people.
 - Start with the assets in the community or organization. “What works, and how to make it work for more people.”
 - Be aware of your cultural biases that inform and influence the way you interpret the world.
 - Evaluation must involve persons being evaluated as key constituents in the work.
 - Work to elevate voices rarely heard in an effort to redress inequities in power.
 - Evaluation can be a tool to transform policy, programs and practice in an effort to foster racial equity.
-

Articulating a Theory of Change

What the TRHT Process is Designed to Do and Why

To begin building the base for the evaluation of a TRHT process, a Theory of Change is a good place to start. A Theory of Change is basically sharing what change is sought by the TRHT process, and how that change will be achieved. Chapters IV, V, VI, and VII of this guide book help to provide a framework for how to build a TRHT process at the level of community, organization, individual or tribal nation. A well-developed Theory of Change will help to explain why one is operating at that particular level, the goals they want to achieve and how they will know when the goals have been achieved (e.g., outcome indicators). The TRHT Theory of Change, simply stated, is to confront the truth of how belief in a hierarchy of human value has shaped us as individuals, our communities and institutions, and through racial healing, we will transform legal, economic and social systems to create a society absent racial hierarchy.

In order for organizations and communities to begin applying the TRHT Theory of Change, they must ask and answer five core questions:

- How would [your organization or community] look when it has jettisoned a belief in a hierarchy of human value?
 - Where is the [organization or community] now in terms of economic, legal and social/racial hierarchy, and how did it get there?
 - What are the key leverage points for transforming the [organization or community] in order to jettison a belief in a hierarchy of human value?
 - Who must be involved in order to make the deep and lasting changes needed?
 - What are some of the key activities that need to occur in order to transform the [organization or community]?
1. The first step in applying the TRHT Theory of Change (TOC) is to describe where the organization or community is, and how it got there. This is with a particular focus on racial segregation, the law and economy.
 - a. Anatomy of a Truth Statement: A Truth Statement clearly lays out in very few words the truth regarding the current state of the organization or community. This is what some may refer to as the challenge the TRHT process will address.
 - What can be observed as a challenge that needs to be addressed in the areas of racial segregation, economy and the law?
 - How did this issue arise, or what does it stem from?
 - How should the issue be addressed?
 - Who/what will be engaging in the work?
 - What will the community, organization, individual or tribal nation look like when the effort is successful?
 - b. Sample Truth Statement: The following sample Challenge Statement is color coded to correspond with the questions above. Most employers in our community have not hired ethnic minority candidates for any executive leadership positions in more than 20 years. A recent study has shown that hiring decisions are based on race. In order to foster more equitable opportunities for professionals of color, the Mayor's Commission on Human Relations will be establishing a workshop series and incentives for local employers to hire executive-level racial/ethnic candidates.



2. A very important next step is to place the truth described above in context, or in place. To do this, the environment and conditions of the community, organization or tribal nation must be observed and documented. Answer the following questions based on available research and lived experiences of those most familiar with the environment:
 - a. Assets - What are the features in the community, organization or tribal nation that will support the work?
 - i. Individuals (e.g., community leaders, elected officials, parents, etc.)
 - ii. Institutions (e.g., nonprofits, foundations, police department, etc.)
 - iii. Policies (e.g., tax programs, anti-discrimination laws, school choice, etc.)
 - b. Challenges - What are the features in the community, organization or tribal nation that will NOT support the work?
 - i. Individuals (e.g., community leaders, elected officials, parents, etc.)
 - ii. Institutions (e.g., nonprofits, foundations, police department, etc.)
 - iii. Policies (e.g., tax programs, anti-discrimination laws, school choice, etc.)
3. Documenting the assumptions that support why the TRHT process being implemented is the right approach and is a necessary step. It is impossible to know everything in life, so it is fair and expected that some assumptions are made about why certain actions should be taken. However, it is very important that these assumptions be made explicit or shared with everyone involved, so that it's clear why certain steps are being taken.
 - a. Example assumptions:
 - i. If our schools were desegregated, the relationships among our children would be able to bridge the racial divide among the parents.
 - ii. A more diverse local police force will result in more positive community relations between communities of color and law enforcement.

For a step-by-step guide to completing a community capacity assessment, use the following resources:

- University of Kansas – Community Toolbox <http://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources>
- Administration on Children Youth and Families Community Assessment <http://www.acf.hhs.gov/ocs/resource/conducting-a-community-assessment-1>
- Strengthening Nonprofits Community Assessment Tool <http://www.strengtheningnonprofits.org/resources/e-learning/online/communityassessment/default.aspx?chp=o>
- ABCD Institute community asset mapping guide <http://www.abcdinstitute.org/docs/kelloggabcd.pdf>

4. Next should be establishing the goals of the TRHT process. If the process is successful, what would be the change expected? Goals are usually not things one can observe like decreased crime. Instead, goals are changes in qualities or conditions like feeling safer. The goals of the TRHT process should be:
 - a. Bold and aspirational – something that will require a collective or partnership approach.
 - b. Focused on racial equity in the TRHT process focus area (e.g., separation/segregation).
 - c. Achievable based on the best understanding of the issues.
5. With the goal(s) established, identify strategies that should help achieve the identified goal(s). Strategies should be the work that the TRHT process (including all partners) should collectively be engaged in to reach the goal. The strategies should be things known to have a relationship to the goal. An example is working toward a change in school discipline policy to reduce racial disparities in expulsions. The process for expelling students is one governed by policies.
 - a. Take time to discuss with partners what strategies have already been tried – what worked and what was less successful. This could inform what strategies to use.
 - b. Avoid allowing previous perceived failures from being tried again. Rather, use an understanding of why the strategy was not successful to adjust the approach.
 - c. Build support for the strategy among the partners, including identifying specific roles for each partner.
6. Finally, establish the outcomes that will be the visible sign that the TRHT process has been successful. This is the vision of a future without a racial hierarchy. Outcomes, unlike goals, can be measured or observed. For example, the goal may be to build a broader sense of community between residents from different neighborhoods. An outcome observed as a result of this, may be more residents attending events or shopping in neighborhoods other than their own. This can be measured or observed using data collected by local businesses. This data or information would be the indicators of the outcome.

It is strongly recommended that each TRHT process begin with narrative change. The following resources can help incorporate this strategy into the Theory of Change.

Narrative Change Toolkit from Opportunity Agenda

<http://toolkit.opportunityagenda.org/thinking>

Additional narrative change resources:

Center for Media Justice

<http://centerformediajustice.org/build-leadership/resource-library/>

Center for Story Based Strategy

<http://www.storybasedstrategy.org/tools.html>



Mapping the Theory Supporting a TRHT Process

4 Goals	1 Truth Statement	6 Vision of the Future (Outcomes)
2 Assets Description of the Context: How did we get here?	5 Strategies and Key Leverage Points	
3 Assumptions		

Developing Evaluation Questions

Formative and Summative Inquiry

Once the theory or idea behind the TRHT process is clear and mapped out, an evaluation plan can be developed. In order to understand the type of evaluation one will engage in, one must identify what there is to know or learn about the TRHT process. This involves developing evaluation questions. The type of evaluation activities used will vary depending on the question being answered. There are two main types of evaluation questions:

- **Formative** – Questions that seek to build an understanding of processes. In the case of TRHT, this could be “Are partners communicating effectively about their respective work?” or “Are the necessary resources and processes in place to achieve the goals of the TRHT process?” Answers to these types of questions would help to improve the functioning of the TRHT process.
- **Summative** – Questions that seek to build an understanding of the achievement of the stated outcomes. For TRHT, this could be, “Has there been a change (increase or decrease) in negative portrayals of persons of color in the local media?” or “Is there a relationship between increased school integration and positive academic outcomes for students of color?” Answers to these types of questions would help build an understanding of the impact of the TRHT process on the organization, community or tribal nation.

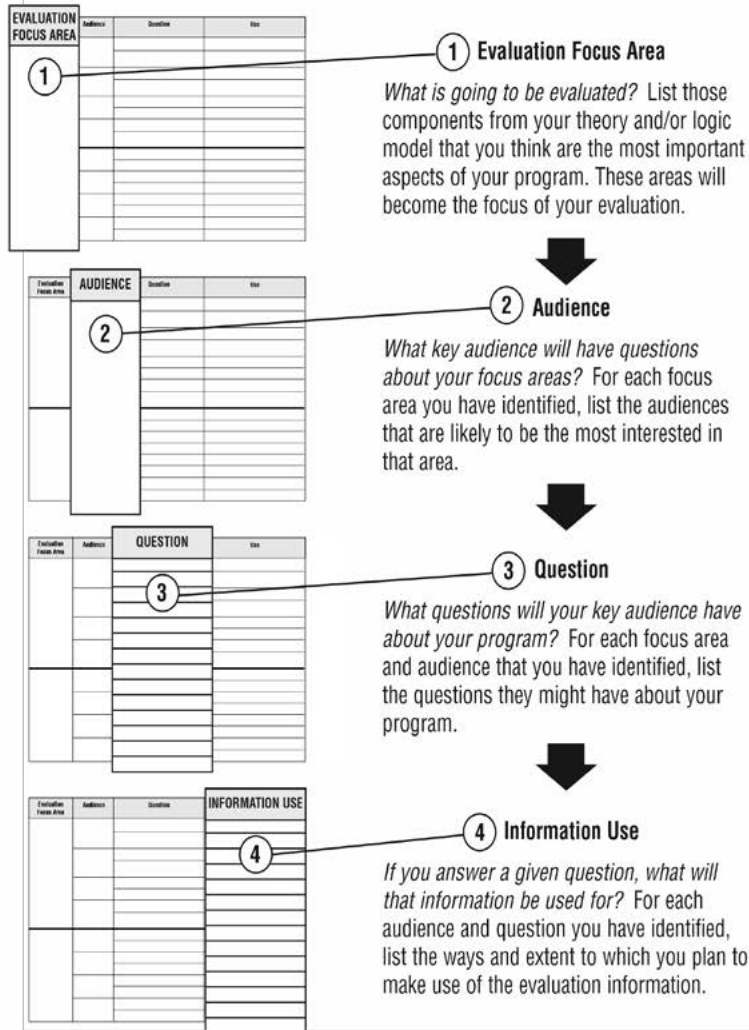
Formative Evaluation To Understand and Improve Processes	Summative Evaluation To Understand and Improve Outcomes
Provides information that helps you improve your program. Generates periodic reports. Information can be shared quickly.	Generates information that can be used to demonstrate the results of your program to funders and your community.
Focuses most on program activities, outputs and short-term outcomes for the purpose of monitoring progress and making mid-course corrections when needed.	Focuses most on program’s intermediate-term outcomes and impact. Although data may be collected throughout the program, the purpose is to determine the value and worth of a program based on results.
Helpful in bringing suggestions for improvement to the attention of staff.	Helpful in describing the quality and effectiveness of your program by documenting its impact on participants and the community.



Creating Focus

Though it is rare, you may find that examining certain components of your program is sufficient to satisfy your information needs. Most often, however, you will systematically develop a series of evaluation questions, as shown in the Flowchart for Evaluation Question Development.

Flowchart for Evaluation Question Development



The use of program theory as a map for evaluation doesn't necessarily imply that every step of every possible theory has to be studied. ...Choices have to be made in designing an evaluation about which lines of inquiry to pursue. ...The theory provides a picture of the whole intellectual landscape so that people can make choices with a full awareness of what they are ignoring as well as what they are choosing to study... Weiss (1998)

Evaluation

Taken from the WKKF Logic Model Development Guide available on wkkf.org

Designing the Evaluation

Utilization and Equity Focused

Determining the evaluation questions helps identify what will be evaluated. This sets the TRHT process partners up for determining what data is needed to answer the questions. There are four very important considerations in achieving a high quality evaluation design.

Conducting an evaluation takes work, and special care should be taken to assure there is a clear purpose for the results. If this care is not taken, the evaluation activities can be viewed as a burden on those participating in the evaluation. If one is not sure how the information is going to be used (i.e., who the audience is for the results), it makes managing the evaluation more challenging. Furthermore, it is important that an equitable approach is used in sharing the results of evaluation. It could be counterproductive to the TRHT process if information about the effectiveness of the partnership or impact of the process are withheld from members of the community. It is important that the data used to answer the evaluation questions are data all partners and stakeholders in the process trust. Verifying early in the process before any data is collected or used, what sources or methods are trusted is a necessary step. Lastly, everyone brings their own cultural background, history and biases to the evaluation process. The best way to reduce any negative impact of these biases on an evaluation is to be aware of one's biases. This requires taking time to check assumptions held and acknowledge them, but also requires an awareness of others biases, as well. A safe space should be created for all partners to share their beliefs in an effort to learn from and stretch one another.

Four Key Evaluation Design Considerations:

- 1. Identify the purpose or use of the evaluation results.**
 - 2. Build buy-in to the evaluation process and anticipation of the results with key stakeholders.**
 - 3. Foster trust in the data and information used, but ask for feedback early in the process on the approach to collecting data.**
 - 4. Be very conscious and aware at every step in the process of the implicit biases at play in the interpretation of any information or data.**
-

Due to the adverse impact of some past evaluations, specific populations and communities may have protocols for data review before sharing and limitations of where data may be shared. For example, when working in tribal communities, it is important to note that garnering trust and legal consent for all data collected is very important. Further, it is necessary to establish who owns the data and results of the evaluation early in the process to avoid any damaged relationships. In all of evaluation, anyone collecting data must be aware of, and allow the awareness of, historical trauma related to research to inform their data collection approach.

Resource on doing research in American Indian or tribal communities:

<http://www.ncai.org/policy-research-center/initiatives/research-regulation>

Resource to better understand historical trauma:

<http://www.extension.umn.edu/family/cyfc/our-programs/historical-trauma-and-cultural-healing/>

To begin designing the evaluation process, the following chart provides guidance on aligning each evaluation question with a source of data. Data or information can be from a secondary source (data already collected by someone else) or a primary source (new data to be collected). The data or information collected should be, as noted above, from sources and using methods that are trusted by TRHT process partners and stakeholders. Another thing to note is the unit of analysis, or what level the evaluation is considering. If the evaluation question is regarding individuals in the community, individual level data would be required to answer the evaluation question. If the evaluation questions are regarding the community, the data collected would be at that level. The chart below helps to identify the unit of analysis, source of data (primary or secondary) and who/what partner is responsible for collecting the data.

Evaluation Question	Data or Information	Data Source Primary or Secondary	Partner Responsibility
Example: Have there been a change in the number of racial discrimination suits filed against local employers?	Filings of Discrimination Claims with EEOC	Secondary (from EEOC)	Municipal Civil Rights Office
Example: How has the working experience for employees changed as a result of filing racial discrimination claims against their employer?	Interviews with claimants	Primary	Local evaluation partner

The evaluation of a TRHT process will require investment of time and financial resources. It is important to develop a timeline for when certain data will be collected and analyzed, so expectations can be set for when stakeholders can learn about the findings of the work. A basic timeline that lists each key activity in the evaluation and when it can be expected is all that is required. To develop a budget for evaluation related activities, a few guides are linked below:

Evaluation Budgeting Resources

- The Evaluation Part of a Proposal Budget: <http://bit.ly/2gcvHD7>*
- Evaluation on A Shoestring Budget, by Wilder Research: <http://bit.ly/2ftoOhm>*

From the very beginning of evaluation design, how results or outcomes are reported should be determined. The audience for the evaluation findings (who the learning is intended to inform), and how the learning will be used (to inform a decision or better understand impact) should help shape how the evaluation results will be shared. It is important to design evaluation reports to be as accessible, or easy to read and follow, as possible. This is to ensure that a broad array of stakeholders can use and understand the evaluation results.

A resource on evaluation reporting:

- Reporting Data Using A Racial Equity Lens: <http://bit.ly/2fg9tSY>*



Example Measurement Tools and Data Sources

Standard Measures

As noted earlier in this chapter, one should be very intentional about how the results of their TRHT evaluation will be shared with others. One step in the process to assure that others can read and understand the results is to use standard measures. Standard measures are measures or indicators commonly used by others. Below are a list of resources that can help inform the collection of data on racial equity related measures, and if the measure is at the level of individual, organization, community or tribal nation.

Measurement Tool or Data Source	Description	Source and Level of Measurement
Intercultural Development Inventory (IDI)	The Intercultural Development Inventory® (IDI®) assesses intercultural competence – the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities. Intercultural competence has been identified as a critical capability in a number of studies focusing on overseas effectiveness of international sojourners, international business adaptation and job performance, international student adjustment, international transfer of technology and information, international study abroad and inter-ethnic relations within nations. The Intercultural Development Inventory is a 50-item questionnaire available online that can be completed in 15–20 minutes.	https://idiinventory.com/ Individual Level
Implicit Association Test (IAT)	The IAT asks respondents to report their attitudes or beliefs about topics and provide some general information about themselves. The Implicit Association Test (IAT) measures attitudes and beliefs that people may be unwilling or unable to report.	https://implicit.harvard.edu/implicit/takeatest.html Individual Level
Civil Rights Data Collection of the US Dept. of Education (CRDC)	The CRDC collects data from a sample of school districts on key education and civil rights issues in our nation’s public schools, including student enrollment and educational programs and services, disaggregated by race/ethnicity, sex, limited English proficiency and disability. The CRDC is a valuable source of information about access to educational opportunities in U.S. public schools that is used by the Department’s Office for Civil Rights (OCR) and other Department offices, as well as policymakers, researchers and many others in the education community.	http://ocrdata.ed.gov/ School District



Equal Employment Opportunity Commission Statistics (EEOC)	<p>The U.S. Equal Employment Opportunity Commission (EEOC) is responsible for enforcing federal laws that make it illegal to discriminate against a job applicant or an employee because of the person's race, color, religion, sex (including pregnancy, gender identity and sexual orientation), national origin, age (40 or older), disability or genetic information. It is also illegal to discriminate against a person because the person complained about discrimination, filed a charge of discrimination or participated in an employment discrimination investigation or lawsuit.</p>	<p>https://www.eeoc.gov/eeoc/statistics/</p> <p>Employer</p> <p>City</p>
Diversity Data Kids	<p>diversitydatakids.org is a state-of-the-art research project designed to meet the urgent need for a national, integrated information source that helps us understand. Who our children are, by documenting and tracking the rapidly changing demographics of children and families in the U.S.:</p> <ul style="list-style-type: none"> • What our children need, by establishing a system for monitoring not only child outcomes, but also key factors (including opportunities, conditions and resources) that drive child outcomes. • How to improve opportunities for all children, especially those that may need the most help, by focusing explicitly and rigorously on issues of racial/ethnic and socioeconomic equity in child health and well-being. 	<p>http://www.diversitydatakids.org/</p> <p>City</p>
Kids Count Data Center	<p>A project of the Annie E. Casey Foundation, KIDS COUNT is the premier source for data on child and family well-being in the United States. Access hundreds of indicators, download data and create reports and graphics on the KIDS COUNT Data Center that support smart decisions about children and families.</p>	<p>http://datacenter.kidscount.org/</p> <p>State</p> <p>City</p>
Race Matters Toolkit	<p>The Race Matters Toolkit resources are designed to help organizations get better results in their work by providing equitable opportunities for everyone. The tools can be used individually or collectively to analyze issues and develop strategies that lead to effective, measurable impact.</p>	<p>http://www.viable-futurescenter.org/VFC_Site/RacialProducts.html</p> <p>Organization</p>

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Resources

This Appendix provides information on print and electronic resources available to support you in your TRHT implementation. These resources have been curated by the TRHT Design Teams and may not reflect recommendations from the W.K. Kellogg Foundation or any single TRHT partner.

TRHT Model Resources and Examples

➤ The What and Why

- WKKF Racial Equity Resource Guide: <http://www.racialequityresourceguide.org/>
- The Business Case for Racial Equity: <https://www.wkkf.org/resource-directory/resource/2013/10/the-business-case-for-racial-equity>
- The Science of Equality: http://perception.org/wp-content/uploads/2014/11/Science-of-Equality-111214_web.pdf

➤ Framework for Action

- Community Tool Box: <http://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources>
- CCF/SCF Tools Conducting a Community Assessment: <http://www.acf.hhs.gov/ocs/resource/conducting-a-community-assessment-1>

➤ TRHT Implementation – Communities & First Nations

- Racial Equity Learning Community: www.racialequitytools.org
- PolicyLink: www.policylink.org
- Coming to the Table: www.comingtothetable.org
- Race Forward: www.raceforward.org
- Race-to-Equity: racetoequity.net
- United for a Fair Economy: www.faireconomy.org/racial_wealth_divide
- Kirwan Institute for the Study of Race and Ethnicity: <http://kirwaninstitute.osu.edu/>
- Strengthening Nonprofits: <http://www.strengtheningnonprofits.org/resources/e-learning/online/communityassessment/default.aspx?chp=o>

➤ TRHT Implementation – Organizations

- Report of President Clinton's Initiative on Race: <https://clinton4.nara.gov/Initiatives/OneAmerica/Practices/index.html>
- Anti-Defamation League/Barnes & Noble Close the Book on Hate Campaign: <http://archive.adl.org/prejudice/default.html#.WBeWViorIdU>
- Southern Poverty Law Center: <http://www.tolerance.org/>
- Racial Equity Tools Web Site: <http://racialequitytools.org/home>
- The Business Case for Racial Equity in Michigan: <http://www.wkkf.org/resource-directory/resource/2015/05/the-business-case-for-racial-equity-in-michigan-june-2015>

- TRHT Implementation – Individuals
 - Seattle Pacific University (SPU) - John Perkins Center: helps students engage in discipleship and become leaders in the areas of justice, community development and reconciliation. They offer a minor in Reconciliation Studies (<http://spu.edu/>).
 - The Center for Racial Justice: Race Reporting Guide, an accessible and concise tool for journalists and thought leaders in the United States discussing race, racism and racial justice in the media.
 - Implicit Association Test: <https://implicit.harvard.edu/implicit/takeatest.html>
 - Intercultural Development Inventory®: <https://idiinventory.com/>

- TRHT Implementation – First Nations
 - Tribal Nations and the United States: An Introduction: http://www.ncai.org/resources/ncai_publications/tribal-nations-and-the-united-states-an-introduction
 - 2016 State of Indian Nations Address: Progress and Promise: http://www.ncai.org/resources/2016_State_of_Indian_Nations_Address_-_Final_Press_.pdf
 - NCAI Backgrounder: Resilience & Trauma: <http://www.ncai.org/policy-research-center/research-data/prc-publications/Backgrounder-Resilience.pdf>
 - Native Children’s Policy Agenda: Putting First Kids 1st: http://www.ncai.org/attachments/PolicyPaper_UallLEyZXrEoMnjfnqPGmmCUAPanEYeDcadGqySB-SMBSvQCXo_Aug%202015%20Native%20Children’s%20Policy%20Agenda.pdf

- Evaluation
 - Accountability Tools and Resources
 - Racing the Statehouse: <https://www.raceforward.org/research/reports/racing-statehouse-advancing-equitable-policies-2010>
 - Mapping Community Assets Workbook: [http://www.abcdinstitute.org/docs/Diane%20Dorfman-Mapping-Community-Assets-WorkBook\(1\)-1.pdf](http://www.abcdinstitute.org/docs/Diane%20Dorfman-Mapping-Community-Assets-WorkBook(1)-1.pdf)
 - Participatory Asset Mapping: <http://www.communityscience.com/knowledge4equity/AssetMappingToolkit.pdf>
 - UCLA Center for Health Policy Research Mapping: http://healthpolicy.ucla.edu/programs/health-data/trainings/Documents/tw_cba20.pdf

Recommended Readings for Framework Components

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 - Berg, C. R. (2002). Latino images in film: Stereotypes, subversion, resistance. Austin: University of Texas Press.
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- W.K. Kellogg Foundation, & Northeastern University School of Journalism. (2016). Meta-analysis of recent polling data on the impact of racism on American society today.

► Racial Healing and Relationship Building

- Blackstock, C., Cross, T., George, J., Brown, I., & Formsma, J. (2006). Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth and Families.
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- Vogel, H. (2007). Healing the trauma of America's past: Restorative justice, honest patriotism, and the legacy of ethnic cleansing. Buffalo Law Review, 55, 981-1046.
- W.K. Kellogg Foundation. A Journey of Healing.
- Trainings and Workshops for Racial Equity and Racial Healing
 - Parker Palmer's Center for Courage and Renewal: <http://www.couragerenewal.org/>
 - Race Forward: Racial Justice Leadership Institutes
 - Center For The Healing Of Racism
 - Madison Wisconsin Institute for the Healing of Racism, Inc.: <http://richardddavis.org/activist/institute-for-the-healing-of-racism/>

- PRISM™ in Practice is designed to empower people to transform unconscious biases into opportunities for conscious choices. <http://www.bemoreamerica.org/prism-in-practice.html>.
- STAR trainings (Star for Trauma Awareness & Resilience): www.emu.edu/cjp/star
- Transforming White Privilege: A 21st Century Leadership Capacity training: curriculum online.

➤ Law

- Berry, M. F. (1995). *Black resistance/White law: A history of constitutional racism in America*: Penguin Books.
- Bobo, L. D., & Thompson, V. (2006). Unfair by design: The war on drugs, race, and the legitimacy of the criminal justice system. *Social Research*, 73(2), 445-472.
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Glossary

Vital to discussing the complex issues of race is a common vocabulary that helps prevent misunderstandings and misinterpretations. Words can have different meanings to different people based on their experiences. The concepts and phrases can below help avoid misunderstandings. While not everyone may agree on the definition of each word, a common understanding of how words are being used in particular circumstances can help more productive conversations to take place.

TERM	DEFINITION	SOURCE
Ally	Describes someone who supports a group other than one's own (in terms of racial identity, gender, faith identity, sexual orientation, etc.) Allies acknowledge disadvantage and oppression of other groups than their own; take risks and supportive action on their behalf; commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.	Center for Assessment and Policy Development
Bigotry	Intolerant prejudice which glorifies one's own group and denigrates members of other groups.	National Conference for Community and Justice St. Louis Region – unpublished handout used in the Dismantling Racism Institute program.
Collusion	When people act to perpetuate oppression or prevent others from working to eliminate oppression. Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.
Cultural Pluralism	Recognition of the contribution of each group to a common civilization. It encourages the maintenance and development of different lifestyles, languages and convictions. It is a commitment to deal cooperatively with common concerns. It strives to create the conditions of harmony and respect within a culturally diverse society.	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder's Tool Kit.
Culture	A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder's Tool Kit.

<p>Cultural Racism</p>	<p>Those aspects of society that overtly and covertly attribute value and normality to white people and whiteness, and devalue, stereotype, and label people of color as “other,” different, less than, or render them invisible.</p> <p><i>Examples of these norms include defining white skin tones as nude or flesh colored, having future time orientation, emphasizing individualism as opposed to a more collective ideology, defining one form of English as standard, and identifying only whites as the great writers or composers.</i></p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Denial</p>	<p>Refusal to acknowledge the societal privileges (see the term “privilege”) that are granted or denied based on an individual’s ethnicity or other grouping. Those who are in a stage of denial tend to believe, “People are people. We are all alike regardless of the color of our skin.” In this way, the existence of a hierarchical system or privileges based on ethnicity or race can be ignored.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.</p>
<p>Discrimination</p>	<p>The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.</p>
<p>Diversity</p>	<p>The wide range of national, ethnic, racial and other backgrounds of U.S. residents and immigrants as social groupings, co-existing in American culture. The term is often used to include aspects of race, ethnicity, gender, sexual orientation, class and much more.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.</p>
<p>Empowerment</p>	<p>When target group members refuse to accept the dominant ideology and their subordinate status and take actions to redistribute social power more equitably.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Equality vs. Equity</p>	<p>Equality refers to sameness, where everyone receives absolute equal treatment and resources. This, however, does not take into account the needs or the history of each individual and therefore equal treatment does not always result in equal experience. Sameness can often be used to maintain the dominant status quo. Instead, equity refers to fairness, where everyone gets what they need based on their individual needs and history.</p>	<p>Adapted from multiple sources by the W.K. Kellogg Foundation</p>



<p>Ethnicity</p>	<p>A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.</p> <p><i>Examples</i> of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (white). Note: this list is not exhaustive.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Hierarchy of Human Value</p>	<p>Carolus Linnaeus, 18th century botanist created a system for classifying all living things. His taxonomy of the human family became the basis of “scientific racism.”</p> <p>Generally speaking, it’s a social construct that values one individual over another based on skin color, physical or other superficial characteristics.</p>	<p>Nathan Rutstein, The Racial Conditioning of our Children: Ending Psychological Genocide in Schools.</p>
<p>Inclusion</p>	<p>Inclusion authentically brings traditionally excluded individuals and/or groups into processes, activities, and decision/policy making.</p>	<p>Crossroads Charlotte Individual Initiative Scorecard for Organizations Scorecard Overview, revised 3/12/07.</p>
<p>Individual Racism</p>	<p>The beliefs, attitudes and actions of individuals that support or perpetuate racism. Individual racism can occur at both a conscious and unconscious level and can be both active and passive. Examples include telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Institutional Racism</p>	<p>Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as non-white.</p> <p><i>Examples:</i> Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).</p> <p>City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.</p>	<p>Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. Flipping the Script: White Privilege and Community Building.</p>

Internalized Racism

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group’s power. It involves four essential and interconnected elements:

Decision-making – Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other’s authority and power – especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.

Resources – Resources, broadly defined (e.g., money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving “everybody.”

Standards – With internalized racism, the standards for what is appropriate or “normal” that people of color accept are white people’s or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.

Naming the problem – There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease – emotional, economic, political, etc., on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support.

**Donna Bivens,
“Internalized Racism:
A Definition,” Women’s
Theological Center.**



<p>“ISMs”</p>	<p>A way of describing any attitude, action or institutional structure that subordinates (oppresses) a person or group because of their target group, color (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g., anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobia), etc.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, Calif.: Claremont Graduate University.</p>
<p>Oppression</p>	<p>The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.</p> <p>Oppression denotes structural and material constraints that significantly shape a person’s life chances and sense of possibility.</p> <p>Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.</p> <p>Oppression resides not only in external social institutions and norms but also within the human psyche as well.</p> <p>Eradicating oppression ultimately requires struggle against all its forms, and that building coalitions among diverse people offers the most promising strategies for challenging oppression systematically.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Prejudice</p>	<p>A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, Calif.: Claremont Graduate University.</p>



<p>Privilege</p>	<p>A right that only some people have access or availability to because of their social group memberships (dominants). Because hierarchies of privilege exist, even within the same group, people who are part of the group in power (white/ Caucasian people with respect to people of color, men with respect to women, heterosexuals with respect to homosexuals, adults with respect to children, and rich people with respect to poor people) often deny they have privilege even when evidence of differential benefit is obvious. See the term “right” also in this glossary.</p>	<p>National Conference for Community and Justice – St. Louis Region.– Unpublished handout used in the Dismantling Racism Institute program. (Source for 1st Part)</p> <p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, Calif.: Claremont Graduate University. (Source for 2nd Part)</p>
<p>Race</p>	<p>A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period of time. Racial categories subsume ethnic groups.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Racial and Ethnic Identity</p>	<p>An individual’s awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.</p>
<p>Racial Equity</p>	<p>Racial equity is the condition that would be achieved if one’s racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.</p>	<p>Center for Assessment and Policy Development</p>
<p>Racial Healing</p>	<p>The second part of achieving racial equity is racial healing. To heal is to restore to wholeness; to repair damage; and to set right. Healing a societal racial divide requires recognition of the need to acknowledge the wrongs of the past, while addressing the consequences of those wrongs.</p>	<p>W.K. Kellogg Foundation</p>



Racism	Racism is a complex system of beliefs and behaviors, grounded in a presumed superiority of the white race. These beliefs and behaviors are conscious and unconscious; personal and institutional; and result in the oppression of people of color and benefit the dominant group, whites. A simpler definition is racial prejudice + power = racism.	National Conference for Community and Justice – St. Louis Region. Unpublished handout used in the Dismantling Racism Institute program.
Right	A resource or position that everyone has equal access or availability to regardless of their social group memberships.	National Conference for Community and Justice – St. Louis Region. Unpublished handout used in the Dismantling Racism Institute program.
Social Justice	Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge
Social Power	Access to resources that enhance one’s chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.



<p>Structural Racism</p>	<p>“The structural racism lens allows us to see that, as a society, we more or less take for granted a context of white leadership, dominance and privilege. This dominant consensus on race is the frame that shapes our attitudes and judgments about social issues. It has come about as a result of the way that historically accumulated white privilege, national values and contemporary culture have interacted so as to preserve the gaps between white Americans and Americans of color.”</p> <p>For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and racism, lower rates of health care coverage, access and quality of care, and systematic refusal by the nation to fix these things.</p>	<p>Karen Fulbright-Anderson, Keith Lawrence, Stacey Sutton, Gretchen Susi and Anne Kubisch, Structural Racism and Community Building. New York: The Aspen Institute. (1st part)</p> <p>Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. Flipping the Script: White Privilege and Community Building. (2nd part)</p>
<p>White Privilege</p>	<p>Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it. Examples of privilege might be: “I can walk around a department store without being followed.” “I can come to a meeting late and not have my lateness attributed to your race.” “Being able to drive a car in any neighborhood without being perceived as being in the wrong place or looking for trouble.” “I can turn on the television or look to the front page and see people of my ethnic and racial background represented.” “I can take a job without having co-workers suspect that I got it because of my racial background.” “I can send my 16-year old out with his new driver’s license and not have to give him a lesson how to respond if police stop him.”</p>	<p>Peggy McIntosh, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies.”</p>



TRHT Partner Organizations (as of Nov. 22, 2016)

Act III Productions
Action Communication and Education
Advancement Project
AFL-CIO Housing Investment Trust
American Library Association
American Public Health Association
American Society for Public Administration
Arab American National Museum
Ashé Cultural Arts Center
Asian & Pacific Islander American Health Forum
Asian Americans Advancing Justice | AAJC
Asian Pacific Community in Action
Association of American Colleges and Universities
Be Bold Media
Beloved Community Center of Greensboro
Black Women's Blueprint, Inc.
Blacks in Government
Boys and Girls Clubs of America
W. Haywood Burns Institute
The Center for Justice and Peacebuilding at Eastern Mennonite University
Center for Policing Equity
Center for Social Inclusion
Center on Budget and Policy Priorities
College Unbound
ColorOfChange.org
Coming to the Table
Common Cause
Community Action Partnership
Council for a Strong America
Council of State Governments
Council on Social Work Education
Demos
DiversityData.org Project
Farmworker Justice
First Alaskans Institute
Futuro Media Group
Government Alliance on Race and Equity
The Haas Institute for a Fair and Inclusive Society
Health Equity Initiative
The Department of Housing and Urban Development (HUD)
Imagining America: Artists and Scholars in Public Life
Initiatives of Change, USA
International Association of Official Human Rights Agencies
International City/County Management Association
Jack and Jill of America
Jobs With Justice
The Kellogg Fellows Leadership Alliance
The Kirwan Institute for the Study of Race and Ethnicity
The Lakeshore Ethnic Diversity Alliance
Little Black Pearl Art and Design Center
Los Angeles Area Chamber of Commerce
MACRO Ventures
Maine-Wabanaki
NAACP
National Association of Community and Restorative Justice
National Civic League
National Collaborative for Health Equity
National Compadres Network
National Congress of American Indians
National Council of Asian Pacific Americans
National Council of La Raza
National Hispanic Media Coalition
National Indian Child Welfare Association (NICWA)
National League of Cities
National Network for Safe Communities at John Jay College
National Park Foundation
National Urban League
Neighborhood Associates Corporation
Northeastern University School of Journalism
Opportunity Finance Network
Perception Institute
People Improving Communities through Organizing (PICO) National
Poverty & Race Research Action Council
Progress Investment Management Company

Quad Caucus
Race Forward
Radio Bilingüe
Restorative Justice for Oakland Youth
Rosenberg Foundation
South Asian Americans Leading Together (SAALT)
Schultz Family Foundation
Search for Common Ground
Shangri La Center for Islamic Arts and Cultures
Sojourners
Southeastern Council of Foundations
Southern Poverty Law Center
SOZE
Safe Places for Advancement of Community
and Equity (SPACES)

State Priorities Partnership
Steps Coalition
Sundance Institute
Third Sector New England
Transformative Justice Coalition
University and Community Action for Racial
Equity (UCARE) at the University of Virginia
Urban Peace Institute
US Human Rights Network
Washington Regional Association of Grantmakers
William Winter Institute for Racial Reconciliation
Within Our Lifetime Network
YWCA USA





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