



CULTIVATING INTERDEPENDENCE

MAGGIE POTAPCHUK

A Guide for
Race Relations and
Racial Justice
Organizations

With Contributing Writer Lori Villarosa

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and Racial Justice Organizations**

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Joint Center for Political and Economic Studies

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Founded in 1970, the Joint Center for Political and Economic Studies informs and illuminates the nation's major public policy debates through research, analysis, and information dissemination in order to: improve the socioeconomic status of black Americans, expand their effective participation in the political and public policy arenas, and promote communications and relationships across racial and ethnic lines to strengthen the nation's pluralistic society.

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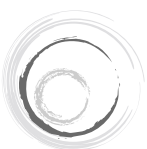
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Foreword

In communities throughout the country, organizations are at work confronting persistent racism and promoting racial justice and improved race relations. They do not all employ the same approaches in this work. Too often, those employing different approaches work in isolation from each other, disdaining collaboration because they disagree with or do not understand each other's perspectives. Recognizing the value of collaboration among groups, the Joint Center has explored strategies for promoting work across the various perspectives. This guide is the culmination of an effort that began in 2001, under the Joint Center's NABRE (Network of Alliances Bridging Race and Ethnicity) program, to explore how race relations and racial justice organizations from across the spectrum of approaches can collaborate to address community issues of common concern.

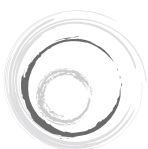
The initial publication in this effort, *Holding Up the Mirror: Working Interdependently for Just and Inclusive Communities*, published in 2002, drew from a national forum that had been convened by NABRE under the leadership of its senior program associate, Maggie Potapchuk. That publication described the spectrum of approaches and organized them into three broad clusters: those that seek to increase individual awareness, those that seek to build intergroup relationships, and those that promote institutional change. It also outlined a series of next steps, the most important of which was to replicate the forum process on a community level in order to explore in greater depth the barriers to and opportunities for local organizations to work together.

Cultivating Interdependence: A Guide for Race Relations and Racial Justice Organizations reports on our community-level efforts in four localities. It articulates three key premises: that every approach, implemented with high quality, has a role; that effectively confronting persistent racism requires a multi-level and multi-approach plan; and that working together as a learning community challenges us to rethink many of our current assumptions and methods of operation.

We are grateful to Maggie Potapchuk for her vision and for her persistent and strong leadership in bringing this project to fruition. We also thank the Charles Stewart Mott Foundation for its generous assistance in making this project possible and the Philanthropic Initiative for Racial Equity, a project of the Leadership Conference on Civil Rights Education Fund, for its willingness to partner with us in this endeavor. We hope that this publication and the work it represents will lead race relations and racial justice organizations from across the spectrum of approaches to recognize the value of working interdependently and to make the effort necessary to build strong and enduring alliances. In the long run, it is the only effective way to dismantle the racism that continues to plague our communities and to build a society that is truly just and inclusive.

Eddie N. Williams

President, Joint Center for Political and Economic Studies



Prologue

The Midwest community of Harwill, population 135,000, has been undergoing significant demographic change. Harwill, founded by German and Norwegian immigrants, remained a community 98 percent white until 10 years ago, when the first wave of new immigrants began settling into the community to work at the food processing plant, Willston Corporation. The latest county data show a population 82 percent white, 9 percent Mexican, 5 percent Hmong, and 4 percent Sudanese. The other major employers are St. Paul's, a regional hospital, and Holy Chalice, a small Christian college, both of which, along with Willston, play major roles in influencing public policy. The civic council includes the CEOs of three major employers and other businesses which employ more than 500 people. The council meets regularly to move their agenda, a top-down response to addressing community issues.

City Hall is trying to meet the needs of new residents by providing affordable housing, translation services, and culturally competent social services. The influx of new residents has left long-term residents frustrated; they feel that the additional services for new residents have decreased the city services they rely on. There is an underlying tension and, in some cases, a fear of the new residents. New residents are being followed and stopped by the police and face difficulties obtaining basic services.

The Mexican-Americans were the first new wave of immigrants. They have developed social services programs, arranged church services in Spanish, and are organized to respond to the challenges of living in Harwill. Two local churches have opened their doors to the Hmong and Sudanese, the community's newest residents. The leaders within each immigrant community are frustrated, since they are always lumped together. They find that the white residents are just not respectful of the newcomers' racial, cultural, and religious differences.

The Social Justice Forum has worked in this region since 1979, when a major union strike took place at the plant. The Forum supported the families and were strong advocates for workers' rights. Originally the Forum had been a relatively small organization, with one or two staff members and a crew of committed volunteers, but the Forum's programs expanded when it received a significant grant from a national fund for immigrant and refugee issues. Now the umbrella of programs includes education on immigrant legal rights, policy advocacy for affordable housing and tenant rights, and community organizing on health conditions in the plant and nearby neighborhoods. Executive Director Brian Vandenburg and his staff are working to develop relationships with their new constituencies. The programs' new focus led the organization to lose some of its long-time volunteers. While the board is pleased with the stable funding, it is struggling internally and feels it is losing a strong constituency base.

Holy Chalice's human resources director, Susan Kern, retired six years ago, starting her retirement by participating in a religious volunteer experience in Costa Rica. She returned four years ago and decided she wanted to unify her hometown and help long-term residents better respond to changing demographics. With her retirement fund and contacts in the community, she launched Diversity Action, which provides training on immigrant rights,



institutional racism, and cultural competency. To date, 2,000 residents from area organizations have received this training.

Harwill's public schools were not prepared for the changing demographics and the additional educational needs of the newest residents. Many new students and their families were happy just to attend a school with good plumbing, receive a nutritious lunch, and have access to books. Religious and language differences caused disputes not only among immigrant students, who were students of color, and the white youth, but also among the students of color themselves. Three years ago, a few teachers, frustrated with how the school administration was responding, began meeting on their own. They felt most of the tension was based on fear of difference. They created a pilot after-school dialogue program for six weeks; the students created strong relationships with each other and soon told their friends. Demand increased and the program soon blossomed into a nonprofit, Unified Harwill. The dialogue groups meet regularly to learn about each other's cultures, to understand how new residents are treated in the community, and to create an action plan to respond to issues. Recently, Unified Harwill's executive director, Juanita Rangel, the first Mexican-American teacher in the school system, met with ministers who are considering adopting the program in several churches in the community.

Brian, Susan, and Juanita know each other through different social circles and have attended the same meetings over the years. There have only been a handful of conversations between them about each other's work and community issues, mostly in a large group setting. Brian feels Juanita's program is soft in its approach and should be focusing on advocating for curriculum changes and offering more ESL classes. Susan views Brian's organization as confrontational and believes advocacy does not lead to change without education of key leaders. Juanita heard that Susan's program is very content-driven, with minimal opportunities for participants to learn about each other's cultures. Both Juanita and Susan are frustrated with the constant fundraising and know that Brian's organization has immediate financial security since it received a large national grant.

QUESTIONS TO REFLECT ON

- Do the relationships among the three organizations sound familiar?
- As three race relations and racial justice organizations, what efforts could be leveraged if they worked together on some of the community issues identified—racial tensions, workers' rights, affordable housing, profiling, etc.?
- What does the community lose when these three organizations are not working together collaboratively?



Introduction

To promote interdependent work between race relations and racial justice organizations,* the Network of Alliances Bridging Race and Ethnicity (NABRE), a program of the Joint Center for Political and Economic Studies, received a grant from the Annie E. Casey Foundation to convene 18 race relations and racial justice organizations in February 2002 for a national How-To Forum entitled “Creating Collaborative Approaches to Address Racial Injustice in Communities.” Participants increased their understanding of different approaches to addressing racism and discussed how their approaches could be used strategically to create an inclusive and equitable community. The principal recommendation that emerged was to take this workshop to communities and discuss how this process would work on a local level. The stakes are different at the local level, the issues more demanding, and the community’s actual politics and issues, old baggage, and territorial maneuvering more intense.

The Joint Center received a generous grant from the Charles Stewart Mott Foundation to share a modified version of the How-To Forum with four communities—Boston, Massachusetts; the Knoxville, Tennessee, region; St. Paul, Minnesota; and Santa

Barbara, California—and create a roadmap for race relations and racial justice organizations to replicate this process, based on the findings and lessons learned from each community. This publication is for practitioners and activists who want to strengthen their race relations and racial justice work in communities, are interested in partnering, and want to learn more about different approaches. It is also for foundations interested in improving race relations and racial injustices, understanding the different approaches, and supporting collaboration.

ABOUT THIS BOOK

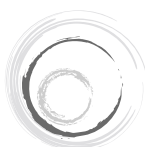
Chapter 1 provides a brief overview of the national How-To Forum and a description of how the process evolved at the community level.

Chapter 2, written by Lori Villarosa, our project partner and director of the Philanthropic Initiative for Racial Equity, offers insights on relationships with grantmakers. Ms. Villarosa’s previous work included 11 years at the Mott Foundation, whose U.S. race relations grantmaking portfolio she developed.

Chapter 3 describes the workshop design and the four major components of working interdependently. Project findings and factors to consider when replicating this process in a community are also described.

Chapter 4 outlines the four stages of readiness among race relations and racial justice organizations

* Throughout the text, the term “race relations and racial justice organizations” will be used to represent organizations that use individual, intergroup, and/or institutional approaches to address racism.



identified via this process: (1) Creating an Awareness of Organizations; (2) Developing Relationships between Organizations; (3) Moving from Abstract Theory to Real Practice; and (4) Implementing an Interdependent Process. It also discusses ways to respond and move forward at each stage.

Chapter 5 discusses the “clusters of approaches.” In each workshop, organizations were asked to choose which cluster—individual, intergroup, or institutional—best represents their work. In this chapter some challenges of this discussion are shared, along with similarities and differences within clusters, based on participant discussion and two conceptual charts created by Ilana Shapiro, author of *Training for Racial Equity and Inclusion*.

Chapter 6 offers concluding thoughts. Part of implementing this process is altering the way practitioners and activists think about their work, understand the community change process, and work to build a vital movement.

Following the Notes and Bibliography, the Appendices include: An updated “Spectrum of Approaches”; “Organization Reflection Questions”; and How-To Forum workshop and post-meeting handouts.

THE PREMISES OF THIS BOOK

PREMISE ONE: EVERY APPROACH HAS A ROLE

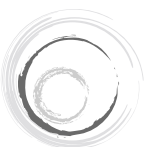
At a time of limited resources, changing demographics from a new influx of immigrants and refugees, and increasing post-9/11 fears of people from different racial and ethnic backgrounds, race relations and racial justice organizations need to be strategic and collaborative in addressing community issues that arise from persistent racism. Race relations and racial justice organizations use different approaches, including increasing individual awareness, strengthening intergroup relations, and creating equitable institutions and policies. One of the premises of this publication is that each of these approaches, when

implemented in a high-quality manner, can play a significant role in addressing structural racism in a community change process.

“A structural racism analytical framework identifies aspects of our history and culture that have allowed the privilege associated with ‘whiteness’ and the disadvantage of ‘color’ to endure and adapt over time. It points out the ways in which public policies and institutional practices contribute to inequitable racial outcomes. It lays out assumptions and stereotypes that are embedded in our culture that, in effect, legitimize racial disparities, and it illuminates the ways in which progress toward racial equity is undermined.”¹

These various approaches have emerged from different theories. They each have their strengths and limitations and sometimes they overlap. For the most part, organizations using any of these approaches have the similar goal of addressing institutional racism. Too often, groups using different approaches coexist uneasily in communities, at times even working at cross-purposes to each other, due to both organizational barriers and barriers which may be more systemic:

- ❖ Some organizations respond to the work of peer organizations by assuming their peers are ineffective because they have a different approach, without taking time to learn more about their strategies, analyses, and outcomes.
- ❖ Often organizations are simply not aware of the other groups in their community that do similar work, “nor do they have mechanisms to communicate with similar organizations—to learn their lessons, share their ideas, offer mutual support, avoid duplication, and foster collaborative activities.”²
- ❖ Organizations are at different points of the continuum in evaluating their work and in



understanding what impact their race relations and racial justice strategies are having on a community change process. Organizations may sometimes draw premature conclusions about the impact of their work. To increase the “field’s” capacity as a whole, it would be helpful if foundations financially supported evaluation as a line item in grant budgets. With rigorous evaluation, organizations can better understand the cause-and-effect relationships of strategies and their impact on systemic change.

- ❖ Organizations have limited time, which is often consumed in responding to the daily demands of programs, staff, volunteers, and community issues. In the short term, to even consider working collaboratively may not seem like time well spent.
- ❖ Limited funding for race relations and racial justice organizations means competition for funds can lead to adversarial rather than collaborative relationships. The foundation funding process is set up to encourage organizations to explain why their approach will work and why another type of approach will not. Most foundations do not have an explicit racial analysis but rather an implicit one—“considers race indirectly or peripherally—race is often implied or acknowledged, but perceived as secondary to or subsumed under root issues such as poverty.”³
- ❖ This work can be driven by internal crises within organizations (lawsuits), new legislation or court cases (affirmative action cases), or incidents that put race on the community radar screen (police shootings of African American and Latino males). Some race relations and racial justice organizations respond to these “crisis” requests by being accountable to their constituents in the community, and focus on being catalysts for change. Other organizations respond to the immediate

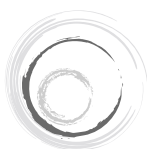
“Meetings on racial justice often resemble nothing so much as a bazaar filled with peddlers offering the all-purpose answer. The reality is that the problem has no single or simple solution...If there is one answer, it lies in recognizing how complex the issue has become and in not using that complexity as an excuse for inaction.”

—Ellis Cose, as quoted in Ella Mazel, *“And Don’t Call Me a Racist!”*

request for help by working with institutional leaders, believing that relationships and internal organizational work will lead to long-term change. Still other organizations simply support the status quo, ignoring the responsibility of their accountability to the greater community.*

- ❖ Race relations and racial justice organizations can be played against each other by consumers. A business or nonprofit may seek to become an inclusive workplace but may try several organizations until it finds one that is “comfortable” and does not rock the boat, and in doing so, intentionally or unintentionally, can influence organizational reputations. Many individuals and organizations are unaware of what is entailed in initiating and sustaining an organizational change process that aligns policies, practices, and culture with the organization’s vision of being inclusive or anti-racist. The competition to obtain these contracts also causes tension between groups.

* “A buffer is one who protects the institution by intercepting or moderating adverse pressures or influences on it . . . Institutional gatekeepers are therefore important to the maintenance of the status quo because buffers protect the institutionalized arrangement which perpetuates the superiority of whites.” From People Escaping Poverty Project, *Undoing Racism: The Philosophical Basis for an Equitable and Just Society*.



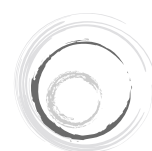
PREMISE TWO: A MULTI-LEVEL, MULTI-APPROACH PLAN

We do not have a track record of organizations that use significantly different approaches working interdependently over a sustained time on specific community issues. We need to examine this. If we create a multi-level, multi-approach, comprehensive plan, and persistently and tenaciously implement it, will this increase the likelihood of reaching our long-term outcomes and dismantling structural racism? When we work independently on community issues, such as educational disparities, it is hard to anticipate how our work will affect other issues, harder to adequately respond to changing conditions, and harder still to know where resistance may come from.

California provides one example of unanticipated results. Several groups worked on legislation to create smaller classes in public schools. This initiative was based on significant research that found that students do better in school and become better readers when taught in smaller groups. The California legislature passed the bill. Though there was much to celebrate and many good outcomes of this legislation, there was an unforeseen repercussion: with the resulting high demand for teachers, the more experienced teachers went to higher-paying teaching positions in the suburbs, leaving less-experienced teachers in the schools with the greatest needs. In fact, a teacher shortage was created.⁴ Dismantling structural racism is too complex and multi-layered for us to think that any one organization or any particular approach can have a significant impact or offer all of the answers or foresee all of the potential repercussions or backlash. Our response has to match the problem; we need to understand the impact of our strategies in a community change process, we need to create relationships with each other, and we need to work our strategies interdependently for the greatest impact.

PREMISE THREE: WORKING TOGETHER AS A LEARNING COMMUNITY

This is not to assume that establishing an interdependent way of working will not be difficult, or even overwhelming, at times. And by no means are we advocating for a “let’s just get along” process. Instead, we are challenging organizations to rethink their current models for change. We are challenging ourselves to reflect on our established ways of working, to think about what is possible if we work interdependently, to reflect on how we model our work among ourselves, and to consider functioning as a “*community of race relations and racial justice organizations*” with a common vision to create a just and equitable society.



overview of the How-To forum

In this chapter, we discuss the national How-To Forum's design and outcomes, as well as how the forum was piloted in four communities

This *How-To Forum—Creating Collaborative Approaches to Address Racial Injustice in Communities*—seeks to advance and advocate a process that groups with different approaches to race relations and racial justice can use to understand each other's work, discuss ways to leverage their different approaches, and promote accountability, so that everyone involved can increase the effective bridging of racial and ethnic divisions and dismantling of structural racism. The process encourages organizations to hold up a mirror to their own work, to reflect on their reactions to the different approaches, and to understand and address the systemic and internal barriers that prevent organizations from working together to address racial issues.

THE NATIONAL FORUM

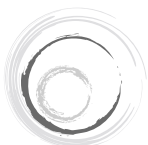
NABRE, the Network of Alliances Bridging Race and Ethnicity, grew out of work done by President Clinton's Initiative on Race to identify and highlight promising practices in racial reconciliation in communities across the country—from dialogues and joint community action projects to efforts to challenge institutional racism. NABRE (pronounced “neighbor”) has been a program initiative of the

Joint Center for Political and Economic Studies, the nation's pre-eminent think tank focused on issues of concern to African Americans and other minorities.*

The NABRE mission was to cultivate and nurture race relations and racial justice organizations committed to building alliances that break down barriers of race and ethnicity in all sectors of communities, and to build a relentless momentum toward a more inclusive and just nation. The NABRE philosophy is based on the belief that a wide range of approaches in race relations and racial justice work—from raising individual awareness to working on intergroup relations to confronting institutional racism—all play a vital role in dismantling racism.

NABRE received a generous grant from the Annie E. Casey Foundation to put its organizational framework into action by convening a National How-To Forum in February 2002. Extensive research was required to establish a list of the different race relations and racial justice approaches that exist in the

* Most of NABRE's activities were suspended in September 2003 due to funding challenges. In three years, it had built a network of 197 member organizations in 35 states and the District of Columbia, issued three publications, built and fostered unique partnerships and alliances, initiated the Upper Midwest Regional Network, and demonstrated emerging technologies to discuss racial justice challenges.



United States to address racism. Initially, we looked for approaches that both followed a theory of practice* and were used by a critical mass of organizations with track records. In the race relations and racial justice field, one could find theorists who helped to define a particular approach with some consistency of description, but except for two recent dissertations,⁵ any comparative analysis was lacking. We found a few “analyses” of different approaches, but they had clear and strong agendas in favor of particular approaches, and therefore only some of their descriptive information could be used.⁶ Research confirms that a common language for and understanding of the different approaches are needed. This absence is one of the root causes of the tension between groups.

DESIGNING THE NATIONAL FORUM

Choosing which national organizations and community-based organizations to invite posed a challenge since there was limited capacity. Participants chosen differed not only in their approaches but also in their constituencies; for example, some worked in higher education, others with the faith community.** A set of Organization Reflection Questions (see Appendix II) was created to help participants deconstruct their approaches. By reflecting prior to the forum, participating organizations gained

an opportunity to go deeper and ask questions about each other’s work. For some, this was the first time these discussions had occurred in their organization.

The foundation of the process was building trust and understanding, thus creating opportunities for dialogue across approaches. As with any group process, participants went through a stage in which they questioned each other’s intentions as well as those of the convener. One important discussion was an examination of both spoken and unspoken concerns. This discussion eventually led participants to see commonalities in the various perceptions of the field/movement* and helped everyone to begin to look at each other as part of a whole instead of in separate camps. Among the spoken and unspoken concerns shared were these:

“Danger that we could perpetuate the problem by ‘professionalizing’ the process.”

“Our unspoken hierarchy of approaches.”

“To get a better sense of some of the contradictions we are engaged in and the mixed messages we send.”

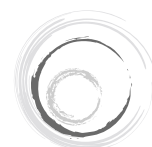
“Issues of competition for money and human resources as well. How do we have staying power without compromising principles of the work we are trying to do?”

Participants had a rich discussion, learning what each organization could contribute and brainstorming principles of engagement for organizations

* Theory of Practice: Name and frame the problems the interventions address; understand the fundamental principles, strategies, and methods needed to address the problem; recognize successful and unsuccessful interventions; set intended outcome for efforts. From Ilana Shapiro, *Mapping Theories of Practice and Change*, p. 12.

** National How-To Forum Participants included The Action Evaluation Research Institute, Alliance for Conflict Transformation, The American Institute for Managing Diversity, The Aspen Institute, California Tomorrow, Community Change, Inc., Cultural Diversity Resources, Hope in the Cities, Intercultural Communication Institute, Intergroup Relations Center of Arizona State University, Knoxville Project Change, MultiCultural Collaborative, National Coalition Building Institute, National Conference for Community and Justice, People’s Institute for Survival and Beyond, Southern Poverty Law Center, Study Circles Resource Center, and the Unitarian Universalist Association.

◆ People use various terms to encompass the work of many organizations, from “field” to “movement,” although some are averse to both terms. Some are concerned that use of the term “field” would “professionalize” the work. Others are concerned that the lack of accountability structures and organizational connections means we cannot even assume we have a common vision and therefore a genuine “movement.” In this publication, we chose to use the term “community of race relations and racial justice organizations.”



to collaborate across the spectrum of approaches. Many were pleased to discover the ways they could work together and surprised to witness the similarities among their visions for dismantling structural racism. Although participants enjoyed the challenge of actually working on a common issue together, they also became acutely aware of the places this process might break down, including: collaboration norms, definitions of oppression, lack of understanding of the types of interventions, and the timing of a new intervention into the community change process.

While planning the National Forum, we* were uncertain what degree of intergroup tension to expect. We soon learned that participants were anxious, curious, and excited to finally have this discussion with each other. It took a while to dismantle some of the stereotypes about different organizations and/or approaches. Participants walked away with a clearer perception of the commonalities in their work and more openness to finding ways to leverage each other's approaches and work interdependently toward a common vision. At the forum's conclusion, all agreed that the process had been valuable; that enormous progress had been made in establishing an understanding of how collaborative efforts might work; and that it is vital to pursue this process, particularly at the local level, in order to build on the established process and develop convincing and authoritative guidance for groups that want to collaborate on critical issues of racism in their communities.

COMMUNITY HOW-TO FORUM

Initially this project was designed to take the national process to two communities and invite organizations to make a significant commitment by attending a two-and-a-half-day forum and two follow-up meetings. The naïve assumption was that organizations would embrace this concept of working

interdependently together, and only needed space and support to have conversations on how it might work in their communities, but we underestimated how difficult this would be. We did not realize the significant interpersonal and systemic barriers to cooperation that were in place, nor did we fully understand each community's level of readiness to have this type of conversation.

Full organizational buy-in—For organizations to make this level of commitment would require full organizational buy-in of the concept and process and therefore take significant lead time. Some felt interdependence was too abstract; others felt collaboration was too long and tedious.

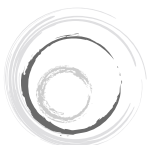
Lacking examples—We found no examples of a broad group of race relations and racial justice organizations, with different approaches, working together on community issues.

Collaboration takes funding—Who will fund this after the project is over?

Fear—Fear was a very real element: fear among smaller organizations that they would be lost in the process of collaboration and would be asked to contribute in ways they could not; fear of how this collaboration would affect an organization's work, i.e., whether it would take the organization away from already overextended programs; and fear that part of the collaboration would involve dealing with conflicts, healing wounds, and facing the risk of new wounds and conflicts. Finally, there was simple fear of the unknown. Though many of the organizations promote collaborative relationships and working across differences, some were still unsure what they would have to relinquish.

The project was restructured to introduce the idea to four to six communities and provide technical assistance after each workshop either for the foundation partner or the community of organizations. It was important to send the message that the collaborative process needs to be homegrown and organic, not initiated by an outside organization, and our intent

* Throughout this chapter in the context of project decisions, "we" refers to the Joint Center for Political and Economic Studies.



is to respect the organizations' response to the workshop. We also believed, given the funding challenges mentioned, that it was important to engage philanthropic foundations. If the project was to encourage a new way for groups to work together, it would be important that the funding guidelines support this approach. By including foundations as partners, we hoped to increase their awareness of their roles, their ability to assess whether requests for proposals (RFPs) would support collaborative relationships, and their understanding of how to evaluate collaborative efforts.

With these goals in mind, the Joint Center believed it was important to partner with the Philanthropic Initiative for Racial Equity (PRE) at the Leadership Conference on Civil Rights Education Fund. PRE's mission is to increase the quantity and effectiveness of resources aimed at combating institutional and structural racism in communities through capacity building, education, and convening of grantmakers and grantseekers. The premise of the How-To Forum was that if organizations who participate in the workshops commit to strengthening their own impact by finding ways to work interdependently with organizations that have different approaches, then we can work toward creating a movement that is greater and more powerful than its component parts.

Four communities were identified—Boston, Massachusetts; St. Paul, Minnesota; Santa Barbara, California; and Knoxville, Tennessee—to participate in the project.* Each met the criteria of having a strong local or community foundation with a race relations and/or racial justice portfolio, and each had at least 15 race relations and racial justice organiza-

tions whose approaches were diverse. We contacted local foundations with track records on these issues that had an interest in being conveners. After several discussions, both with the Joint Center and internally, a partnership agreement was established with each foundation. In each community, additional foundations participated in the workshop or in a separate meeting.

Three foundations — the Haymarket People's Fund, the Fund for Santa Barbara, and the Appalachian Community Fund — were members of the Funding Exchange, a national membership organization of publicly supported, community-based foundations dedicated to building a base of support for progressive social change through fundraising for local, national, and international grant-making programs.** In 1998, the St. Paul Foundation, a traditional community foundation, adopted a 10-year strategic grantmaking plan focusing on four long-term outcomes, one of which is “creating an anti-racist community.”⁷ The first step was to identify which organizations to invite, based on their approaches, their focus, and their commitment to racial issues. The smaller the community, the more challenging were the politics involved in deciding who to invite. In some cases it was about inviting not an organization, but rather an individual. Having foundations do the inviting and assume the role of convener and community partner also proved helpful. Also, there was an attempt to be clear that the invitations were not originated by grantmaking units, but the perception was still present. In three communities, pre-existing organizational contacts with race relations/racial justice

* A foundation that had convened race relations and racial justice organizations in a fifth community was also invited to participate. It seemed the relationships between the organizations, as well as with the foundation, were fragile. Without a significant commitment by foundation staff to provide outreach to organizations, and given limited interest by some organizations, the workshop was cancelled.

** Fund for Santa Barbara was voted in as a full member of the Funding Exchange at the June 2004 meeting.

◆ The Santa Barbara Foundation, a traditional community foundation, served as co-convenor for the local workshop and technical assistance meetings.

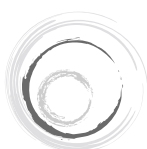


organizations significantly helped in recruiting other organizations and advising the foundations.

The level of familiarity each foundation had with the race relations and racial justice organizations in its own community differed. Two foundations had a thorough awareness, another was familiar only with its grantees, and the fourth had only limited knowledge. To address these different levels of knowledge, we conducted research in each community to learn about race relations and racial justice issues and find out about different types of organizations, including grassroots groups. We also discussed the issues with colleagues from the community.

Discussions, outcomes, and discoveries were unique to each workshop, and each time a new set of challenges and barriers to implementing interdependent processes became evident. One day of customized technical assistance was offered to each foundation (only two foundations utilized this benefit). Technical assistance provided included:

- ❖ meeting with local foundations to discuss the process, challenges, and benefits of funding race relations and racial justice work
- ❖ meeting with local elected officials to discuss the importance of addressing race relations and racial justice issues in their community
- ❖ serving on a panel at a community forum for residents to learn about and discuss comprehensive community initiatives which address issues of institutional racism and racial inequities
- ❖ discussing with a host foundation how it can continue to align its antiracist principles in its grantmaking and internal operations, and
- ❖ facilitating a follow-up meeting of organizations to discuss how to implement an interdependent process in their community.



the role of foundations

This chapter was written by Lori Villarosa, director of the Philanthropic Initiative for Racial Equity at the Leadership Conference for Civil Rights Education Fund.

PROVIDING LEADERSHIP ON RACIAL JUSTICE

“Racism confers dominance and control of one group over another based on social definitions of race. Racism can occur consciously or unconsciously, overtly or subtly. An anti-racist community counters racism at all levels—discriminatory beliefs and behaviors of individuals and organizations, the involuntary segregation of racial/ethnic groups, institutional and structural barriers to equal opportunity, and negative cultural stereotypes and images.”

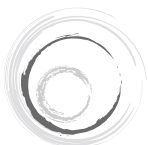
This statement, the kind one might expect to hear from a Bay Area community activist or perhaps a small, progressive funding collaborative, in fact appears on the website of The St. Paul Foundation, a traditional, mainstream (albeit large) community foundation, founded in 1940.

Over the past decade, there has been a significant change in the way many foundations are thinking about issues of racism. While there are still far too few that have made racial justice an explicit area of focus, an increasing number are making real efforts to determine how to address racial disparity effectively

and are recognizing the need to be more deliberate in their approach to this issue.

Each of the four community-based foundations involved in the How-To-Forum, as well as the national funder for the project, has made a direct commitment toward addressing racism. The three progressive Funding Exchange members—the Haymarket Foundation, the Fund for Santa Barbara, and the Appalachian Community Foundation (ACF)—have all sought to address racism via direct grantmaking. Haymarket and ACF have both engaged staff and board members in anti-racism training and have explicitly incorporated anti-racist principles into their grantmaking guidelines.

Interestingly, the perception that “they aren’t ready to deal with it [racism] directly” is both something that grantseekers hear about funders and that funders hear about many liberal organizations. While anti-racism work should always be driven by the community, the belief that anti-racism concepts are not safe language to use with funders places a greater burden on those foundations that *are* willing to address the issues, since they need to take a bolder leadership role in verbalizing them.



Organizations like the Appalachian Community Fund, the Fund for Santa Barbara, the Haymarket Foundation, and the St. Paul Foundation have made a concerted long-term commitment and investments have been expressed at all levels. However, foundation representatives can also begin to show leadership in smaller ways that are equally crucial. Sometimes a vital step is taken simply by being the first one to raise the issue in a community meeting, providing greater space for others, or signaling the recognition that anti-racism is important within the context of whatever other issues a foundation is supporting (e.g., education, arts, health).

Foundations need to take greater leadership by saying to nonprofit organizations and community efforts: “Yes, not only will we support racial justice work, but we expect it to be a consideration any time you’re working in a field where your need statements reveal disproportionate inequities among communities of color.” For too long, groups have tried to work around race, in some cases fearing that foundations and others will be too reluctant to tackle the issue directly. Of course, even many liberal groups have shied away from addressing racism directly or have assumed that they would get to race by addressing class. And yet across the country we have been seeing the downside of so-called “race-neutral” approaches that neglect to recognize that targeted and disproportionate problems need similarly targeted solutions. A misguided “colorblind” ethos often perpetuates the status quo and continues the cycle of vast racial disparities in education, economics, and so many other vital areas of our communities.

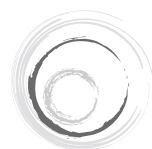
HOW TO ADDRESS RACIAL EQUITY

When foundations decide to address race relations or racial justice directly, they need to be crystal clear about their goals and have honest internal discussions about the various theories of change believed by those in positions of power within the institution. While the premise here is that there are credible roles for

the various change approaches described—whether individual, intergroup, or institutional—funders have often been more comfortable addressing the individual or perhaps the intergroup approaches, and less comfortable or familiar with those approaches linked to institutional racism.

In assessing community needs, a funder should identify where other support is already available and strive to bridge the funding gaps based on the belief that each approach makes a contribution. For example, in one community, corporate funders might be supporting race relations programs that take the individual approach, aiming to increase personal awareness and understanding, but would not consider funding any efforts that take an explicit racial equity position. Or a local funder may recognize that while support is available to groups tackling a specific issue, such as housing segregation, no one is providing support for different racial and ethnic groups to work together from their potentially varied power and cultural positions. In such a case, contrary to the general perception in the field, funding intergroup relations may be the more progressive and challenging move, even though it may seem “touchy-feely” to some grassroots advocates or other funders who address race explicitly.

In addition to providing leadership and direct support, foundations typically have the clout, the resources, and in some cases the mission to convene various community groups in ways that can advance many of the collaborations discussed in this publication. Obviously, any such convening must carefully recognize the power dynamics at play and not be entered into lightly or for the purpose of solely advancing the foundation’s agenda. There really are no magical tricks that foundations can employ to avoid the dynamic of organizations seeking to position themselves, or scrambling to try to determine the agenda of the foundation, or rearranging their schedules and taking valuable time from their work regardless of whether or not they truly feel the collaborative



effort is useful. However, being sincerely mindful of these dynamics and seeking to engage a variety of more independent perspectives when planning an event can certainly help to avoid such problems.

Again, while these dynamics can emerge any time a foundation convenes organizations around an issue, racial justice issues often bring to the surface deeper passions and conflicting emotions among many involved. This places an even greater responsibility on foundations to thoroughly think through whether and how they might convene.

That said, it would be an even greater mistake for a foundation to be so cautious about the risks that it avoids the activity altogether. With reasonable awareness, and perhaps most importantly, honest acknowledgement of the power imbalance, the foundation wields considerable resources that very few other institutions can provide to bring together a range of organizations.

Some foundation representatives either assume, or correctly recognize, that this work is very complex and requires a long-term commitment. However, this should not mean that the only way their foundation can have an impact is to ensure a multi-year, dedicated initiative. Naturally, it is better if a foundation has enough clear commitment to racial equity that its board and management *can* publicly make a long-term investment, but if they are unable to do this at the start, it should not deter them from entering the work at all.

One must acknowledge the risk that foundations may start this work and then abruptly stop, a dynamic that is typical for any new area of foundation work but even more so for racial justice work given the history of unmet promises and false starts in so many communities. However, if a foundation is uncertain how big an investment it can make in this area, there are still many prudent ways to initiate grantmaking and related efforts to support racial equity in its community.

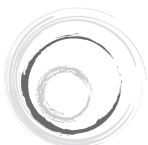
A foundation's work could intentionally include other donors to engage in educational activities together. The foundation should ensure that its racial justice grants clearly complement other investments in the community so that it is maximizing existing work and not seeding isolated efforts. Even with relatively limited resources, a foundation could have a significant impact by providing resources for its existing grantees to strengthen their understanding of racial justice through training or other work.

With a range of ways to enter the field of racial justice, uncertainty should not be an excuse for apathy or immobility. While there is still a lot of apprehension among foundations, there are also many advances and even greater opportunities for change.

UNDERSTANDING AND LEVERAGING THE INTERNAL DYNAMICS

It is important to recognize that the impetus for addressing issues of racial justice can and does come from many different places within a foundation. There may be board leadership, but an entrenched staff unable to make the change as easily. Or there may be progressive staff, but a board that is uncomfortable with the concept of racial equity. In other cases, there could be a community crisis or public pressure that sparks the discussion, although such situations tend to elevate polarization around the issues and can create even greater discomfort for foundation management. And of course, different types of foundations have varying notions of accountability to community both by principle or perhaps by their charter. Given all the potential variables, any suggestions about what funders should or shouldn't do need to be firmly based on an understanding of where the catalyst for change originated and where the locus of power lies.

- ❖ What change strategies are typically employed within other aspects of the foundation's work? If the foundation has a long-standing emphasis on



scholarships, parenting programs, job training, or other “personal” responsibilities, it is less likely to adopt a structural perspective of racism and be interested in addressing systemic change. If these are limitations, it is important to seek a race relations or anti-racist effort that mirrors the individual change approach of the foundation’s other work. At the same time, it is helpful to try and identify those organizations that use an individual approach but with a more institutional or structural worldview.

- ❖ Once an awareness of the foundation’s grant-making culture and an understanding of the foundation’s comfort level regarding leadership and controversy exist, it will be easier to assess what is possible and what needs to move more cautiously. As with any organizing activity, it is also critical to identify influential allies and possible detractors and be able to engage each appropriately.
- ❖ Don’t make the mistake of *assuming* the work will be controversial while you are still assessing the foundation’s comfort level. In fact, in many foundations it becomes a self-fulfilling prophecy that management or boards will be too apprehensive. That is, staff either hesitates to advance the work or handles it in such a timid manner that they give the impression that the work is far less mainstream than much of it is actually becoming today.
- ❖ Be sure to highlight other foundations and leaders within your community who are taking on the cause of racial justice. While foundations want to lead, few want to be so far ahead of their peers that they are working alone (for either political or financial/partnership reasons).
- ❖ While there is some debate about whether one must first get “one’s own house in order” before taking on work of this kind, not having everything

in place internally should not be a rationale for not moving forward. It is important to examine the foundation’s internal processes, diversity, and power structures and relationships, but many examples exist where internal reform actually follows programmatic emphasis, rather than solely the other way around.⁹

FOUNDATIONS AND ACTIVISTS AS ALLIES

Many long-time community activists may be jaded about new foundation initiatives, and many may feel that issues of racial disparity have been ignored for so long that the most realistic entry points into this work are simply “too little, too late.” While such criticism might be valid, it is also important for the broader racial justice movement to carefully consider the impact such criticism is likely to have, particularly if the foundation is a mainstream one. It may have taken considerable internal persuasion to get a board aligned, and there may still be concerns over losing donors or others who might be uncomfortable explicitly addressing issues of racism.

If a foundation is taking the action based on its own conviction and not in direct response to outside community pressure, but then receives community criticism for that action, it is unlikely to raise the board’s comfort level or increase energy and resources being devoted to the work. Instead of assuming a foundation will act half-heartedly, community activists could view the situation as an opportunity to partner with, educate, and assist in advancing the interests and investments of funders. This is a time to understand where funders stand vis-à-vis the question of addressing race explicitly, and then to be partners and allies in deepening and strengthening their efforts.

While this seems like common sense, unfortunately it is not unusual for foundations newly entering a field such as racial justice to be met with vocal cyni-



cism and criticism throughout a community. This is not to say that grantseekers should simply withhold legitimate criticism—of course, there will be cases where a foundation can do more harm than good—but the community should also take the time to hear the foundation out and enter into the discussion with an open mind.

Given the institutional power imbalance between foundations and grantseekers, it is easy for some to assume that success is simply a matter of intent and that commitment is the main thing standing in the way of foundations providing more support for racial justice. However, just as dealing with issues at the community level is complex, there is more to consider on the foundation side as well.

Activists may appreciate hearing how the funders involved in these gatherings described the challenges they face in this arena even after they had decided to address race relations and racial justice issues more directly. Following the forum, each foundation was asked to share the primary challenges it faced in working with nonprofits in the racial justice arena. Their comments, quoted below, reflect the foundations' different institutional styles or sizes, as well as the pool of potential grantees they typically consider for support. These comments show that supporting racial justice work is also more nuanced than those seeking funding often publicly recognize. Yet many challenges noted by the funders are cyclically related to the dearth of resources invested to date. Fortunately, each institution has already chosen to invest in trying to break that cycle.

Capacity issues among the groups:

“It is easier for groups to discuss the issue than it is to take specific steps to address it.”

“Groups that are small and very grassroots, and that organize on the frontlines, have a hard

enough time keeping their doors open, let alone dedicating resources to anti-racism training.”

“Groups at very differing levels of analysis and understanding; groups who have no staff; and groups that are isolated and in rural areas.”

“The majority of groups in [our community] that work on racial justice issues do so as a subset of their work, and do not focus solely on racial justice. Therefore their capacity to [do] the work is somewhat subject to where racial justice issues fall on their overall priority lists. By definition, these shift over time. The few organizations that do focus primarily on racial justice are largely or entirely volunteer-run.”

Clarity about a group's theory of change*:

“Some groups do not clearly define what they mean by racism, which limits their ability to focus on specifically defining issue outcomes.”

“We find that especially in white-dominated progressive organizations guided by traditional ‘left’ analysis, there is often unwillingness to address racism, and instead ‘class’ is the defining issue.”

“Groups who are very different in their levels of analysis and action.”

Uncertainty about ways to measure outcomes:

“Many groups have difficulty developing short-term tangible outcomes to be achieved

* According to Sally Leiderman of the Center for Assessment and Policy Development, “theory of change is a roadmap that describes how you expect change to happen, by tracing your assumptions about how you expect your strategies to lead to outcomes and long-term goals” (email communication with the author).



by the grant and, therefore, don't have specific outcomes to measure."

"Some groups are more outcome-oriented, and do not want to take time for process."

"With many groups this is not even in their vocabulary, but many are working to take a first step."

"[We] reject the notion that all social change work can be measured with social science-based 'outcome funding' models that have become such a trend in mainstream philanthropy. Instead we work with grantees to support them in creating their own project-appropriate evaluation tools."

Controversy about groups, internally or externally:

"Controversy has not been an issue so far."

"We see grantee groups have immense internal struggles due to institutionalized racism in the group, for example, unconscious undermining of the leadership of color, etc."

"Disagreement internally about whether groups are taking anti-racism work seriously enough."

"A relatively few organizers are responsible for the majority of the work that gets done. Therefore, there are many long histories between both individuals and organizations. In some cases, collaborative work between two or more allies may seem logical and beneficial from an outsider's view, but interpersonal and intergroup histories of conflict may make such collaboration difficult, inappropriate, or impossible."

RESOURCES FOR FOUNDATIONS

The Philanthropic Initiative for Racial Equity (PRE) is designed to increase the level and effectiveness of resources aimed at institutional and structural racism. Further resources for grantmakers and grantseekers interested in racial justice will be available soon on the website www.racialequity.org. In addition to PRE, the following networks are excellent potential resources for grantmakers interested in connecting with others trying to learn more and advance work on racial justice.

Racial Justice Funders Collaborative

— a partnership of private and corporate foundations, family foundations, and individual donors that share a commitment to support and learn from communities seeking racial justice. The collaborative will provide grants to partnerships of lawyers and community organizations that use legal and non-legal tools to achieve equity and fairer policies for communities marginalized by race, ethnicity, and immigrant or citizenship status. www.racialjusticecollaborative.org

Fulfilling the Dream Fund

— a new collaborative donor partnership, catalyzed by the Ford Foundation, to promote innovative research, outreach, and action related to affirmative action, proposed in 2004 with launch expected in 2005.

National Network of Grantmakers

— a network of progressive funders that has recently identified racial equity as one of three main pillars of its upcoming work. www.nng.org



Affinity Groups

Affinity groups include the following:

Association of Black Foundation Executives

www.abfe.org

Hispanics in Philanthropy

www.hiponline.org

Asian Americans/Pacific Islanders in Philanthropy

www.aapip.org

Native Americans in Philanthropy

www.nativephilanthropy.org

Grantmakers for Children, Youth and Families

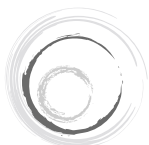
www.gcyf.org

Grantmakers in Health

www.gih.org

Coalition of Community Foundations for Youth and California Tomorrow

Leading by Example: Diversity, Inclusion and Equity in Community Foundations, is a project of these two nonprofits that shares the story of four community foundations engaged over a two-year period in a learning network to create an internal change process to increase their capacity to include equity, diversity, and inclusive practices in their organizational structures and day-to-day operations. Website at www.ccfy.org/toolbox/leading_by_example_CA.htm



How-To Forum workshop and process

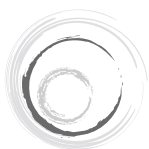
This chapter presents the workshop design and the four components of the process, shows findings from the workshops in four diverse communities, looks at factors to consider when replicating this process.

The following objectives, script, and lessons learned from the four eight-hour How-to Forum workshops may need modification for your community, depending on the community of organizations' readiness. (See Chapter 4.) The objectives are these:

- ❖ To learn about each other's work, and begin or continue to build relationships with each other to create a solid foundation for working interdependently together.
- ❖ To deepen understanding of one's own work and its similarities to and differences from other approaches to race relations and racial justice work.
- ❖ Using a case study, to discuss the possibility of leveraging different race relations and racial justice approaches to address a community issue.
- ❖ To consider the benefits of organizations that use different approaches to work together interdependently on community issues.
- ❖ Try to provide enough time to build relationships and trust, learn about each other's work, explore and discuss tensions, discuss a current issue, and explore how participants might work together.
- ❖ Be sure to discuss everyone's definitions of racism and their analyses of the issue. Discuss how all participants see racism operating in the community.
- ❖ Discuss how the funding system can act to divide organizations, and how funders can be partners in this process.
- ❖ Be sure to include an exercise to elicit people's emotions; a mechanism for encouraging more practical discussions; sharing about successful collaboration; and discussions of accountability and movement building.
- ❖ Include a discussion of a cross-section of other "isms," develop a common vision, and identify self-interests.

After each workshop, participants completed a workshop evaluation and made the following recommendations about the workshop's design:

Details of workshop design reflecting the uniqueness of each workshop follow, along with an outline, script, and facilitator notes. All workshop handouts can be found in Appendix III.



HOW-TO FORUM WORKSHOP DESIGN

Approx. Time	Outline/Script	Facilitator Notes
45 minutes		
	<p>Welcome, Objectives, Introductions and Workshop Assumptions</p> <p>Welcome and appreciation of participants' personal and organizational investment to work together to think about how to collaborate and leverage their approaches to address racial injustices in the community.</p> <p>Objectives:</p> <ul style="list-style-type: none"> ❖ <i>To learn about each other's work, and begin or continue to build relationships with each other to create a solid foundation for working interdependently together.</i> ❖ <i>To deepen understanding of one's own work and its similarities to and differences from other approaches to race relations and racial justice work.</i> ❖ <i>Using a case study, to discuss the possibility of leveraging different race relations and racial justice approaches to address a community issue.</i> ❖ <i>To consider the benefits of organizations that use different approaches to work together inter-dependently on community issues.</i> <p><i>Today is about exploring ways to "leverage our approaches," while working interdependently on community issues. You will need to be willing to take some risks, step out of your comfort zone, use the same rigor when examining your own work as you use to examine others, and seek to understand first and judge second.</i></p> <p>Introductions of facilitators and participants (name, organization, and hope for today's discussion).</p> <p><i>This workshop was designed with the following assumptions:</i></p> <ul style="list-style-type: none"> ❖ <i>All participants come to this process in a spirit of purposeful inquiry, honest self-reflection, and willingness to engage in honest dialogue.</i> ❖ <i>All participants come with a willingness to view their own work honestly and objectively for the purpose of improving and strengthening race relations and racial justice work throughout their community.</i> 	<p>Write up objectives on newsprint.</p> <p>If you are breaking the workshop into a series of meetings, consider lengthening the time for the introductions and the relationship building questions which follow.</p>



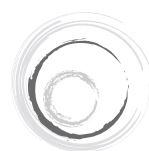


HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
45 minutes Cont'd.	<p>❖ <i>All participants bring a “sense of possibility” for their own work and the larger work of improved race relations and racial justice. With this as a guiding assumption, the organizations represented at this forum are actively committed to strengthening their own impact by finding ways to collaborate with other organizations that approach the work differently. These collaborations will be forged in the service of creating a movement that is greater and more powerful than its component parts.</i></p>	<p>See handout in Appendix III.</p>
60 minutes	<p>Relationship Building <i>Today is about learning more about each other and our work. I would like you to first find someone you don't know or don't know well. Introduce yourselves and share one thing that you love about your work. Now find two more people to join your group.</i> <i>For the next 45 minutes, each person in your group will answer the following questions (read aloud). Pace yourself so each person has sufficient time to share. Please write down the answers to your last two questions on newsprint. You will be sharing these answers with the larger group.</i></p> <p>❖ <i>What/who led you to use your skills, knowledge, and gifts to work on racial justice and race relations?</i></p> <p>❖ <i>What experiences have you had collaborating with others in this work?</i></p> <p>❖ <i>What challenges did you encounter that posed barriers to these collaborative efforts?</i></p> <p>❖ <i>What do you need from other participants to have discussions about working together?</i></p> <p>❖ <i>What are you willing to give to other participants to have discussions about working together?</i></p>	<p>Provide each small group with newsprint, markers, and masking tape. Encourage the group to brainstorm their answers for the last two questions.</p> <p>When they have five minutes left in the discussion, ask them to decide how they will present their responses to the last two questions.</p> <p>Synthesize some of the themes. Ask if people need clarification about any of the items. Ask if each person is willing to support the needs requested by everyone today and if the group is ready to adopt these as group norms for the workshop.</p> <p>It would be helpful after the workshop for these to be synthesized and distributed to the participants.</p>

HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
60 minutes (cont'd.)	<p>After the small group discussions, ask each group to share its list of what it needs and what it is willing to give to work together.</p> <p><i>Part of our discussion about working together today is how to create collaborative norms and culture. Each small group's list of what it needs and what it gives can be synthesized to create a set of ground rules for your community of organizations as you move further in this process.</i></p>	
15 minutes	<p>Approaches and Clusters</p> <ul style="list-style-type: none"> ❖ <i>The premise of this workshop is the belief that organizations that address racial injustice and race relations have significant roles to play in dismantling structural racism.</i> ❖ <i>Nine race relations and racial justice approaches were identified with two initial criteria: each approach must have both a theory of practice and a critical mass of organizations with a track record who use that approach. The nine approaches are: Antiracism, Civil Rights Advocacy and Antidiscrimination, Community Building, Conflict Resolution, Democracy Building, Intergroup Relations and Education, Managing Diversity, Prejudice Reduction, and Racial Reconciliation and Healing.</i> ❖ <i>One of the tensions the group may need to address is our perception of each other's work. Part of the challenge will be to think about how to be accountable to each other, and assess whether you are accountable to your constituents</i> <p><i>Here are some other tensions that sometimes emerge between race relations and racial justice groups who work interdependently:</i></p> <ul style="list-style-type: none"> ❖ <i>A belief that "our way is the best way," and a corresponding lack of interest in working with others or learning other approaches.</i> 	<p>An overview ("Spectrum") of the nine approaches and a chart, to be shared with participants, are included in Appendix I.</p> <p>Some may agree with this list of nine; others may say there are more or fewer approaches. It is important to acknowledge that some individuals and organizations may have taken advantage of changing demographics and company discrimination suits, and have commercialized very complex, difficult, and challenging work.</p> <p>Part of the challenge is to develop a learning community that includes a system which holds these individuals and organizations accountable and educates companies and community members on questions to ask potential consultants and organizations.</p> <p>This is a good opportunity to bring some of the tensions to the surface. You may want to offer fewer examples and have the group identify them instead.</p>



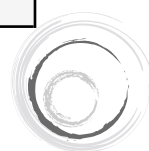


HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
15 minutes (cont'd.)	<ul style="list-style-type: none">❖ <i>Significant competition due to a small number of funders—a system that encourages groups to be unique and separate themselves from each other.</i>❖ <i>Differences in our definitions and analyses of racism.</i>❖ <i>Tension between groups with different organizational sizes and resources.</i>❖ <i>A belief that a hierarchy of approaches exists, with institutional work at the top.</i> <p><i>Can the group identify any other tensions?</i></p> <p><i>For this next part, it will be helpful for you to put on your organizational hat and speak from your organization's mission, programs, and principles. This will help us clarify how different organizations work in the community.</i></p> <p><i>In terms of your organization's approach (not outcomes), how would you classify your organization's work: individual, intergroup, or institutional? [Handout in Appendix III]</i></p> <p>[Stand by newsprint]</p> <p><i>You may find it difficult to choose, since your organization may use several different approaches. Let me share a description of these three clusters and see if this clarifies your choice. [Handout in Appendix III]</i></p> <p>[Stand by newsprint]</p> <p><i>Look around the room and see who is in each cluster. What do you think? Is it where you assumed these organizations would be, based on what you know about their work?</i></p>	<p>The cluster exercise can be frustrating for participants. Some organizations may find themselves working in all three clusters at different times, but for the most part, the approach of a given organization is centered on a single cluster. One question to consider when people struggle with which cluster to choose is, “If your budget were cut in half tomorrow, what approach would you continue to offer to promote change in your community?”</p> <p>Emphasize speaking from the point of view of their organizations and not as individuals.</p> <p>Have three sheets of newsprint up around the room, each with one word: Individual, Intergroup, and Institutional.</p> <p>The handout on clusters is in Appendix III. It provides a theory of change for each cluster. You can have people take turns reading each one aloud.</p> <p>Depending on the group, participants may want to tell each other if they think they are in the “wrong” cluster. Again, this can raise some tensions and may need time to process.</p> <p>Avoid being placed in the expert role and making the decision for a group. Ask questions instead.</p>

HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
60 minutes	<p>Cluster Exercise</p> <p><i>For the next 60 minutes, each cluster will discuss the following questions:</i></p> <ul style="list-style-type: none"> ❖ <i>If your approach achieved the “perfect outcome,” what would that be? What is the actual outcome of your approach?</i> ❖ <i>What strategies does your organization use to bring about those outcomes?</i> ❖ <i>What does your approach assume about human nature that informs the types of programs and activities you do? (e.g., people are changeable; people are unchangeable; attitudes must change first; behavior must change first)</i> 	<p>If there are more than 10 people in one cluster, you may want to split them into two groups.</p> <p>Ideally, it would be helpful for someone to facilitate the group so everyone can participate in the discussion.</p>
25 minutes	<p>Presentations and Discussion</p> <p><i>Please capture your discussion on newsprint. Each group will then come before the larger group and reflect on what similarities and differences were noticed. Each group will have three minutes to share its similarities and differences with the larger group. The larger group will have an opportunity to ask questions to learn more about this cluster's approach.</i></p> <p>Debrief questions after presentations:</p> <ul style="list-style-type: none"> ❖ <i>What new insights did you gain about the two other clusters' work that relates to your work?</i> ❖ <i>How could another cluster potentially support your work?</i> ❖ <i>What do you still need to know?</i> 	<p>If you are breaking this workshop into a series of meetings, the time allotted for this section could be doubled. After each presentation, you can take more time to encourage people to ask questions about each other's groups and to help bring tensions to the surface. One question that may help is, “When you do your work in this approach ... what impact does it have on my approach?”</p>
45 minutes	<p>Leveraging Our Approaches</p> <p><i>Think about the larger picture of dismantling structural racism. How do you perceive your work among the other types of work in the room?</i></p> <ul style="list-style-type: none"> ❖ <i>Where are there connections?</i> ❖ <i>Where are there tensions?</i> 	<p>If tensions surfaced after the cluster presentation, this is an opportunity to follow up and discuss them further.</p>



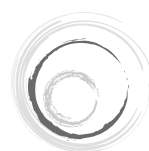


HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
45 minutes (cont'd.)	<p><i>We are going to spend time working on a case study to begin the process of thinking about how organizations might work interdependently on a community issue. You will divide into two groups: If you are finding it difficult to come to consensus with one of the questions, move on to the next one, but name the tension.</i></p> <p><i>Assign a timekeeper and someone to write newsprint notes. You will have 45 minutes to discuss your case study questions:</i></p> <ul style="list-style-type: none"> ❖ <i>What do you perceive as the root issue(s) at play in this particular scenario?</i> ❖ <i>What is the larger goal the groups around the table are seeking to achieve?</i> ❖ <i>What are the primary opportunities for intervention and change in each of these areas of work: individual, intergroup, and institutional? How will these interventions overlap, support, or complement one another to achieve the larger goal? How would you stage these interventions within this action plan?</i> ❖ <i>Should there be a lead organization(s) for a collaborative effort? What do you take into account when making this decision?</i> 	<p>Try to ensure that there are representatives from each cluster in each case scenario group.</p> <p>There are two case studies in Appendix III: one about a police shooting and the other about changing demographics in a school. If these are two hot issues for your community, make changes to the case study so it is not about an issue that pushes buttons in your community.</p>
45 minutes	<p>Case Studies Presentation</p> <p><i>Each group has five minutes to present what they learned from this exercise. What were some of the tension areas? What were some surprises? Did you find ways your work could overlap or complement each other?</i></p>	

HOW-TO FORUM WORKSHOP DESIGN (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
45 minutes	<p>Discussion</p> <p>Debrief Questions</p> <ul style="list-style-type: none"> ❖ <i>Does a collaborative process help or hinder your organization's work in addressing race relations and/or racial justice?</i> ❖ <i>Is there a need for greater collaboration between groups to further your work in your community?</i> ❖ <i>Where are places you can leverage your work? What might be some barriers to working collaboratively? What are your concerns?</i> ❖ <i>As you think about different approaches, does a particular approach build on your work?</i> 	
60 minutes	<p>Next Steps</p> <p><i>This is an opportunity for us to discuss our next steps.</i></p> <ul style="list-style-type: none"> ❖ <i>Do we want to spend more time on any section of today's workshop?</i> ❖ <i>Do we want to take the next step and discuss working together on a specific issue?</i> ❖ <i>Do we need to have conversations within our organization and then come back together and discuss the possibilities?</i> 	<p>The next chapter includes an agenda for a three-hour follow-up meeting to this workshop.</p>
15 minutes	<p>Evaluation and Closing</p> <p>Closing circle.</p>	<p>See evaluation form in Appendix III.</p>



FOUR COMPONENTS

This workshop design can be a template for a community of race relations and racial justice organizations interested in starting this discussion. The design incorporates four components which practitioners and activists in the field believe are essential in discussing how to work interdependently together. (In the following chapter the readiness of organizations to have this conversation is discussed.) The four components of the process are:

I. BUILD RELATIONSHIPS

Learn about the other organizations: What are their missions? How many staff and volunteers do they have? Who are their constituents? What are their programs and activities? What do they consider their greatest accomplishment? What are the current barriers to their work?

Learn about each other: Who are their heroes/heroines? Whose shoulders do they stand on when they do race relations and racial justice work? What skills and knowledge do they bring to the table?

II. UNDERSTAND THE DIFFERENT RACE RELATIONS APPROACHES

Learn about the spectrum of approaches: Give participants an opportunity to review the descriptions of the approaches and the comparative chart (Chapter 5 and Appendix).

Learn about the three clusters: Give participants an opportunity to review the handout (see Chapter 5) and decide which cluster closely matches their work.

Learn about the organizations in your cluster: Share with the group your organization's outcomes, strategies, and how change happens. Identify similarities and differences between strategies and outcomes.

Learn about the different clusters: Have each cluster share and learn about the similarities and differences among all of the organizations. What are your concerns about another cluster's work? How does

their work impact yours? Do you see connections? Do you see tensions between the approaches?

III. LEVERAGE YOUR APPROACHES

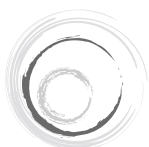
Discuss how it might work for groups to work interdependently: Thinking about the larger picture of dismantling structural racism, how do you perceive your work among the other types of work present in the room? What are the connections between the different types of work? What are the tensions between the different types of work?

Discuss working interdependently in the abstract: Using a case study, begin to examine the issues by identifying root issues and determining the larger goal groups seek to achieve. What are individual, intergroup, and institutional strategies? How do they overlap, support, or complement each other? What are the conflicts? Would you stage the strategies?

IV. IMPLEMENTATION

Discuss working interdependently in real time: Does a collaborative process help or hinder your organization's work in addressing race relations and/or racial justice? Is there a need for greater collaboration between groups to further your work in your community? Where can you leverage your work? What might be some barriers to working collaboratively? What are your concerns with a collaborative process? As you think about the different approaches, does a particular approach build on your work? Does your approach appeal to some people? Does another organization reach people you are not able to with your approach?

Establish a process for working together on racial inequities: Agree on principles of engagement to use in your discussions with each other (see sidebar). What will accountability look like for you and with the people most impacted by the problem? Share definitions of racism and your analysis. What are ways you will address the race, power, and privilege issues between each other? In what ways will you address



Principles of Engagement

The following is a broad compilation of workshop participants' responses to the opening questions of the workshop:

- ❖ What do you need from other participants to have discussions about working together?
- ❖ What are you willing to give to other participants to have discussion about working together?

What I need ...

Commitment. I need you to stay engaged, to contribute your time and expertise, to be clear what you are willing and not willing to do, and to follow through with what you are going to do.

Being Present. I need you to be open, honest, respectful, courageous, listen actively, be critical, take risks, be vulnerable, and share your sense of humor.

Sharing. I need you to share your lessons learned, your opinions, your creativity, and information about your organization.

Relationships. We need to trust each other, to not personally attack, to not let things get personal, and to be authentic in our communication. We need to create a relationship based on reciprocity and mutual assistance.

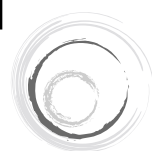
Respect for Differences. I need you to respect our differences—race, ethnicity, class, language, ability, sexual orientation, gender, learning style, definitions and analysis of racism. I need us to give space for new voices and ensure youth's participation.

Acknowledge and Address. I need you to acknowledge the existence of the dynamics of power and competition, the black-white paradigm and a multiracial paradigm, the hierarchy of oppression, unresolved issues over power, and different approaches of doing the work, and for us to fully address and lessen these dynamics with integrity, openness, and honesty, and by remaining accountable to each other.

Learning Community. I need us to check egos at the door, to cut people slack, to acknowledge our own complexity, to seek the non-obvious answers, to share our victory stories, to test our assumptions, to share our progress with others, and to continue to lead and direct each other toward action.

Collective Process. I need us to trust the process and keep it transparent, to balance process and task, to work through our conflicts, to stay with the discomfort, to identify tension points, to not withdraw, and to raise our vision of our potential power to tackle structural racism interdependently.

And I am willing to give these as well . . .



the spoken and unspoken hierarchy of approaches? How will communication work between groups? Will you determine a lead organization? How? What will be each group's responsibility? What are the expectations about communication between the representatives and their organizations? How will the process support groups with differing resources? What does your inclusive process of working together include?

Determine an issue for groups to work on together: Identify the racial implications of the issue. What does this group want to accomplish in five years regarding this issue? How does each organization work on the issue or how would they like to work on the issue? How do the organization's strategies build on each other? How do they conflict with each other? Does it make sense to stage the strategies? Do the strategies lead you to achieving your five-year outcome? How do the groups want to communicate with each other regarding their work? Will the group go public—how? Who will serve as messengers to the public? What will be the mode of communication? What will be the ramifications of going public?

LESSONS LEARNED FROM THE COMMUNITYWORKSHOPS

COMPREHENSIVE ASSESSMENT

The facilitation team needs to conduct a comprehensive assessment step. This assessment should include learning about past ways organizations have worked together, both successful and challenging; how organization leaders speak of each other's work; and finding out the tensions and issues in the community as well as between organizations.

OUTREACH

It is important for foundations or other convening groups to spend time on outreach. Share the premise of the meeting, so individuals can begin to think about the potential of the concept of working interdependently on community issues and having discussions

both internally and externally with colleagues. The foundation partners that invested time in outreach learned how it contributed to participants' readiness for the discussions.

MULTIRACIAL CO-FACILITATION TEAM

For this type of workshop, a multiracial co-facilitation team is needed. Facilitation at three of the four community workshops was carried out solo, which created some challenges considering the workshop design and group dynamics. It is better to have co-facilitators, preferably people familiar with the dynamics of the community but who do not have significant relationships with the race relations and racial justice organizations in that community. The facilitators should not be perceived as advocating for any particular approach, and should not have any personal agenda with community members.

READINESS FACTORS

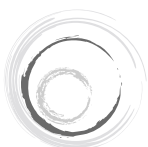
Though the workshop provided a helpful process to start a conversation, learn a concept, network, and discuss the possibilities of working interdependently together, it did not completely meet each community's needs. In the next chapter, the factors for organizations' readiness to have this discussion are shared, as well as ways to respond to these factors.

FOUR COMPONENTS

If a community of race relations and racial justice organizations wants to discuss working interdependently, the workshop design is not critical, but the four components described above are.

TIME

Eight hours is not sufficient time to have a discussion that will lead to a plan for implementation. It may work better to have these discussions in regularly scheduled meetings over a longer time period, to allow for more in-depth conversations, sufficient time to



address tensions, and time for internal organizational buy-in of the process.

CASE STUDIES

It is helpful to have case studies on issues that are not too “raw” for the participants and are not current issues. It is best to work at the abstract level first, that is, with a hypothetical example to see the process at work, and only then to move on to a current and/or “hot” community issue.

GRANT FUNDING PROCESS

One of the major means of obtaining resources—grant funding—is very competitive and encourages organizations to promote their uniqueness and explain why their approach will have the most success. This can create some tension among organizations. The grant funding process needs, instead, to promote collaboration and cooperation and encourage organizations to show how their work fits into an overall community change effort. There may be alternative methods of fundraising that may better support an interdependent work relationship. Discussions about alternative methods to grantmaking occurred in April, when the organization INCITE sponsored the conference, “Revolution Will Not Be Funded” in Santa Barbara, California.¹⁰

FOUNDATIONS’ ROLE

It is also important to work with local and national foundations to discuss their RFP process and how foundations can support an interdependent approach to addressing racism. Four years ago, the Charles Stewart Mott Foundation provided a grant to Rainbow Research in Minneapolis, Minnesota, to study and make recommendations on how community foundations can play a role in improving race relations and undoing racism internally and externally. Rainbow Research concluded in its report that community foundations are well-equipped to make a difference, based on their mission, their relationships

with people from all segments of the community, experience in convening groups, awareness of the community’s challenges, solutions, and grantmaking resources, as well as their basic program conceptualization and evaluation skills.¹¹ This year, in a report entitled *Short Changed*, the Applied Research Center discussed ways foundations concerned with social justice have supported these efforts and made these recommendations:

Make racial justice an explicit funding category—to help refine an understanding of racial justice work and ensure support for effective racial justice efforts.

Set racial justice criteria for selecting grantees—criteria for selecting grantees should include sustaining the leadership of people of color.

Invest in and prioritize capacity building—to develop the capacity for organizations to raise a larger proportion of their budget from other funding sources.

Differentiate between individual acts/attitudes of prejudice and institutionalized racism, and prioritize work aimed at systemic change—addressing the disparate outcomes that result from supposedly race-neutral public policies and private sector practices.

Support research to identify model racial justice initiatives—It is important to not only understand the successes, but also unpack the key challenges to engaging in racial justice work.¹²

REPLICATING THE FORUM PROCESS

WE NEED TO UNDERSTAND OUR OWN WORK AND ITS ROLE IN COMMUNITY CHANGE.

One resource provided at the National Forum was a set of organizational reflection questions (see Appendix II). For many organizations these questions resulted in new discussions with key stakeholders, and they led others to consider whether their organizations’ strategies were aligned with their proposed long-term outcomes. Several



practitioners at the national How-To Forum commented about the benefits of using this resource:

“Taking time out to reflect and deconstruct helps organizations gauge if they are meeting their goals, understand whether or not their assumptions are still relevant, and clarify their roles in an ever-changing environment.”

— John Landesman, Senior Associate, Study Circles Resource Center, and Director of Study Circles for the Montgomery County Business Roundtable for Education

“Reflection questions [were] timely and very beneficial to examining our work past, present, and future. It was an opportunity to ask the hard questions: Are we making a difference through our work? Are we truly making ‘change’ or is our work not change, but merely ‘more of the same’? Where do we need to change? What do we need to do differently? My staff and I went through the questions debating our responses; challenging our notions of the work; listening to our critics; and examining our original charter and philosophical and theoretical foundations.”

— Jesús Treviño, Associate Provost for Multicultural Affairs, University of Denver, formerly with Arizona State University

“The questions provided us the opportunity to do several things. First, they provided us with a very structured way in which to examine our approach to the work in our community. Second, they invited us to explore our own level of understanding about our approach. Third, they afforded us the opportunity to share in a deeper, more meaningful way our personal experiences and perspectives on the issue. Fourth, they enabled us to recognize that other approaches to the work exist.”

— Saadia Williams, Executive Director, Race Relations Center of East Tennessee, formerly with Knoxville Project Change

Beyond understanding our work and its role in the community change process, the questions provide

an opportunity to reflect on aligning our values, our programs, and our messages, and to think about some organizational internal checkpoints. Some additional reflection questions to consider include:

- ❖ Are those of us in the field of racial justice reaching the outcomes we want?
- ❖ What are the barriers we face, and where are there gaps in our work, and how are we responding to them?
- ❖ What are the variables we consider when deciding which strategy to use in the change process?
- ❖ What is the accountability process within the organization? What are the roles of our board, clients/participants, and the community we support in our accountability process?
- ❖ What is our evaluation process and how do we know we are reaching our short-term outcomes?
- ❖ What is the process for assessing whether we should work on a particular issue or with a particular organization?
- ❖ What skill standards and principles have been created for staff, contract workers, and volunteers?

WE NEED TO UNDERSTAND EACH OTHER'S WORK AND ITS ROLE IN COMMUNITY CHANGE.

Participants made many generalizations about each other's work based on particular methods—“dialogue,” “training,” “community organizing,” “healing,” and “advocacy”—which led some to assume a level of quality or impact with their work.

One of the components of the workshop is to have organizations meet by cluster of approach (more information in Chapter 5), to begin unpacking why they do what they do and their impact in the community. This process of having each organization meet individually



by cluster, and then collectively, increased people's understanding and appreciation of each other's work, and also broke down stereotypes. Building these relationships can lead to accountability between groups, an important part of working collaboratively.

During the workshop, participants worked on two case studies, and asked how each organization would respond to the situations in those case studies—how they would use their programs to address those issues. Participants then asked, “How would these interventions overlap, support, or complement one another to achieve the larger goal?” These questions created some struggle, since participants were still building relationships and trust with each other and the misconceptions about the work still remained an underlying issue, but many light bulbs went on. Many participants began to understand potential bridges between the work of different groups, which they had not noticed before. With the insight of new possibilities, conversations began on how they could work together on community issues.

In some communities, tension exists between groups based on a verbalized hierarchy, and in other communities, it is not verbalized but still present. Typically, those using the institutional approach are considered at the top and to be “doing the real work.” This was a conversation that many wanted to get to in our discussions because of the importance of having this perception fully addressed and to not minimize other approaches until their impact is understood in the context of community change.

At the national How-To Forum, the discussion about hierarchy centered on two questions: (1) Are we working on the common vision of dismantling structural racism? and (2) For me to work with you, I need to understand — Will your strategy help us get to our common vision?

To be most effective, additional research and discussions across approaches need to be conducted to answer the following questions:

- ❖ What constitutes effectiveness in tackling structural racism?
- ❖ What are the indicators of success?
- ❖ How can we support each other to increase the effectiveness of our approaches leading to institutional change, especially when using individual and intergroup strategies?
- ❖ Would it increase our effectiveness to stage different approaches in the change process? What type of assessment is needed to do this?

Sally Leiderman, of the Center for Assessment and Policy Development, outlined the following key areas of tension that occur between organizations that use different approaches:¹³

- ❖ Some believe each approach has a place in community building work: “starting where people are.”
- ❖ Some believe particular analyses and approaches encourage collusion with the status quo more than others (and thus not all have a place in the spectrum of approaches).
- ❖ Some believe it is important to “lead with race”—that there is a hierarchy among “isms” (and some do not).
- ❖ Some believe the personal transformation approaches are a necessary piece of any work on structural racism, though not sufficient. Others believe this approach does not contribute to the work.
- ❖ Some believe there may not be an either/or response, i.e., there is some evidence regarding the benefits of using multiple approaches applied at different times.
- ❖ Each approach has fans and detractors.



- ❖ There is limited (or no) rigorous evaluation evidence to speak to the effectiveness of methods.

Participants consistently became stuck on their differences in philosophies and beliefs. After an intense discussion in one group, the question, “Who gets to create the standard?” was posed. One underlying issue was finally articulated in one of the workshops: “I don’t want anyone to impose on me that I cannot do this work until I get to a certain point. As long as you are on this journey, you do what you can do to make a difference.” This statement shows the balance that needs to be shaped by a community of race relations and racial justice groups: the need to create an accountability structure that includes giving feedback, developing indicators of success, and learning when our approaches work best in a community change process, while also being open to individuals and organizations deeply committed to working on these issues who may significantly differ in their approaches, analysis, or experience working in a community or just beginning to understand the complexities of racism. Will they be written off for being different, or too radical? Will the community embrace their passion and commitment and support their learning?

At a Council of Foundations meeting in May 2000, a panel of leaders spoke about the need for more leaders who could bridge the traditional boundaries of race, class, gender, and sector. Five foundations responded to the call and hosted a forum in California, inviting 15 leaders from across the state. They met to discuss several questions, from “What is the vision for change?” to “How do we broaden and sustain this work?” The following are a few of their insights that may be relevant as we think about working as a community of race relations and racial justice organizations: ¹⁴

“... the history of leadership in change movements has often been from the stance of

‘against’ and that as leaders themselves, there was a need to move beyond ‘againstness’ toward a clear sense of vision.”

“... a broader collective ‘visioning of systemic solutions’ that made no assumptions that what they held strongly to in the past was actually true. That all of our assumptions needed to be unpacked and held up to scrutiny in light of the world we currently live in.”

“There was [is] much work around the traps of the current models of change that many have accepted while knowing at our core that they are flawed. ‘We are prisoners of our own orthodoxies.’”

“Nonprofit action has been contained in very small efforts that are painted as models or pilots within the system of bringing the efforts to a scale that would actually create systemic change. Now is the time to do some ‘heavy thinking’ combined with resources from all sectors to bring the systemic solutions to scale.”

“A cry for accountability . . . a call for all sectors to undergo an inventory of how they perpetuate injustice, and how they could better support a positive social movement. First among these was urging foundations to look at how their practices move the attention [of] Executive Directors and programs away from their passion and purpose toward chasing the dollar.”



WE NEED TO UNDERSTAND HOW RACE, POWER, AND PRIVILEGE PLAY INTO WORKING TOGETHER ON THESE ISSUES.

In these workshops, one pair of issues—race and power—was the “invisible elephant” in the room; there was little discussion of how these issues may play out in a collaborative process. Participants raised other related issues—the difficulty of communicating across racial lines, power dynamics between long-term residents and new residents, resource allocation, accountability to the community, internalized racism, white privilege, etc.—but not always in the context of how they impact working together.

Short Changed, the recent report by the Applied Research Center, states: “Foundation giving to communities of color has increased in recent years, though it has not kept pace with overall increases in philanthropic support. As a proportion of total foundation giving, grants to communities of color fell from a peak of nearly 10 percent of all grants in 1998 to seven percent in 2001.”¹⁵ Organizations that are predominately white are typically larger and have more resources. How does a community of organizations address this disparity when it exists? How do predominately white organizations make decisions on partnering with predominately people of color organizations on specific issues, supporting those organizations’ work, and sharing resources and access, while questioning the disparity with foundation giving? What is our accountability to each other?

White people who work on race relations and racial justice face a challenging and frustrating journey which can play into the dynamics of working together across racial lines. A group of white antiracist activists who participated in one community workshop discussed how their white privilege was playing into these discussions, and had these insights to share:

“It is really important for whites doing antiracist work to understand what motivates us and what our values are and to share that with other whites so that we can appreciate each other’s whole selves as well as our work. Without that, it is unfortunately easy to fall into mistrusting each other’s motivations and into judging each other’s work and approach. It is easy to feel as if certain approaches are more valued than others, which then sets up dynamics of mistrust, ranking, and competition—all of which are characteristics of white culture. It is critical that people are honest with others and that we take the time to have the difficult conversations, not making assumptions or jumping to conclusions about where people are coming from. Doing this work with each other as whites really means taking the time to build and honor relationships with each other, across different styles of work and approaches. We cannot build a movement without this.”

White privilege plays out in the collaborative process in various ways. For those of us in the field who are white, including this author, our responses may include ensuring that we are labeled as “one of the good white people”; or marginalizing those whites who are just beginning their understanding of the complexities of racism; or withdrawing when opinions are questioned or there is conflict; or interacting only with people of color and only developing relationships with whites who pass a litmus test. It is important for whites to be aware of the traps we may fall into,¹⁷ and how they can impact the collaborative process. It is important for us to first ask our white allies to hold up the mirror to our actions and to support each other. It is also important for us to develop ally relationships across racial lines. Whites need to set norms with our [white] allies: to challenge each other’s behavior, to share our learnings, to be willing to stay in relationships with each other, and to take responsibility for our actions.

People of color were challenged by their own set of dynamics in the workshop discussions. One issue was



the discussion around the black-white paradigm, even though the communities had diversified significantly. A difficult discussion among people of color concerned “whose pain is worse.” In another community, people of color who were not African American became invisible, or were discounted when they contributed to the discussion. And yet in another community, the newest residents of color received the attention, and the African Americans, who had been members of the community longer, were marginalized. Gary Delgado, executive director of the Applied Research Center, who recently completed a study entitled *Multiracial Formations: New Instruments for Social Change*, points out how these dynamics play out, specifically between the two largest minority groups in the United States, African Americans and Latinos:

“This competitive model is often based on the notion that there is only one ‘pie,’ and a larger piece for one group automatically means a smaller piece for another group... [they] are often in competitive conflict over a number of turf and power issues, including: differences in access to political power, competition for resources, ideological differences, division within racial groups, and difficulty of accommodating new ethnic subgroups within the racial construct of ‘Black’ and ‘Latino.’”¹⁸

Our challenge working across racial lines is to create an inclusive process respectful of all races and other identities, with a strong commitment to holding up the mirror, and a clear understanding of the history of oppression and how it plays into setting up a hierarchy of oppression.

One topic that usually comes up in polite conversations among individuals who use different approaches is the definition of racism, or more specifically, each individual’s racial analysis. This question is used to actually learn about another person’s awareness and politics regarding racism. It is important to think in advance about how you respond to someone who has a

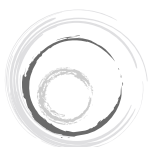
“The challenge is to recognize that immigrant rights include racial justice and vice versa. Otherwise we narrow the cause of racial justice by relinquishing arenas of human, social, cultural, economic, and political rights that also derive from the struggles of immigrant communities. Equally, if we ignore the racial justice dimension of immigrant rights, we underestimate the tenacity of racism and risk losing strategic allies to those who scapegoat immigrants at the expense of the rights of people of color. Finally, the demands of our communities will be short-lived if they are gained at the expense of any other community—citizen or non-citizen.”

—Arnoldo Garcia, National Network for Immigrant and Refugee Rights¹⁶

different racial analysis. Will you dismiss that person? Will you try to convince the person that your analysis is right? Will you invite the person into a dialogue? This polite question is sometimes used to assess where someone is on their journey in understanding structural racism. Our response to our colleagues is sometimes to write them off, and not give them the opportunity to learn, to be challenged, to understand new practices.

There is sometimes a contradiction within this “dance.” The methods we use to introduce people in our communities to the concept of racism (usually for a relatively short period of time) may openly encourage dissonance and provide a space for them to embrace these new concepts, and it is often hoped that their response will be to work on changing ingrained behavior and/or attitudes. Yet on other occasions, while discussing these issues with colleagues already invested in the work, we may choose to walk away or refuse to work with someone if we don’t agree with the individual’s analysis.

This is hard, complex work, which also involves our emotions, our past experiences, and our egos as



well as our commitment to be effective. Many of us say that doing this work is like being on a journey where one travels to different places with no final destination in sight, just milestones and setbacks. How we work with each other sends a message about how our practices and interactions are aligned with our beliefs. Our rationale in deciding not to work with others who follow different analyses or approaches may make a lot of sense—it may seem reasonable in the short term because it is based on past history with an organization, or based on frustration, or just based on protecting oneself. But in the long term, are our values and practices aligned?

I can only speak from my own experience—the groups I have belonged to, places I have worked, and gatherings I have attended in my 17-year history working on dismantling racism. I have been in situations where my work and analysis have been judged by my colleagues, and I have also judged my colleagues' work and analysis. There have been times when I have chosen not to work with others based on my conclusions about their work. For me, what plays into my judgment varies: some of it stems from the difficulty and complexity of this work and having high expectations that someone is going to have my back; at other times it is marginalizing those who are at a different place so I can keep my “good white person” label; and at still other times it is just based on misconceptions or apprehension about developing a working relationship.

I ask myself as I ask the reader: “Are the values implicit in our work aligned with our practices? Are we modeling the behavior we practice in our community? How do we want to be allies with each other doing this demanding and complex work? Are we willing to stay in relationships with each other as long as we are mutually agreeing to continue our learning and be challenged by each other?”

WE NEED TO UNDERSTAND THE DIFFERENT WAYS OUR WORK CAN CONNECT US TO ONE ANOTHER.

There are several ways we can establish relationships with each other:

Collaborative: A group of community leaders who use an inclusive strategy to establish shared goals and agree to use their personal and institutional power to achieve them.

Partnership: Some feel this is similar to a collaborative but it has more of a legal connotation, and may feel more exclusive than inclusive.

Coalition: A group of individuals and organizations, typically of like mind, who share a common goal and are involved in campaign-like activity with at least two more entities that agree to take action together.¹⁹

We advocate more for organic collaborations than those forced by funding or a crisis. Part of working interdependently is simply about communication and support. Organizations may want to consider implementing in their communities the following ideas, which can help create a solid foundation of working better together:

- ❖ Sharing a calendar of events and inviting other organizations to attend events
- ❖ Sharing what your organization is doing and future plans
- ❖ Being transparent in who you are working with and your funding
- ❖ Sharing strategies for specific issues/crises and thinking through how each strategy may connect with all the others
- ❖ Sharing with others what you heard about their work from other community members—both the good and the bad



- ❖ Letting another organization know that when it uses a specific strategy, this is how it affects your work.

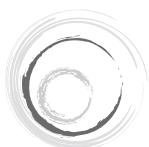
When organizations work together it is important to consider the actions that provide more strength by acting collectively. For some organizations, working together provides the political cover to take risks they normally could not take. Others may not be able to participate but can play another role in supporting the effort.

The Center for Assessment and Policy Development's *Some Thoughts About Public Will* report is about "public will" work, creating strategies necessary to alter public feeling and action. The report shares several lessons, including this:

"More 'radical' or 'fringe' groups within a movement can be used to strategically place a problem within the public debate. In effect, having both confrontational and mainstream advocates allows decision makers (at the policy-making level) to view mainstream options as palatable when weighed against the costs of the 'radical' ideal. For example, the AIDS movement uses ACT-UP to bring attention to its causes, but uses other, less vocal groups to negotiate with government and the research community. . . In general, the study of successful American [United States] social movements also indicates that with respect to creating political action, having both confrontational and mainstream groups allows fence-sitting constituents to see the mainstream group's ideas as palatable. . . This helps to make a social movement successful because without the fringe group, fence-sitters might see the mainstream group as too radical."²⁰

This strategy may work well in your community. Accountability between organizations is crucial for this practice to work. One trap is that mainstream organizations may create a too-palatable strategy and may miss an opportunity to be a catalyst for change within an institution or the community at large. Another

trap is for "radical" groups to be marginalized to the point of being ineffective in different circles within the community. But with a clear understanding of the potential traps, using this strategy is another way to think through ways to leverage different organizations' assets and to catalyze an issue in a community.



level of readiness for **Working** **Interdependently**

In this chapter, we explore the stages of readiness, some ways to support organizations in each stage, and tips for moving forward toward implementation of the process.

When planning the workshop in the four communities and discussing the different race relations and racial justice organizations with foundation partners, one question was not asked: “Are the organizations in this community ready for this discussion about working interdependently?” What does being ready mean? We assumed that if the workshop was about working together better, then of course organizations would be interested. While generally everyone was interested in learning what is possible and how the process might work in their community, each group of community organizations was at a different stage of this discussion. As mentioned in the lessons learned, the assessment process was one step that needed expansion; this could have led to workshops being designed based more on the individual needs of each community.

STAGE 1: CREATING AN AWARENESS OF ORGANIZATIONS

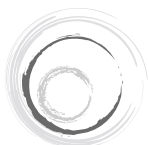
In one of the forum communities, organizations were just not aware of each other’s work. Interactions, prior to the workshop, were based mostly on issue areas,

rather than similar approaches or even geography. It would have been more appropriate to provide a process for these groups to get to know each other’s work and build relationships between the representatives. At the end of the workshop, when discussion progressed about next steps, people struggled, because there was not basic trust in the group; to ask for further investment seemed premature. Fortunately the community has two groups that serve as conveners; these groups can bring people together to build trust, create principles of engagement, and discuss how they want to work together on different community issues.

HOW TO RESPOND:

Learn about each other’s work, understand other organizations’ strategies and outcomes, and then begin the more difficult discussion of how one’s own work impacts others.

It is helpful if an umbrella organization exists in a community and would be in the position to convene the groups, or if a local foundation wants to be a partner or provide support to such a gathering. One option is to host socials so people get to know each other informally. Outreach is an important step in the



Community Readiness			► Community Change
Stage 1	Stage 2	Stage 3	Stage 4
Creating an Awareness of Organizations	Developing Relationships between Organizations	Moving from Abstract Theory to Real Practice	Implementing an Interdependent Process

process to build relationships and trust, and to pose the possibility of working interdependently on race relations and racial justice work in the community before asking people to make a commitment to attend meetings.

The next step would be for people to share their work with others. It may be helpful for an individual(s) to take responsibility for compiling information from different groups, facilitating short organizational presentations, or using some of the Organizational Reflection questions (see Appendix II) as discussion starters. At this early stage it is important to establish a set of norms. Some groups may be reluctant to share much information about their work for proprietary and intellectual property reasons. Establishing norms and building relationships may help lessen the fear.

TIPS:

- ❖ One of the first questions each community struggled with was who to invite, and who gets to choose who to invite. It is important to keep the invitation process transparent and open. The recommended criterion is to invite community organizations that work specifically on race relations and racial justice. This led to other questions: Should we invite consultants/businesses? Individuals not affiliated with an organization? Organizations who are allies on this issue but do not specifically work on race? It may be best to keep things open in the beginning and then groups and individuals can self-select based on their needs and interests.

Lessons From the Concord Organizations★

Promote Overarching Values—Find and continually enhance overarching shared values. The first task is to get to know individuals... and share beliefs about bridging.

Balance Bridging and Bonding Values—Do not avoid conflicts; contextualize them together. They help people to hold several competing views of the same problem simultaneously, and to keep the shared view in the ascendancy in their organizational work.

- ❖ It may be helpful to identify individuals who are bridge-builders and may represent a different approach, and have them meet with representatives one-on-one to encourage participation in the meetings.
- ❖ Set an inclusive tone—be conscious of the power dynamics and how they may play out in these early meetings. Some things to consider are: Where are the meetings held? What is the time investment required for these meetings (especially for organizations composed mostly of volunteers)? What information is being requested from each group

★ Throughout this chapter, 10 lessons from the Concord Organizations are shared in the highlighted boxes. Concord Organizations provides a process for people from antagonistic communities to pursue common goals. One hundred such organizations working in Northern Ireland, South Africa, Israel, and the United States are cited in *The Concord Handbook* by Barbara J. Nelson, Linda Kaboolian, and Kathryn A. Carver, pp. 14-18.



(pamphlets, Web pages, etc.)? Are the meetings translated? Who is leading the process?

- ❖ Ask organizations to send more than one member if possible. One person may build trust with others, but there may still be resistance to working together from other organization members. Discuss expectations of organizational representatives' responsibility to share information about the meetings with colleagues in their organization.
- ❖ It is helpful to have co-facilitators who represent different racial and ethnic backgrounds and who are knowledgeable on race and power issues, skillful in illuminating tensions, and can set a tone which is welcoming, inclusive, and flexible.
- ❖ Set a goal. People will stay involved if they feel that their time commitment will lead to action. Participants will need to decide how they want to balance creating an inclusive process, building relationships, and discussing work on specific community issues. Part of the group's struggle will be to identify indicators of success, so there is group consensus before moving on to each subsequent stage.

STAGE 2: DEVELOPING RELATIONSHIPS BETWEEN ORGANIZATIONS

In another forum community, the organizations had an awareness of each other, and some had actually worked together on issues, but there was tremendous distrust. In this case, the workshop agenda was placed on hold to provide a space to discuss some of the tensions. Though it was a difficult and painful discussion, the individuals present took tremendous risks and had the courage to finally name some of the issues. They began to listen to each other and understand that their awareness of each other's organizations was based on some misperceptions and misinformation, and also represented philosophical differences about

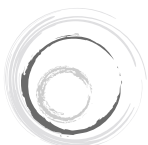
Lessons From the Concord Organizations

Prevent Proselytizing—An individual's commitment not to proselytize demonstrates a profound and concrete recognition of the legitimacy of the people who hold views fundamentally different, and often in opposition, to one's own. The self-restraint involved in not proselytizing becomes a basis for a larger social practice of restraint, listening, and efforts at mutual problem-solving.

Avoid "Gotcha"—"Gotcha" is the practice of highlighting to others another community or organization's failures. Organizations avoid this practice because it undermines the inquiring, learning culture of concord work. People in concord organizations are committed to engaging with those in opposing camps even when this causes some pain and frustration.

how to do the work. As we know, a one-day workshop never provides enough time for these types of intense discussions, but some participants continued to meet to reach further clarity and understanding.

This type of tension may look different in your community. It may be based on previous working relationships that did not work out well, perhaps some organizations that have decided not to work with others because they have a different analysis, or the perception, real or not, that an organization is colluding with the system and that its strategies are therefore suspect. It may be due to competition for funds and clients, or based on past incidents involving organizations using each other's materials without permission. This is a difficult place to be, because the risk of investing in a discussion of working together may seem far higher. In many ways, though,



Lessons From the Concord Organizations

Establish Rules of Engagement—Organizations begin with well-stated democratic decision-making mechanisms, with specific attention to leadership transition and basic mechanisms of solving future conflicts.

Learn to “Not Understand” and to “Not be Accepted”—Promote awareness that complete understanding of and acceptance by the “other” is neither likely nor necessary.

it goes back to the strategies that many organizations promote in their work-building relationships: working through differences, finding common values, encouraging open and honest communication. So we need to ask ourselves, are we walking our talk?

HOW TO RESPOND:

It is important to create a set of principles of engagement, though they should remain organic as the group moves through the tension. In each workshop, the participants identified what they needed from each other and what they were willing to give to have a discussion about working together interdependently (see page 24).

Again, it would be helpful for an umbrella organization, an organization known for building coalitions, or a local foundation to convene the groups. It is important to note that some individuals may be apprehensive about having a foundation present at a meeting where tensions between groups will be discussed. A foundation’s involvement should be worked out in advance, to create an environment where individuals can speak honestly and candidly without fear of retribution.

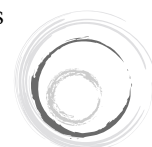
TIPS:

- ❖ It may be helpful to have facilitators skilled in mediation who are able to encourage participants to raise any assumptions they may feel apprehensive about sharing.
- ❖ One of the mantras for many training programs is, “If you are not uncomfortable, then the workshop isn’t successful.” It may be important to remind participants that part of the work is moving beyond the comfort zone. It is also important to keep in mind the racial implications of this tip, for some people of color will assume this is when white people will shut down and leave the room. It is important for white people to be open to a range of emotions. And if they decide to walk away, is it based on the need to control the situation? It is everyone’s responsibility to create an environment that is respectful, encourages learning, and allows for mistakes.

STAGE 3: MOVING FROM ABSTRACT THEORY TO REAL PRACTICE

In another community, participants were willing to talk about the abstract concept of working together across clusters, but had not accepted that this process would work in their community. One workshop exercise asks participants to work on a case study together (see workshop design in Chapter 3) and explores what might be accomplished if organizations contribute their expertise to addressing a community issue. This is when the rubber hits the road: participants began seeing how this might or might not work. For some this was exciting and showed much promise; for others it was overwhelming to think about actually implementing a plan. This group raised a question for the funders present: Would they be flexible enough with their grantmaking to support this interdependent process?

Resources were viewed as a major barrier for groups moving from theory to practice. Some groups



Lessons From the Concord Organizations

Recognize and Reward Investment— People involved in organizations understand the long historical time frames of their conflicts and are realistic about the kinds of efforts needed to bring about change. Their organizations are formed as “banks” that hold and reinforce their often-fragile visions for a better shared future. They cultivate hopefulness.

Acknowledge and Receive Legitimacy— Provide mechanisms of legitimization, recognition, and respect on a personal level. They refrain from using words that incite those from other communities, paying attention to the balance of viewpoints presented, developing vehicles for the expression of community viewpoints, and having an organizational culture that allows people to change their minds.

had completely volunteer staff, others had only one or two staff, and others were struggling just to pay the bills. For this workshop, some organizational representatives gave up a lot to be present; some were volunteers who took a vacation day from their regular jobs to participate. Logically, it may make sense for smaller or volunteer-run organizations to work together with other groups to take their investment further. Working together takes significant front-end work and time and involves building relationships, working toward consensus, and creating an inclusive meeting process which can be overwhelming when there are no immediate results.

Even so, these elements of working together are the key components of some organizations’ typical community work. Again, we can ask if we are walking the talk. Are we willing to make an investment with each other? How are we willing to help organizations

with fewer resources participate? How are we willing to address scarcities and disparities among organizations? Another question to raise is the role of foundations as partners in this process, i.e., as providers of resources so groups can do the front-end work. And the ultimate question that needs to be answered is whether this investment in building interdependent relationships will really improve the impact we can make on mitigating the effects of structural racism in communities.

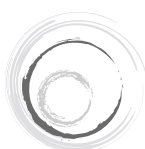
HOW TO RESPOND:

It is helpful to first have a discussion in the abstract, using a case study with an issue that is not a hot topic for your community. This will help raise issues for discussion, before moving to consider an immediate issue in the community, an issue that may raise a different set of emotions and baggage.

Outside co-facilitators would again be helpful in this stage to continue to raise issues and help balance process and tasks. Since groups are at a stage where they are willing to work together, it will be important to have some logistical discussions on hosting meetings, communicating information, deciding on attendance expectations, and determining levels of involvement and types of contributions, especially keeping in mind the different sizes and varying resources of organizations.

TIPS:

- ❖ This is a good time to learn about each other’s theories of change. Each group will need to decide for itself if it will continue to work with other groups who have different theories, definitions of racism, and analyses. It is important for groups to determine if they want to be in a learning community with each other, are willing to be open to differences when it comes to definitions of racism and analysis, or want to work only with organizations that are in consensus about their theory of change, definitions, and analyses. Part



“Many scholars point to conceptual challenges or barriers to building meaningful multiracial coalitions. Perhaps what is most important about this body of work is the fact of its existence. Its existence demonstrates a need for a paradigm shift in both defining oppression across racial groups and in identifying the policy reforms that must occur to create a paradigmatic shift in structural arrangements that support and reinforce racial stratification.”

— Maya D. Wiley, *Structural Racism and Multiracial Coalition Building* ²¹

of this interdependent process is acknowledging the differences between approaches, and making space for each of them by understanding their critical roles in the change process.

- ❖ Part of starting this interdependent process means also considering how to sustain it financially. Organizations may want to consider discussing a partnership with a few foundations or businesses, to support a cadre of organizations working on a specific community issue. It would be helpful to receive support for basic meeting costs like translation, child care, etc. Obviously when money enters into this type of discussion it alters the dynamics and can further increase tensions. It is important to have a discussion about organizational contributions, how money will be used, and who will coordinate distribution. People sometimes view money supporting one project as money being taken away from them. Though there may be some level of truth to this, it is important to consider that this investment will provide benefits to many organizations, and supports the bigger picture of creating a sustained, multi-layered action plan to address

racial inequities as well as further each organization’s ultimate mission.

STAGE FOUR: IMPLEMENTING AN INTERDEPENDENT PROCESS

In another community, the groups pushed through the agenda and wanted to move straight to implementation. Part of this was based on several groups recognizing the need to pool resources and being open to this strategy of working interdependently. For a few, it was easier to have a “task” conversation than to have the longer “process” conversation, which includes understanding each others’ work and building relationships, but there was an interest in finding a common ground for social change. Collaboration is initiated in different ways: sometimes forced, sometimes due to a crisis, and sometimes naturally. When collaboration is forced or caused by a crisis, process issues are sometimes put aside, though they typically always return, and can stop work dead in its tracks when they do.

Working together does not always have to be formalized with a collaboration process. It may mean communicating each other’s strategies to address the issues, it may be supporting each other’s work

Lessons From the Concord Organizations

Support Single-Community Work–

Organizations help individuals and communities develop strong, positive, single-community identities (same race or ethnicity groups).

Develop Leaders–Develop leaders, in their own organizations and in single-community groups, who can maintain legitimacy while encouraging engagement.



by attending trainings or participating in a protest, or it may be taking the time to give someone the heads-up on an opportunity or a barrier. What ultimately matters is shifting thinking to view groups as a community of organizations creating a common vision of tackling structural racism and supporting each other to be as successful as possible, because others' success is imperative for maximizing the impact of one's own work.

HOW TO RESPOND:

Identify the issue to work on and share with each other:

- ❖ What are the racial implications of this issue?
- ❖ What do you want to change in five years regarding this issue in your community?
- ❖ How does each organization address or work on this issue?

The collaborative process will be dependent on how the groups are working together and if members are taking responsibility for upholding the principles of engagement, investing in the meetings as agreed upon, and showing flexibility. The group may want to consider some options for meeting facilitation: choosing two co-chairs, or identifying two people to facilitate meetings and two process observers to insure an inclusive meeting process, or rotating co-facilitators.

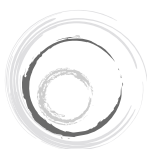
When implementation begins, more decisions are needed, public affiliation with different organizations may have repercussions, and if organizations did not do their homework—having internal organizational discussions about working together—then the process can be sabotaged by organizations pulling out if they don't like the process and/or have not built sufficient trust.

“The challenges that organizers of multiracial coalitions face are deeper than tensions over scarce political and economic resources. Case studies of local coalitions describe how a multiracial coalition must not only develop an approach to address the issue and present viable solutions, it must also facilitate relationships among various racial groups within the coalition, negotiate language and cultural barriers, implement a decision-making process that accommodates the interests of different groups, and develop an analysis that will direct the coalition toward victory for all parties involved.”

—Gary Delgado, *Multiracial Formations: New Instruments for Social Change*

TIPS:

- ❖ Three other important questions should be discussed: (1) How do the organizations' strategies build on each other? (2) How do they conflict with each other? (3) How will the group respond to these conflicts?
- ❖ Continue to address the territorial and competitive issues among organizations.
- ❖ Focus on the big picture—addressing community injustice. It is everyone's responsibility to create an inclusive process and it is important to take time to determine long-term priorities.
- ❖ Power dynamics can increase when implementation begins. If organizations do not do their homework—having internal organizational discussions about working together—the process can be sabotaged by organizations pulling out if they don't like the process and/or don't have the relationships built. It is important for each organization to let the full group know, “If this action occurs, then we will remove ourselves from



the process,” so everyone is clear about others’ bottom lines and agrees to adhere to them.

As communities of organizations move through their evolving interdependent relationships, they will need to regularly reflect on and assess how the process is working and if it is meeting their objectives. It will take diligence, commitment, and the belief that working together across all approaches will lead to stronger and more effective plans for tackling structural racism.

In one community, the Knoxville region, workshop participants wanted to continue their discussion and reflect on how collaboration had worked in the past, discuss specific community issues and how each organization can contribute to making changes, and begin thinking about connections and staging of the work. Though time was limited for this discussion (three hours), it provided an opportunity to begin thinking about implementation of this process. A committee was formed and they are continuing to pursue work together. The meeting agenda follows; handouts are in Appendix III.



DESIGN FOR FOLLOW-UP MEETING

Approx. Time	Outline/Script	Facilitator Notes
30 minutes	<p>Welcome and Introductions</p> <p><i>Thank you for coming back together to continue our discussion. It speaks to your commitment and willingness to invest your time to discuss the possibility of us working interdependently to tackle structural racism in our community.</i></p> <p><i>Introductions of Participants:</i> name, organization, expectations of others when working in collaboration.</p> <p><i>Each of you plays an important role in addressing race issues in your community, and it is important as we talk about a collaborative process that it is one that is inclusive and addresses power and privilege issues.</i></p> <p><i>Though each of us works on race relations and racial justice issues, we have different methods, different definitions, and different experiences.</i></p> <p><i>So we want to take some time to hear different perceptions and experiences. It will be important as you all formalize your process of working together that conversations about each other's experiences and viewpoints continue, and that you decide on the areas where you need consensus and the areas where you will respect each others' differences.</i></p> <p><i>We are going to continue to build our relationships with each other by learning more about each other.</i></p> <p><i>At our last meeting, we shared with each other what we needed and what we were willing to give to work together. The handout is a compilation of our answers. Does anyone need clarification or wish to add anything?</i></p>	<p>There were new people at the follow-up meetings; some were different representatives of an organization and others were new organizations. We took time at the beginning for those who were at the first meeting to share what happened, what was learned, what were the tension points, and to outline next steps.</p> <p>In the follow-up meeting we used concentric circles (an inner circle and an outer circle of participants facing each other). A question was posed, one person would answer and the other person would listen, and then they would switch roles. Then the outside circle would move one chair to the left and another question would be posed. We started with some easy questions—favorite books, favorite place, and then started asking the following questions:</p> <ul style="list-style-type: none"> ❖ How do you think racial justice change happens in communities? ❖ What were you encouraged to believe about people of your racial group? ❖ Describe a time you felt like an outsider because of your race. ❖ What is your hope for how race relations and racial justice organizations can work together on community issues?

Cont'd.



DESIGN FOR FOLLOW-UP MEETING (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
30 minutes	<p>Communication and Collaboration</p> <ul style="list-style-type: none"> ❖ <i>Working interdependently together is about communicating what different folks are doing to address the issue, and using either current structures or creating new structures to collaborate.</i> ❖ <i>I would like us to take some time and identify and assess our concerns, barriers, and expectations, and talk about what has worked and what can be built on.</i> ❖ <i>Let's break into two groups: one will focus on communication structures and the other will focus on collaboration structures.</i> ❖ <i>Each group will have 20 minutes to brainstorm in each of these areas, and then we will share what's worked, and any "ah-ha's."</i> 	See handouts in Appendix III.
75 minutes	<p>Collaborative Process: Working Interdependently</p> <ul style="list-style-type: none"> ❖ <i>We want to use the rest of our time to actually think through how this might work in the community.</i> ❖ <i>Let's first brainstorm some of the major racial justice issues in our community.</i> ❖ <i>Identify the top three issues.</i> ❖ <i>Pick an issue that your organization is currently working on.</i> ❖ <i>Complete the "Leveraging our Approaches" chart in groups by issue.</i> ❖ <i>Each group can share its reactions and reflections after completing the handout. What were the connections between groups? What were the tensions? What were their concerns?</i> 	<p>One option for deciding the top three or four issues is to give each person three dots and then have them vote for one issue (or up to three issues).</p> <p>Handout in Appendix III.</p>

Cont'd.





DESIGN FOR FOLLOW-UP MEETING (cont'd.)

Approx. Time	Outline/Script	Facilitator Notes
30 minutes	<p>Establishing a Process</p> <ul style="list-style-type: none"> ❖ <i>What does accountability look like?</i> ❖ <i>How do you avoid having the collaboration be an exclusive process?</i> ❖ <i>What is the process for discussing race, power, and privilege issues within a collaboration which may include organizations that do not focus on race?</i> ❖ <i>What are some ways to address the spoken and unspoken hierarchy of race relations and racial justice approaches?</i> ❖ <i>How do we want to communicate with each other regarding an issue?</i> 	<p>Based on their presentations after the “Leveraging Our Approaches,” there may be other issues brought up that the group will need to address before moving forward.</p> <p>“Collaboration: Things to Consider” handout is in Appendix III.</p>
30 minutes	<p>Next Steps</p> <ul style="list-style-type: none"> ❖ <i>How does the group want to proceed?</i> ❖ <i>Closing comments by participants.</i> 	<p>Ask for volunteers who agree to keep the process moving and take responsibility for communicating to the larger group.</p> <p>There may be a group that is interested in being the convening group, though it will be important to check out everyone’s comfort level and decide on responsibilities.</p>

Approaches and Strategies

This chapter covers the three clusters of approaches—individual, intergroup, and institutional—and the similarities and differences within clusters, based on participant discussion.

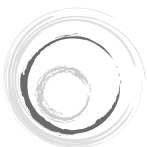
One lesson learned from the first How-To Forum is that organizations must have clarity about their strategies and the expected outcomes of their work, and need to learn about peer organizations' strategies and outcomes. This was supported by both foundation representatives and participants in the second round of How-To Forums. When organizations lacked direct knowledge or did not take the time to inquire about assumptions, much of the tension between organizations seemed to be based on perceptions, some correct and some not, of each other's work.

SPECTRUM OF APPROACHES

The Spectrum of Approaches (see Appendix I) was created after the first national How-To Forum; the spectrum is based on a literature review, discussions with colleagues, and the work of Ilana Shapiro.²² It was created to encourage clarity in understanding the different approaches, and to try to spell out each approach's strengths and limitations. It is *not* meant to box an organization into a particular approach; it

is meant to challenge organizations to be clear and to increase awareness about how each approach could be leveraged in a community setting.

Part of the tension between groups is due to the fact that some organizations move in and out of approaches to meet residents' and clients' needs, in some cases for financial gain when they know others specifically use the approach, but many times because they are unaware of other organizations that do this work. This leads to conflicts and confusion. It also can lead to the integrity of a particular approach being challenged because it is not being used with a clear understanding of its theory of practice, and because it could potentially be misrepresented. (This is not to minimize the need for organizations to meet individual and organizational needs in the community.) Dismantling structural racism is too complex and multi-layered to think any single organization or particular approach can have a significant impact or all the answers. Those of us in the field need to think about building alliances with organizations that



Nine Approaches

- ❖ Anti-racism
- ❖ Civil Rights Advocacy and Anti-Discrimination
- ❖ Community Building
- ❖ Conflict Resolution
- ❖ Democracy Building
- ❖ Intergroup Relations and Education
- ❖ Managing Diversity
- ❖ Prejudice Reduction
- ❖ Racial Reconciliation and Healing

See Appendix I for more information.

specialize in a specific approach, instead of trying to do it all, and in some cases doing harm. As the community of race relations and racial justice organizations seeks clarity on others' goals and outcomes, we will also gain a better understanding of where our approach fits into the process of community change.

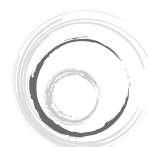
Some claim there are fewer than nine approaches; others may cast a wider net and include more. It would be inappropriate not to acknowledge that there are some nonprofits, companies, educational institutions, and consulting firms that use these approaches in what some have referred to as a “diversity industry” that has taken advantage of changing demographics, discrimination suits, and public incidents for personal gain, with no accountability to the community in which they are working. This reality speaks to the need to establish a learning community accountable to one another. Some in the field have had the experience of entering an organization after one of these types of groups provided services, and then had to deal with the repercussions, which can range from individual and organizational mistrust,

limited commitment, and apprehension, to (in some cases) individuals' painful reactions to the workshop. It is important to think about how we as a community of organizations can promote learning and accountability without setting up standards, which will always lead to the question, “Who gets to create them?”

REFLECTION QUESTIONS

As a community of organizations focused on addressing race relations and racial justice, part of our responsibility is to give feedback, to establish indicators of effectiveness, and to work with integrity and accountability. Though our intentions may be good, it is important to keep in mind that we do work within the system of oppression and that we need to pay particular attention to our impact in the community. Paul Kivel, author of *Uprooting Racism*, has created some reflection questions to help us understand the impact of our work:²⁴

- ❖ Where does the funding for your work come from?
- ❖ In what ways does the funding influence how the work is defined?
- ❖ How much time do you spend responding to the needs of funders, as opposed to the needs of the people you serve?
- ❖ In what ways have the staff of your program become separated from the people they serve because of: (a) the demands of funders; (b) the status and pay of staff; (c) the professionalization of the work; (d) the role of your organization in the community; and/or (e) the interdependence of your work with government agencies, businesses, foundations, or other nonprofit organizations?
- ❖ In what ways have your ties with government and community agencies separated you from the people you serve?



- ❖ In what ways have those ties limited your ability to be “contentious”—to challenge the powers that be and their undemocratic and abusive practices?

THE THREE CLUSTERS

“... human society is made up of three interconnected and interdependent parts: individual, culture, and social systems and institutions, the ‘I,’ ‘we,’ and ‘it.’ They are different aspects of the same whole; consequently, one can’t be transformed for long without the requisite changes in the other two. Therefore, even if a society’s social systems and institutions were transformed to the peaceful paradigm, the change would not last without a parallel transformation of that society’s individuals and culture. Similarly, the good society is unlikely to develop without individual change because, outside of dictatorships, social system and institutional change usually follows personal and cultural change on the part of at least some of the population. Finally, to achieve personal and cultural change in society, social activists have to lead by example, demonstrating the desired alternative we seek.”²⁵

—Bill Moyer, *Doing Democracy*

Collaborating with organizations in a community effort using nine different approaches may seem overwhelming, but it is much simpler when one realizes each approach focuses on one of three clusters: individual, intergroup, or institutional. Take a few moments and read the following descriptions for each cluster and see which one resonates with you and which one resonates with your organization:

INDIVIDUAL

We develop individuals’ competencies and knowledge in one or more of the following areas:

- ❖ Different cultures’ rituals, holidays, communication patterns, etc.

- ❖ Prejudice, bias, stereotyping, early socialization
- ❖ Individual and institutional racism

Then, once there is a critical mass of *individuals who are more knowledgeable and skilled*, organizations will begin to be more equitable, which will lead to improved race relations and more racial justice in our society.

INTERGROUP

We bring people of different racial and ethnic identity groups together to do one or more of the following:

- ❖ Work to dismantle our stereotypes of each other.
- ❖ Build relationships and trust between each other.
- ❖ Work on solving problems and conflicts together.

Then, once there is a critical mass of *groups who are working effectively with each other*, organizations will begin to be more equitable, which will lead to improved race relations and more racial justice in our society.

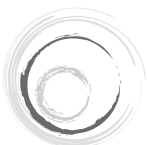
INSTITUTIONAL

We work in communities or organizations to do one or more of the following:

- ❖ Create more inclusive policies and change institutional structures
- ❖ Initiate community organizing in neighborhoods to work on specific issues
- ❖ Educate people on the power analysis* of institutions.

Then, *institutions will begin to break down barriers and, create more equitable organizations and policies* and then individuals will change their behaviors, which

* *Power Analysis:* Identifying who holds the power on a particular issue, how decisions are made, and who the stakeholders and decision makers are, and tracing the flow of power and money among those that influence the decision. For more information, visit the Highlander Research and Education Center’s web site at www.highlandercenter.org.



will lead to improved race relations and more racial justice in our society.

Some organizations may find themselves working in all three clusters at different times, but for most organizations, the approach of a given organization is typically centered on a single cluster. One question we asked to help people choose was, “If your budget were cut in half tomorrow, what would you continue to do to promote change in your community?” Some organizations actually have programs in each of the three clusters. This may be based on the needs of the community, for others it may be based on survival and being able to offer a comprehensive program, and for others it may be based on not knowing there were other organizations in the community doing work in other clusters.

Other organizations use strategies in a particular cluster because they see this as the best entry point for change, but its core program includes strategies from another cluster. Those organizations with a developed multi-level approach may be frustrated about choosing, and therefore the question for them is how they believe change happens. In the four workshops, participants struggled to answer, but it led them to consider their organization’s core programs and to begin to identify their organization’s theory of change.

In all but one workshop, we asked participants to choose their cluster using the criteria above. For some this was very frustrating. For others it was enlightening, since this was the first time they saw this framework or the first time they thought about how they could leverage each other’s approaches. One challenge of having participants choose was the discovery that some chose a cluster which did not actually reflect their work in the community, based on the organizational information they had already shared. In two workshops, we asked participants to look around and see which clusters the other participants had chosen, and asked if they thought those clusters fit what they perceived as those organiza-

tions’ work. Though participants were apprehensive about sharing their answers, just asking the question led some individuals to reconsider their choices. The hierarchy of approaches was a major undercurrent in each of these discussions.

During the workshop, participants spent time with other organizations that self-identified as part of the same cluster, to discuss similarities and differences in their strategies and expected outcomes. Each cluster shared its findings with the whole group, and then the larger group asked each cluster of participants questions about its work. The intent was to begin to have peer organizations separate facts from perceptions, and provide a venue for asking difficult questions about each other’s work. In a one-day workshop, it was risky for some participants to ask the questions since they were struggling with trust issues, and also knew they would be presenting next. The questions that were asked of different clusters included:

- ❖ How do you help someone heal?
- ❖ How do you bring together different groups to work on an issue when the groups have different standings in society and different perceptions about racism? When you bring such people together to talk, how far do you get, and is it sustained?
- ❖ To what extent do we hold ourselves accountable to the communities of color we represent? How do we know we do?
- ❖ When you say you want to increase a person’s respect for others, what does that mean, and how do you do that?
- ❖ Can we change attitudes? What level of support or influence do we need to provide to sustain a change in attitudes?
- ❖ How do you create change in an institution? What do you do to sustain the change?



- ❖ How do you determine where your resources are going to go when you use several different methods?
- ❖ Working with individuals, how do you define successful change? How do you decide what steps to use and in what order?

Candidly sharing perceptions of each other's work, learning the impact of an organization's work on the community (real and perceived), and sharing feedback on strategies used can lead to an accountability structure, a structure that organizations agreed was needed in their communities.

The three charts that follow can help guide us in understanding the similarities and differences of the clusters and their strategies and their potential outcomes in a community change process. Chart 5.1 is a compilation from four community workshop discussions of the similarities and differences *within each cluster* regarding methods, processes, and outcomes. This chart provides information about each cluster's work and the struggles within it. Some participants questioned the participation of other organizations in particular cluster discussions (though usually not shared with the group). In that regard the most inconsistent participation in all the workshops was in the intergroup cluster. There was some confusion about this cluster because it is less defined than the others. Some groups participating in this cluster did bring groups together, but because they used advocacy and community organizing strategies, the "institutional" cluster may have been a better identification of their work. Other organizations worked with a specific identity group and focused on awareness-building strategies that reflect the individual cluster approach.

It is important to note that participants in all four workshops commented on the need for much more time for this discussion. And some of the information in the chart is incomplete, because it relies on the responses of participants who did not have the opportunity to complete their discussions. Finally,

the chart is not meant to be comprehensive or precise, but a reflection of the similarities and differences within clusters of approaches based on a set of discussions. It provides information on how organizations see their work in the community, begins to paint a picture of how groups can leverage their approaches in a community, and speaks to the work we still need to do.

Charts 5.2 and 5.3 were created by Ilana Shapiro, who studied 10 race relations and racial justice programs and compared their theories of practice and change, methods, and intended effects. The first of these (Chart 5.2) is conceptual—it shows the three clusters and offers grounding in how these approaches are different yet connected. The second (Chart 5.3) compares each cluster's analysis, alliance, and action based on program goals. Obviously these charts cannot capture the nuances and subtleties of programs, but they can deepen our understanding and the contribution of each approach.²⁶

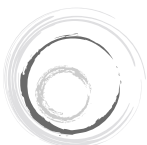


CHART 5.1 SIMILARITIES AND DIFFERENCES WITHIN CLUSTERS

CHART 5.1 SIMILARITIES AND DIFFERENCES WITHIN CLUSTERS			
Similarities Within a Cluster	Individual	Intergroup	Institutional
	Methods	Methods	Methods
	❖ Ensure that more information and education reaches individuals.	❖ Get participants to start discussing their own visions for the community.	❖ Learn how to gain access to resources.
	❖ Provide coping mechanisms.	❖ Provide leadership development.	❖ Build a voice in the community.
	❖ Support individual healing.	❖ Provide information that people can use.	❖ Engage in structures that may be in opposition.
	❖ Reach out to people to build community.	❖ Build capacity and skills with individuals and institutions.	❖ Share everyone's history.
	❖ Empower individuals to take personal charge of their lives, which will lead them to take responsibility for institutional change.	❖ Work to assist those in need.	❖ Empower people and raise consciousness.
	Process	❖ Share tools to educate other groups about different cultures.	❖ Initiate community organizing and popular education methods.
	❖ Be patient and genuine with people.	Process	❖ Provide advocacy and leadership development.
	❖ Understand that individuals may experience a sense of loss and need to grieve.	❖ Work with different types of groups—sector- or identity-specific.	❖ Teach how to build power.
	❖ Understand the role of internalized racism.	❖ Correct misconceptions.	❖ Talk to each other across groups.
	❖ Education is not about hitting people with a brick and expecting change.	❖ Focus on longer-term relationships and sustainability.	❖ Teach people how to do a power analysis.
	Outcomes	❖ Leverage relationships.	❖ Track racial disparities.
	❖ A base of individuals to make change.	❖ Be inclusive across race/ethnicity/sexual orientation/age/other groups.	Process
	❖ A change in people's attitudes that will lead to a change in behavior.	❖ Connect participants' dissatisfaction with the status quo to specific action strategies.	❖ Manage expectations; do not expect white people to do what people of color do.
	❖ Cognitive dissonance.	❖ Create spaces where people can come together in a trusted way.	❖ Institute an accountability structure.
	❖ Increased consciousness and awareness directed to change social injustices and be proactive.		❖ Initiate change any way possible.
			❖ Possess an inherent belief that there is good in everyone.
			❖ Have tough conversations.

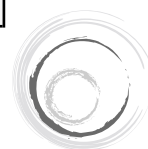




CHART 5.1 (cont'd.)

Individual		Intergroup	Institutional
		Outcomes	Outcomes
Differences Within a Cluster	❖ The change process for people's beliefs and thinking.	<ul style="list-style-type: none"> Ability to affect institutional policy change. People working in an interconnected fashion, and/or with a coalition. This is very important, since there is strength in numbers. Bringing people together around an issue can increase engagement, but for it to be sustained, the coalition must be built on relationships, not the issue under discussion. 	❖ Groups will change behaviors with legislation before they will change attitudes.
	❖ The level of support and influence that needs to be provided.		❖ People can change, but institutions need to be reinvented.
	❖ Fear drives the process.		❖ Communities have access to resources to address racism and build power.
	❖ Trainers taking an overt stand.		❖ Institutions transformed from white male model.
	❖ The focus is on the deepest values.		❖ Racial disparities lessened.
	❖ The need for individuals to grieve and let go.		❖ Diverse voices present in policy-making.
	❖ The process is created based on the issues.		❖ Funders encouraged to be more inclusionary.
	❖ The definition of respect.		❖ Definition of racism.
	❖ Whether to meet people where they are.		❖ Addressing conflicts.
	❖ The role of external pressure in individual change.		❖ Collaborate without giving up strategy.
		<ul style="list-style-type: none"> Whether whites are the only ones who can be racist. If enough people are at the table, then you have power for transformation. Whether the strategy should be oppositional or collaborative. The role of a racial identity group's history of healing in strategy formation. The focus on organizational development and building capacity. 	

CHART 5.1 (cont'd.)

	Individual	Intergroup	Institutional
	<ul style="list-style-type: none"> ❖ Individuals encouraged to grow a certain way. <p>The differences in what organizations focus on:</p> <ul style="list-style-type: none"> ❖ Working with heavily impacted groups and focusing on internalized racism. ❖ Educating the broader community on specific issues, institutions, or individuals. ❖ Emphasizing self-healing or individuals being messengers. <p>Discussion</p> <ul style="list-style-type: none"> ❖ What can one person do as an individual as opposed to an organization? The perception is that the individual cluster is not making that much of a difference. If you change one heart it can lead to larger changes. Change cannot be sustained within an institution if there is not a critical mass of aware individuals doing the work with their hearts. 		<ul style="list-style-type: none"> ❖ Methods for explaining racism. ❖ Organizational structure. ❖ What is the best approach: constituent-based, membership-based, coalition-driven, grassroots organizing, lobbying? <p>Discussion</p> <ul style="list-style-type: none"> ❖ Intergroup and individual approaches build on the institutional approach. There are many cases of organizations working on institutional change that really need to do more individual and intergroup work within their own organizations. They may be addressing policy issues, but do not have a clear analysis of racism.

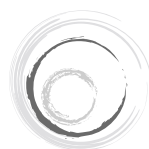




CHART 5.2 HOW THE CLUSTERS RELATE IN FOCUS ON ISSUES

	Individual			Intergroup	Structural
Focus of Analysis	Individual attitudes, assumptions, identities, feelings, and behaviors			Racial, ethnic, and cultural group relations	Systemic oppression in institutions, policies, and practices
Issues	Prejudice; bias; stereotypes; bigotry; internalized oppression/privilege; resistance and defenses; feelings of anger, guilt, fear, etc.; individual racism			In-groups/out-groups, group separation and polarization community conflict, diversity, leadership, ethnocentrism, cultural racism	Racial privilege/oppression, racial disparity, stratifications, disenfranchisement, injustice, institutional and structural racism
Theory and Research Traditions	Psychology, counseling			Social psychology, Cultural studies	Sociology, history, political theory, macroeconomics
Theories of Change	<p>Individual Change: Introspection and education</p> <p>Social Change: Individual influences within personal and professional spheres; critical mass of transformed individuals</p>			<p>Intergroup Change: Small group contact; sharing personal stories and experiences</p> <p>Social Change: Respectful, trusting relationships; Cooperative networks, alliances, and coalitions</p>	<p>Social Change: Community organizing, activism, and advocacy; common analytic framework for change; united social movements; institutional and policy change</p>
Intended Outcomes	Personal awareness and healing; new interpersonal skills and behaviors; individual cognitive, emotional, and behavioral transformation			Appreciate differences; recognize common ground; improved communication; cooperative planning and problem-solving; accountable leadership; participation; inclusion	Accountable for institutions; self-determination in communities of color; equity; justice; access and opportunity; integrated communities

Source: Ilana Shapiro, *Mapping Theories of Practice and Change*.

CHART 5.3 PROGRAM GOALS

	Analysis	Alliance	Action
Individual	<ul style="list-style-type: none"> ❖ Understand own biases ❖ Explore personal incidents of discrimination ❖ Identify personal prejudices and misinformation ❖ Reduce prejudice ❖ Understand personal effects of systemic oppression ❖ Facts and information about racism, prejudice, culture, etc. ❖ Recognize feelings as messengers 	<ul style="list-style-type: none"> ❖ Foster pride in groups we belong to ❖ Rehumanize participants ❖ Build trust, respect, empathy, and compassion 	<ul style="list-style-type: none"> ❖ Practice appropriate behaviors and attitudes for dealing with different cultures ❖ Develop personal action plans ❖ Empower participants as leaders ❖ Learn skills for interrupting prejudicial jokes, remarks, slurs, etc. ❖ Healing ❖ Foster personal responsibility
Intergroup	<ul style="list-style-type: none"> ❖ Recognize power differentials and cultural differences ❖ Understand how other groups have experienced mistreatment ❖ Examine stereotypes and misperceptions ❖ Foster respect for diversity ❖ Identify common ground ❖ Assess the state of race relations in communities 	<ul style="list-style-type: none"> ❖ Build relationships, partnerships, and networks ❖ Improve human relations ❖ Promote cooperative interaction ❖ Appreciate differences 	<ul style="list-style-type: none"> ❖ Reconciliation ❖ Cooperation on shared concerns ❖ Ease tension between groups ❖ Plan joint action ❖ Prevent overt or violent acts of racial and cultural prejudice ❖ Respond effectively to racial and ethnic conflicts and crises ❖ Effective communication, negotiation, cooperative problem-solving

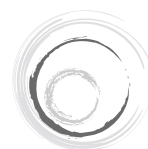




CHART 5.3 (cont'd.)

Analysis		Alliance		Action
Structural	❖ Race-based analysis of social messages, norms, and institutional policies and practices			❖ Increase citizen engagement and participation
	❖ Structural analysis of racism			❖ Create ongoing, conflict resolution forum
				❖ Eliminate structural racism
				❖ Promote self-determination in Communities of Color
				❖ Promote diverse leadership of important community institutions
				❖ Ensure equitable, inclusive, and accountable institutional policies and practices

Source: Ilana Shapiro, *Mapping Theories of Practice and Change*.

conclusion

This publication shares information about the *How-To Forum: Creating Collaborative Approaches to Address Racial Injustice in Communities* project, the workshop, and the challenges and opportunities that took place in four communities. It also shares ideas on how to initiate discussions about leveraging approaches to addressing structural racism in a community.

We must keep thinking about what is possible if we work interdependently together to tackle structural racism. Creating a learning community requires mutual assistance, reciprocity, and understanding one another's approaches as well as our own. Does your organization have the capacity and resources to make a sustained and significant impact on dismantling racism in your community while working solo?

The question that we need to reflect on, both within our organizations and with our communities, is this: Do our policies, practices, and relationships with other organizations align more with the very system we are trying to dismantle, or do they reflect the system we are trying to create?

RESOURCES

- ❖ Funding is limited. Even though it is extremely risky or difficult to act in a non-competitive manner in a competitive environment, we have to be the ones taking the risks in building relationships with each other and sharing lessons learned with other race relations and racial justice organizations.

- ❖ As a proportion of total foundation giving, grants to communities of color have been falling. This disparity is one we must come together and find a way to address with foundation leaders. Predominately white organizations must think about how they partner with predominately people-of-color organizations and how resources are being shared in the community.
- ❖ Rather than scrambling for and fighting over the crumbs, we must leverage our approaches to restructure the pie of resources.
- ❖ Even when the foundation providing a grant is not explicit about race, we must be explicit.

ORGANIZATIONAL RELATIONS

- ❖ We must guard against sending a message of exclusion to colleagues whose power or racial analysis differs from ours, and find points of commonality using complementary understanding. In this way we can address our differences in a respectful way while maintaining the ability to disagree. It is important to create strategies for maintaining our solidarity, even when we disagree, so that we don't help others to "divide and conquer" us.
- ❖ Our conferences and large meetings must guard against using exclusive practices in the way they are arranged and who is chosen to speak. We must create program agendas that reach out beyond "the usual suspects."



- ❖ Those starting out in this work need our support. We must provide opportunities for them to share their insights and try out new methods.
- ❖ Our spoken and unspoken hierarchies of approaches must be addressed. If we do not address them with each other, frustrating power dynamics can continue to develop. We need to broaden our views on how change happens and consider the role that each approach, when implemented well, plays in making change happen.

INTERNAL ISSUES

- ❖ Each organization should have a system of accountability with the people of color in the communities where it works.
- ❖ Each organization's policies and practices should address barriers, promote inclusiveness, and create an equitable workplace.
- ❖ Each organization needs a governance structure that reflects the new system it seeks to create.
- ❖ We need to examine the criterion we use for working on a particular community issue or working with an organization and determine whether the process is aligned with our accountability system and values.
- ❖ Each organization should have a clear set of principles that reflect racial justice and inclusiveness to guide staff, board, and volunteers in their work in the community and within the organization.

In the last chapter of his newest book, *You Call this a Democracy?*—*Who Benefits, Who Pays and Who Really Decides?* Paul Kivel writes about resistance, and how we can address the ruling class structure when it seems so large and overwhelming. He writes:

“If we understand that we are engaged in a common struggle with many fronts, our strategies would be less competitive and more effective. We wouldn’t be fighting for ourselves and our

interest group, but for our neighborhoods, communities, and for all people in a common humane future. We may have different needs and different visions, but none of our needs will be met or our vision realized unless we can overcome our differences and work together to dismantle the system. . . .”²⁷

Working interdependently may still seem overwhelming, but start by just increasing communication, building relationships, being transparent, giving feedback, and attending each other's events, sharing resources, or helping with outreach. Effective cooperation can lead us toward interdependence and build a whole that is more than the sum of its parts.

It is important to continue to explore how our different approaches play a role in the community change process and to seek answers to the following questions:

- ❖ How does an organization know when to introduce a particular approach into a community change process?
- ❖ What are the variables occurring within the community for an approach to be effective? What are our indicators of success?
- ❖ If each of these clusters of work is present in a community and working collaboratively, will a more significant level of change occur in that community when it addresses structural racism?
- ❖ Do we need to change the way we assess a community issue so we can learn when and how to phase in different approaches/clusters?
- ❖ There need to be more venues for academicians, practitioners, and activists to come together and unpack an issue and discuss strategies and outcomes. How do we keep up with the trends and nuances of racism?



MOVEMENT BUILDING

“Without a grand strategy, the disparate activists and groups involved in a movement do not have a common, consistent basis for planning, organizing, and evaluating their efforts and supporting each other. This leads to inefficiencies and unnecessary dissidence as groups go off in contradictory directions.”

—Bill Moyer, *Doing Democracy* ²⁸

One important next step is to create a common vision, at least on the community level. We can then prioritize our resources, focus strategies, and move collectively to reach our goals and eventually make our vision a reality. NABRE hosted a bulletin board discussion about capacity building for the field. Keith Lawrence of the Aspen Institute contributed several ideas about arriving at this common vision: “Right now there’s a growing mass of well-intentioned people and organizations attentive to race, but many are going in different directions. If we’re going to have focused, directed movement, I don’t see how we can avoid some overlaying of all this activity with some sense of a kind of strategic proposal, even as we continue the networking and broad consciousness raising. . . And, yes, this will implicitly establish some priorities for our work. Priorities don’t have to mean exclusion for anyone or any methodology. And, they will help us figure out the staging that we need.”

Our challenge is to continue to build the movement; create a common vision; create connections between our different approaches so we can be more effective in our communities; constantly rethink our strategies; be more proactive and consider the impact of our goals on other issues; support each other in our learning; allow and forgive mistakes, and be strong courageous allies in this long journey to liberation. Speaking as the author, it is my hope that this publication will be a helpful guide for communities of race relations and racial justice organizations. I

hope it sparks frank discussions on how we can cultivate interdependent working relationships and find common ground to dismantle structural racism.

Grace Lee Boggs, a Detroit activist and veteran of the three movements shared these guidelines about movement building based on her learnings and the teachings of Martin Luther King, Jr., and Malcolm X:

... A movement begins when the oppressed stop seeing themselves just as victims and begin seeing themselves as pioneers in creating a society based on new, more humane relationships and thus advancing the evolution of the human race.

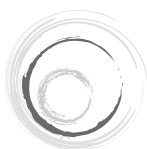
... To create a movement, people of widely differing views and backgrounds need to come together, surmounting their ideological differences.

... Movement builders are able to recognize the humanity in others, including their opponents, and therefore are able to see within them the possibility of being transformed.

... Movement builders can accept contradictions that develop in the course of the struggle. Great movements create great hopes, but they also lead to great disappointments.

... The struggle does not end with victory or defeat because new contradictions emerge, requiring new ideas and new paradigms which are usually resisted by those who were deeply involved in the past struggle or who have benefited from its success.

...At the heart of movement building is the concept of two-sided transformation, both of ourselves (inner and outer) and of our institutions. ²⁹



notes

1. Karen Fulbright-Anderson, Keith Lawrence, Stacey Sutton, Gretchen Susi, and Anne Kubisch, *Structural Racism and Youth Development Issues, Challenges, and Implications* (New York: The Aspen Institute, 2004), p.1.
2. From “The NABRE Story” (unpublished), February 2003. This information is based on a survey conducted in 1999 sent to 350 promising practices in racial reconciliation identified by President Clinton’s Initiative on Race.
3. Will Pitz and Rinku Sen, *Short Changed: Foundation Giving and Communities of Color* (Oakland: Applied Research Center, 2004), p. 10.
4. Gary Delgado, Executive Director of the Applied Research Center, shared this story on July 29, 2004, at the Annie E. Casey “Making Connections” Joint Ops meeting in Oakland, CA.
5. Ilana Shapiro, *Mapping Theories of Practice and Change* (Doctoral Dissertation, Institute for Conflict Analysis and Resolution, George Mason University, 2002); and Norma Smith, *From Challenging White Supremacy to Managing Diversity: A Preliminary History of Anti-Racist and Diversity Training* (Doctoral Dissertation, The Union Institute Graduate College, 2001).
6. Gary Delgado, Basil R. Browne, and Madeleine Adamson, *Anti-Racist Work: An Examination and Assessment of Organizational Activity* (Oakland, CA: Applied Research Center, 1992); Patti DeRosa, “Diversity Training: In Search of Anti-Racism” (*Peacework* No. 240, April 1994); and Elizabeth Lasch-Quinn, *Race Experts: How Racial Etiquette, Sensitivity Training, and New Age Therapy Hijacked the Civil Rights Revolution* (New York: W. Norton and Company, 2001).
7. For more information about this initiative, see <http://saintpaulfoundation.org>.
8. For additional information about the targeted vs. universal approaches, see *The Miner’s Canary*, by Lani Guinier and Gerald Torres; also see *Search for the Uncommon Common Ground*, by Angela Glover Blackwell, Stewart Kwoh, and Manuel Pastor. Both books are listed in the Bibliography.
9. See *Leading By Example*, a report by California Tomorrow and Coalition of Community Foundations for Youth (2004), (accessible online at www.californiatomorrow.org), as well as a report by Rainbow Research entitled *Changing Communities, Changing Foundations* (1998) by Laura Wittstock and T. Williams (www.rainbowresearch.org).
10. For more information about this event, see www.incite.org.
11. David M. Scheie with T. Williams and Janis Foster, *Improving Race Relations and Undoing Racism: Roles and Strategies for Community Founda-*

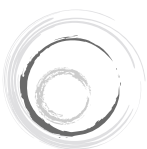


- ations. (Minneapolis, MN: Rainbow Research, Inc., 2001), p. 9.
12. Pitz and Sen, *Short Changed* p. 20.
 13. PowerPoint slide created by Sally Leiderman, Center for Assessment and Policy Development, for the RESPECT group of the Annie E. Casey Foundation, May 2004.
 14. Deborah Meehan, "A Dialogue with Bridge Leaders," *Leadership Learning Community*, (www.leadershiplearning.org/pools/competencies/html/ca_bridge.html). August 21, 2001, p.3.
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 16. National Network for Immigrant and Refugee Rights. "The Changing Face of Immigration and Race." (*Network News*, Spring 2001.)
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 18. Gary Delgado, *Multiracial Formations: New Instruments for Social Change* (Oakland, CA: Applied Research Center, 2003), p. 95-96.
 19. William Potapchuk and Maggie Potapchuk, *Building Effective Community Partnerships, Tool 1—Systems Improvement*, Training and Technical Assistance Project (Washington D.C.: Institute for Educational Leadership, 2001), p. 3.
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 21. Maya D. Wiley, *Structural Racism and Multiracial Coalition Building* (Minneapolis, MN: The Institute for Race and Poverty, 2003).
 22. Ilana Shapiro, *Mapping Theories of Practice and Change: Comparative Analysis of Programs Addressing Racial and Ethnic Tensions in U.S. Communities* (Doctoral Dissertation, George Mason University, 2002).
 23. Paul Kivel, *Social Service or Social Change?* (Oakland: www.paulkivel.com, 2002.)
 24. Kivel, *Social Service or Social Change?*, p. 7.
 25. Bill Moyer with JoAnn McAllister, Mary Lou Finley, and Steven Soifer, *Doing Democracy: The MAP Model for Organizing Social Movements* (Gabriola Island, British Columbia: New Society Publishers, 2001), p. 197.
 26. Shapiro, *Mapping Theories of Practice and Change*, pp. 568-574.
 27. Paul Kivel, "You Call This a Democracy?—Who Benefits, Who Plays and Who Really Decides?" (New York: The Apex Press, 2004), p. 157.
 28. Moyer et al., *Doing Democracy*, p. 17.
 29. Excerpted from Grace Boggs' remarks at the Martin Luther King, Jr. Commemorative Symposium (held in Urbana-Champaign, Illinois, on January 15, 2001) and from "Towards New Vision and a New Movement," presented at the University of Michigan Law School Symposium, October 13-14, 1995.

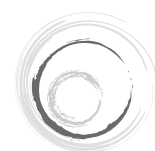


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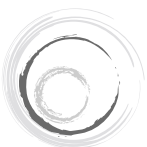


appendices

I. Spectrum of Approaches: Description and Chart

II. Organization Reflection Questions

III. How-to Forum Workshop and Post-Meeting Handouts



appendix I

The Spectrum of Approaches

An overview of nine race relations and racial justice approaches was included in the publication about the first National Forum.^a These thumbnail sketches provide an overview of each approach, and are supported by a comparative chart, the concept for which was originally created by Dr. Ilana Shapiro in her doctoral dissertation, “Mapping Theories of Practice and Change: A Comparative Analysis of Interventions and Programs Addressing Racial and Ethnic Tension in U.S. Communities.”^b This list of approaches continues to be a work in progress. In assembling this list I benefited from reviews by several people; their advice provided depth to the literature review, though some advice was conflicting. This, of course, only reiterates the ongoing need to deconstruct our work, learn about perceptions, and continue to evaluate its effectiveness.

There is much overlap between approaches, and your own work may be represented by several different approaches. Some of this stems from collaboration or cross-pollination of the work, and some from approaches that are outgrowths of others. While it may seem surprising that approaches with different strands are being grouped together, this grouping is based on similar theory, worldview, or framing of the

problem. Also, the same interventions—dialogue, training, community organizing—are mentioned throughout the different approaches. Although there are commonalities, by delving further into an approach it becomes evident why a particular intervention is being used based on the approach’s intervention framing.

A comparative chart of the approaches follows their descriptions. The sections describing each approach’s strengths and limitations should be noted. These are based on a literature review and comments from practitioners. The strengths and limitations sections are crucial to thinking about working interdependently. Understanding where approaches overlap and the limitations of different approaches can encourage thinking through ways to work interdependently, and when to reach out to colleagues to use a particular approach on a community issue. In order for us to continue to improve our effectiveness and to understand our differences regarding how and why we do this work, we must create our own learning laboratory to dialogue, to challenge, to assess, and to create accountability among ourselves. These descriptions are shared in the hope they will promote reflection and discussion.



ANTI-RACISM

The Anti-Racism approach views issues of prejudice and diversity through the lens of racism. In this context, racism is defined as a system of disadvantage for people of color supported by a system of advantage for the privileged group—whites. The Anti-Racism approach views white privilege, “unearned privilege” around which all racist systems revolve, and internalized oppression, internalizing the ideology of white supremacy, as two key corollaries of its analysis. Anti-Racism work embraces individual change in the service of meeting its goal—to change social and institutional systems. Practitioners of this approach focus on assessing social and organizational systems to identify how they support white privilege and perpetuate racist values, practices, and assumptions.^c Then they seek to implement strategies that dismantle racist structures and replace them with equitable, just, and racially and culturally inclusive practices and policies. Interventions used are race caucuses, awareness building, experiential exercises, coalition building, community organizing, and change agent skill-building.

Some organizations in this category take their analysis a step further by viewing racism as a historical and contemporary global system (of economic, geopolitical, and social policies) rooted in the myth of white superiority. These groups mostly work in race caucuses and describe their work as Anti-White Supremacy. Other organizations utilize this same approach within a broader analysis, and work on issues of other targeted and privileged groups, which is typically referred to as Anti-Oppression. Though the Anti-Racism analysis makes clear connections with all forms of oppression, one ongoing debate by practitioners of this approach, as well as others, is whether racism itself is at the top of the hierarchy of oppression in this country.

Over the years, the term “anti-racism” has become something of a catch-all when speaking about racial justice work. Horace Seldon, founder of Community

Change in Boston, provided these thoughts: “Organizations that call themselves anti-racist must include sustained action to change a system, policy, or institution, and be committed to multiracial efforts.”^d Some organizations introduce white privilege and internalized racism as part of their work, but do not build on them with their organization and community change processes. Some organizations have an institutional racism analysis, but it does not transfer to creating change beyond the individual level. This approach is one that many would like to be associated with, and in some circles it is considered at the top of the hierarchy of approaches. Others would say that unless other approaches are integrated into a plan of action, anti-racist work cannot be sustained.

CIVIL RIGHTS ADVOCACY AND ANTI-DISCRIMINATION

Civil rights history is rich with organizations, leaders, and actions taken to fight for equity and justice. Its interventions have evolved over the years, as attacks on civil rights in this country have continued. Organizations that use this approach work to create new laws and better policies that support equal rights and justice, monitor organizations’ compliance, increase individuals’ awareness of laws, and educate the public on barriers to access for people of color and other identity groups.^e

This approach specifically rests on the achievements of the civil rights movement and addresses the legal, civil rights, and societal barriers that still exist. The civil rights movement has been described as reminding Americans “of their commitment to true egalitarianism and (as a movement that has) posited a universal standard of conduct, and placed in the forefront of public interest the quality of democratic civic life. It rested on historical truths about America’s pluralism and its racial crimes. It rested on moral truths about harmony and justice.”^f Organizations that were a part of that legacy and new ones that have



evolved from the movement continue to use this as the context for their work.

Organizations using the Civil Rights Advocacy and Anti-Discrimination approaches are diverse in their level of interventions. Some focus on legal compliance and education about current law and policies. Others advocate for better policies and laws and focus on structural change for increased access, equity, and the elimination of barriers and the racialization of policy issues such as health care, education, and housing. Their interventions can range from EEO and anti-harassment training and compliance monitoring to community organizing, public policy advocacy and development, litigation, protests, coalition building, and direct political activism. Some organizations are also using technology to mobilize individuals around a particular issue, like protesting judicial appointments.

COMMUNITY BUILDING

Community Building applies a systems approach to supporting self-determination and improved outcomes for residents of neighborhoods and communities. Typically, community-based organizations work with government, schools, and other institutions to identify targets for change, create joint plans, and implement strategies designed to build the capacity of neighborhood organizations, resident groups, and leaders. Racial equity and issues of inclusion always arise in this work, even if not addressed explicitly.⁸

In this approach, community builders deal with power and race every day in their work, yet they are only in an early stage of integrating it into their work. This paradox was described in one research study of community building this way: “We found, on one hand, a high level of consciousness and concern about the strength of power elites in the U.S. and globally, and about the perpetuation of racist attitudes and the ways in which those individual attitudes translate into actions at the community, institutional, and political levels. On the other hand, community initiatives that

are typically concentrated in metropolitan communities of color are with rare exception described as very quiet on these topics.”⁹

Within this approach are several expected outcomes: relationships are built between institutions and power brokers, individual skills are enhanced, and policy change is initiated for sustainable institutional change. Interventions used can include leadership development for community members and civic officials, community organizing, coalition building, skills training, and discussions about internalized racism.

One development in this approach in the late 1980s was the creation of comprehensive community initiatives (CCI), place-based initiatives that require collaboration from different sectors in the community. These initiatives are described by Cornelia Swinson, the first director of the Rebuilding Communities Initiative at the Germantown Settlement in Philadelphia: “It’s about how a neighborhood integrates and manages those issues, and it’s about building and maintaining relationships to transform the way a community works. It’s about finding sustainable solutions to problems of chronic poverty, neglect, and disenfranchisement by developing the capacity of the neighborhood’s most valuable resources—the skills and strength of those who call it home.”¹⁰

CONFLICT RESOLUTION

The approach described here focuses on resolving conflicts and tensions in communities, rather than interpersonal conflicts. One intervention model commonly used in racial and ethnic conflicts is interactive problem-solving. This model “begins with an analysis of the political needs and fears of each of the parties and a discussion of the constraints faced by each side that make it difficult to reach mutually beneficial solutions to the conflict.”¹¹ The goals of this type of intervention include:

- ❖ Learning to solve the problem jointly rather than as a fight to be won



- ❖ Improving openness, communication, and intergroup expectancies
- ❖ Reducing misperceptions and destructive patterns of interaction
- ❖ Building a sustainable working relationship between the parties.^k

It is important to bring all parties together to raise the issues, identify multiple perspectives and build on shared interests to resolve the problem. While this approach is value-based, some view it as value-neutral. There are strong beliefs among its practitioners on “how to improve the world we live in and about how people ought to relate to each other ... A true adherence and commitment to democracy, personal empowerment, and social justice.”^l An emerging concern within this approach is to address the value-neutral perception and discuss the role cultural dynamics play in conflict and the need to update processes to respond to these dynamics.^m

This method is not limited to offering mediation or resolving disputes through a small group of professional facilitators and mediators. The field as a whole has a strong commitment to providing opportunities for training—developing problem-solving, negotiation, and communication skills; training facilitators; and working with youth to understand alternatives to conflict. Its aims are broad, to be a “vehicle for transforming citizenry, communities, and the private and public institutions of contemporary democratic society.”ⁿ The conflict resolution field is currently debating the different styles used, e.g., the “purist” versus the “toolkit” approach. Although there are a number of approaches, the principal four are: Facilitative, Evaluative, Transformative, and Narrative.^o

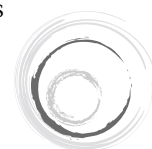
DEMOCRACY BUILDING

One popular intervention used by this approach was put in the spotlight by President Clinton’s Initiative on Race. Intergroup dialogue became an important vehicle to increase individual awareness of

the complexities of racial issues, work on intergroup tensions and community problems, and affirm the importance of diversity issues to meet the larger goal of deliberative democracy. This method goes beyond dialogue and engages citizens to become involved in the civic structure. Paul Martin Dubois and Jonathan Hutson describe empowered citizens in *Bridging the Racial Divide: a Report on the Interracial Dialogue in America*: “It is a positive effort on the part of the citizenry to take initiative and responsibility for talking about building a just, multicultural society.”^p

After several racially charged incidents in the mid-1990s, a “wave of public engagement efforts swept the nation,” many initiated by local elected officials.^q Interventions used by organizations under the Democracy Building approach include intergroup dialogue, public forums, deliberative public processes, leadership development, skill building, community visioning, and coalition building. Each intervention works toward a similar end of engaging citizens, identifying common ground and community assets, and developing a joint action to create a new civic infrastructure that may help in addressing future community issues. The foundation of this approach is the belief that if citizens have appropriate public forums and intergroup dialogue skills then they will recognize their interdependence and find cooperative ways to address common concerns.^r

After the 1992 civil unrest in Los Angeles, Henry Cisneros, who had just been named Secretary of Housing and Urban Development, spoke about the importance of democracy building at a national conference in Los Angeles. “The truth is we are going to have to do some things differently,” he said. “In the age of diversity, we will have to govern differently. We will have to build communities differently. It means using the institutions of government, the structures and facilities of government to bring people together ... Schools, libraries, cable television stations, voter registration efforts, all of them must be redesigned to give people a place to gather, to speak, to have voices



heard, to come together. Government accountability must include an assessment of whether or not it is being sufficiently inclusive, not just efficient but inclusive.”^s

INTERGROUP RELATIONS AND EDUCATION

Intergroup relations programs vary. Some programs use didactic interventions (cognitive, verbal, and intellectual trainings), while others use interactive interventions (action-oriented and experience-based training).¹ This approach has three strands: Valuing Differences, Intercultural Training/Cultural Competency, and Multicultural Education. They are grouped together because they share a common theory—contact theory. Contact theory has been revised over the years but is based on the concept, “prejudice may be reduced by equal-status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports and if it is of the sort that leads to the perception of common interest and common humanity between members of two groups.”^u Though these three strands have taken the contact theory in different directions, they remain connected.

Valuing differences defines diversity in its broadest terms and includes not only the basic identity groups, but also one’s life experiences. Interventions include “celebrating diversity” events, experiential projects, and presentations, to provide participants “a greater understanding of exactly who we are—culturally, demographically, and ethnographically”^v This strand encompasses two outcomes: (1) each person is seen and appreciated for her/his assets and uniqueness and (2) relationships are created and maintained between people who are different from each other.

The second strand, Intercultural Training and Cultural Competency, seeks to create an intercultural mindset and skill set by coordinating knowledge,

attitudes, and behavior in a sequential curriculum in order to promote development.^w Cultural Competence, a newer offshoot, focuses on individual change but also seeks to establish new institutional standards. “Cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services, thereby producing better outcomes.”^x

Multicultural education programs, predominantly found in primary and secondary schools but also in higher education, are described as having a “transformative, action-oriented curriculum ... best implemented when students examine different types of knowledge in a democratic classroom where they can freely examine their perspectives and moral commitments.”^y

MANAGING DIVERSITY

The basic definition for the Managing Diversity approach is “a comprehensive managerial process for developing an environment that works for all employees.”^z Though it includes individual and interpersonal interventions, its focus is requiring “a fundamental change in the corporation’s way of life.”^{aa} Managing Diversity defines diversity broadly and operates on the assumption that human differences are good and need to be leveraged to make best use of people in the workplace.

Typically, interventions in this approach are directed toward individuals with managerial responsibility. Frequently, managers are trained to facilitate, negotiate, and mediate employee interactions to ensure that personal differences, insofar as they benefit the organization’s larger goals and are expressed in positive, respectful, productive ways.^{bb} The Managing Diversity approach advocates the use of employee support groups and networks as vehicles for expressing differences and communicating specific employee needs. Its belief is that change is



a two-way street requiring mutual adaptation by the organization and the individual.

Some organizations focus only on the individual and interpersonal interventions of this approach, while others assess organizational systems, practices, and behaviors in an effort to embrace value and manage diversity throughout the entire organizational structure. One corporation that has been held up as being furthest along on the path of equity^{cc} is South African Breweries,^{dd} which describes its process as “a holistic, comprehensive strategy that attempts to align employment equity and the management of diversity with all of the other aspects of people management in the organization ... [it] is not [a] half-hearted series of ad hoc interventions ‘tacked’ on to the human resources function. Rather, it is the philosophy and process on which all other people management policies and procedures rest and by which they are assessed.”^{ee}

PREJUDICE REDUCTION

The Prejudice Reduction approach is grounded in the assumption that prejudice is learned beliefs and attitudes that affect behavior. Logically, if prejudice is a learned behavior, it can be unlearned. Though other approaches may have this same belief, this approach’s actual focal point is on unlearning prejudice by helping individuals to understand how stereotypes, misinformation, and generalized personal experiences (e.g., “what happens to me happens to everyone who looks like me”) can lock prejudicial thinking into place.

The Prejudice Reduction approach often employs processes for healing the pain of prejudice and acknowledges that such pain is present for the person who expresses prejudice, the person who receives prejudice, and the person who observes the prejudicial experience of another.^{ff} Discharging these emotional wounds empowers people to respond to act against oppression and build compassion among group members, which can lead to future alliances. Part of this process is sharing stories about negative

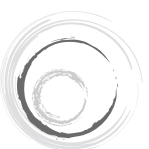
experiences of prejudice and oppression as well as stories of pride about the identity groups one belongs to in life. One way to address a negative experience is by illuminating the fallacies of generalized experience.

The Prejudice Reduction approach, in addition to caucuses and workshops, uses such interventions as learning how to be an ally, forming intergroup coalitions, skill building, and leadership development. Through skill building, participants learn how to redirect prejudicial habits of thinking and behaving and then learn how to encourage others to do the same. Learners are encouraged to “break the cycle of socialization” by relearning accurate information, rejecting stereotypes, and refusing to spread misinformation to others.^{gg} This approach focuses on the individual, but with the intent of producing institutional change. The belief is that institutions are made up of people and groups and by building a critical mass of informed, aware, skillful leaders, change will take place.

RACIAL RECONCILIATION AND HEALING

This approach views racism as a “spiritual disease” that infects all races. Racial healing, therefore, involves a moral and spiritual process. This approach links personal transformation to societal change. It works to move beyond the paradigm of victims and victimizers, allies and enemies. It involves working with all sectors of the community in acknowledging shared history through honest, respectful, and inclusive telling of everyone’s story. One of the major themes of this approach, as with others, is developing unexpected and creative partnerships that can eventually transcend barriers of race, religion, economics, and politics. It calls everyone to take responsibility for building a common future.^{hh}

Typically this process incorporates three steps. “First, everyone with a stake in new community relationships must be invited to the table and be actively encouraged to participate in the process of transfor-



mation. Second, there must be honest acknowledgment of shared racial history. This can lead to forgiveness and a new level of understanding, so that all can work for change. And third, each individual must take personal responsibility for the change process.”ⁱⁱ Interventions include dialogue, public forums on history, and experiential exercises.

The intended outcome of acknowledging and repenting of past wrongdoings and of building relationships is for different identity groups to come together to work on community issues. The challenging process of reconciliation is summed up by Michael Ignatieff, author of *The Warrior’s Honor*: “Reconciliation means breaking the spiral of intergenerational vengeance. It means substituting the vicious downward spiral of violence with the virtuous upward spiral of mutually reinforcing respect. Reconciliation can stop the cycle of vengeance only if it can equal vengeance as a form of respect for the dead. Without an apology, without recognition of what happened, the past cannot return to its place as the past.”^{ij}

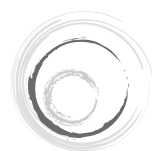


SPECTRUM OF APPROACHES*

	Anti-Racism*	Civil Rights Advocacy and Anti-Discrimination	Community Building
Key Words	Racial oppression, white privilege, power analysis, social justice, internalized racism.	Discrimination, employment, equity, compliance, legal rights, monitoring, justice, barriers.	Social capital, capacity building, institutional change, place-based, families
Problem Framing	People act within and sustain a whole system that gives power and privilege to whites and denies the same to people of color.	If laws and civil rights are being reversed and inequitable policies are being created, and organizations are not complying with current law, than a just society will not be created for all people	Neighborhoods are distressed because of disinvestment by banks, governments, etc., and sometimes the lack of organized efforts by residents to continually fight for community improvement given few lasting successes.
Intervention Framing	Provide analytical framework for examining systemic forces at work in the community (cultural, economic, institutional, political, etc.).	Create new laws, policies, and regulations that help to remove barriers in all sectors of society. Keep organizations accountable and increase people's awareness of barriers that still exist.	Build citizen and organization capacity to solve problems in neighborhoods by self-determination and organizing. Form new relationships, increase citizen engagement, and create new systems through policy changes.
Worldview**	"The world is controlled by powerful systems with historically traceable roots. Once people are shown how they benefit from or are battered by those systems, they can work together to change the systems."	"The world is filled with barriers to access for people of color in all aspects of society. Equitable laws and policies need to be created. By monitoring organizations, fighting for changes, and educating others, the world will become a more equitable place for all."	"The world is filled with systemic disinvestments in places which create poor living conditions and despair among some residents. Through reinvestment, new relationships, and institutional change, better places for families to live can be created."

* These charts are based on the original work of Ilana Shapiro. Single-asterisked columns here closely follow her writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs* (New York: The Aspen Institute, 2002).

** World View quotation in the Anti-Racism column is taken from J. M. Shearer, "Race Relations: Three Paradigms," *Conciliation Quarterly*, 11 (2) (Spring 1992), pp. 4-6.



SPECTRUM OF APPROACHES (cont'd.)

Civil Rights Advocacy and Anti-Discrimination				Community Building
Anti-Racism*		Anti-Discrimination		
Theoretical Traditions	Sociology, political science, history, liberation theory	Law, political science, public policy, history	Sociology, community development, planning, social work.	
Methods	Analytical framework for understanding structures of privilege and oppression combined with community organizing, advocacy, and training	Carry out advocacy and public policy work to change laws and policies to eliminate barriers. Create political pressure through strategies and protest. Increase the public's knowledge of barriers to access.	Provide skill building; leadership development, community organizing, policy and institutional change processes.	
Intended Effects	Social change and justice; redistribution of power and resources; critical consciousness; empowerment for activism	Elimination of barriers to housing, employment, voting, health care, etc., and an informed public that will uphold these basic and civil rights.	Empowered citizens who have better institutions, more resources, and skills to face future issues.	
Strengths	Provides analytical framework for understanding systemic and historic issues of racial privilege and oppression and seeks to organize a critical mass	Fights for inclusive policies and laws that provide access and equity for people of color. Educates people about laws and need for further changes.	Creating a critical mass of empowered citizens. Builds capacity of community organizations.	
Limitations	Can stimulate guilt and anger of white people by not always taking time to share the analysis or address the emotional dimensions. May get stuck in a binary analysis (black-white/us-them).	Does not typically include working to change awareness and behaviors of decision-makers involved in policy process. Sometimes creates an "us vs. them" paradigm for creating change.	Structural analysis of race and other root issues of equity are not always addressed. Can focus too much on an "us vs. them" paradigm.	

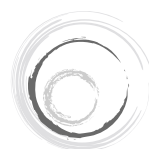
* Single-asterisked columns here closely follow Ilana Shapiro's writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs*.

SPECTRUM OF APPROACHES (cont'd.)

				Conflict Resolution*	Democracy Building*	Intergroup Relations and Education
Key Words				Conflict analysis, cooperation, communication, problem-solving	Citizen participation, dialogue, public process, diversity, social capital, civic engagement	Diversity, differences, understanding, cross-cultural, cooperation, education, intergroup, multicultural
Problem Framing				Many communities are paralyzed by racial and ethnic tensions. Existing U.S. conflict resolution mechanisms are inadequate for dealing with these deep-rooted, longstanding racial and intergroup conflicts.	People are separated and disenfranchised. They do not have public forums or opportunities to dialogue to address community problems. Institutions do not regularly engage citizens in decision-making processes.	Racial prejudice and bias are entrenched in our institutions and societies. People need assistance in developing skills and increasing knowledge for interacting and understanding those who are different from themselves.
Intervention Framing				Promote creative, alternative ways of thinking about the problems and practical processes and skills for collaborative problem-solving.	Construct deliberative public processes to promote cooperation, build skills, and engage citizens across sectors.	Provide skill-based training, awareness-building activities, and structured interactive experiences to change attitudes and behavior of different cultures and ethnicities and improve intergroup relations.
Worldview				"The world is filled with people stuck in their ways of dealing with racial and ethnic tensions. When people come together and identify their underlying interests and needs, they can creatively solve their common and separate problems."	"The world is filled with diverse perspectives on complex issues. When people have appropriate public forums, processes, and skills to dialogue about these issues they will recognize their interdependence and find cooperative ways to address common concerns."	"The world is filled with systems of inequality. When people have the skills and knowledge necessary, they can change their attitudes and behaviors and eventually institutions will be transformed."

* Single-asterisk columns here closely follow Ilana Shapiro's writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs*.

♦ Special thanks to Ilana Shapiro for providing the language for Democracy Building's Worldview, Methods, and Intended Effects.



SPECTRUM OF APPROACHES (cont'd.)

	Conflict Resolution*	Democracy Building*	Intergroup Relations and Education
Theoretical Traditions	Sociology, political science, social psychology, negotiation, management	Political science, social capital, public policy	Psychology, anthropology, cultural studies, social studies
Methods	Help evaluate positions; reflect the process and attitudes to the disputants; facilitate disclosure; develop processes for cooperative interaction and joint problem-solving; and create a mutually acceptable agreement.	Establish intergroup dialogue, community visioning, and public forums. Recognize common ground, identify community assets and needs, promote cooperation, and develop joint action.	Use skills training, interactive experiences, awareness-building activities, and multicultural curricula to promoting positive intergroup relations.
Intended Effects	Identification and inclusion of appropriate stakeholders; problem and needs analysis; creative, joint problem-solving; cooperative action planning	Engaged citizenry; increased skills to interact and communicate with people who are different; collaborative relations; new civic infrastructures	Heightened individual and cultural awareness; respect for differences; improved intergroup relations; improved cross-cultural skills
Strengths	Inclusive, process-focused approach empowers participants to determine content and direction of work. Gives work a pragmatic focus.	Public community processes engage citizens. Citizens take cooperative action to solve community problems.	Individuals have strengthened understanding and skills for cross-cultural situations. Interactive experiences can lead to improved intergroup relations.
Limitations	Often mixes racial/ethnic issues with other community issues (e.g. economic development; crime and violence; etc.). Does not always acknowledge cultural dynamics. Sometimes does not identify the structural racism analysis.	Does not always acknowledge the power imbalance or cultural differences. The structural analysis of racism is not always identified and gets lost in some of the issue discussions.	Focuses on educating about others and not on the individual's own role in the system. Structural racism analysis and power imbalances sometimes get lost in the process.

* Single-asterisked columns here closely follow Ilana Shapiro's writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs*.

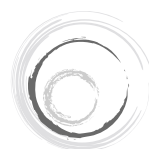
♦ Special thanks to Ilana Shapiro for providing the language for Democracy Building's Worldview, Methods, and Intended Effects.

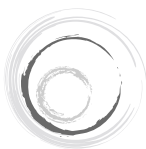
SPECTRUM OF APPROACHES (cont'd.)

Managing Diversity			Prejudice Reduction*	Racial Reconciliation and Healing*
Key Words	Differences, organizational systems, diversity, awareness, business case		Prejudice, past wounds, healing, emotion work, stories, pride	Historic traumas and injustices, acknowledgment, healing
Problem Framing	Diversity is a challenge in organizations. Managers are sometimes overwhelmed and lack the skills to respond. Institutional structures have not been created with diversity in mind.		People engage in oppressive acts or hurt others because they have been oppressed or hurt.	Traditions of division and inequity have traumatized and victimized certain groups. Lack of acknowledgement and forgiveness hold destructive patterns of interaction in place.
Intervention Framing	Obtain top level commitment, train managers, assess organizational barriers, and create an ongoing process so the organization can adapt to the changing workforce and the diverse workforce can understand the organization.		Undergo cathartic experience, become aware of own oppression, and build alliances with others across barriers of race, ethnicity and culture.	Allow groups to tell and hear each others' histories and encourage acknowledgement, repentance and forgiveness of injustices.
Worldview+	"The world is filled with organizations that are uncomfortable with diversity. If there is leadership commitment, trained managers, and organizations' barriers are removed, then the mission of the organization will be furthered."		"The world is filled with wounded people who do their best with the resources they have available to them. Once people understand their own oppression and are tied into a healthy network, they can act as agents of change."**	"The world is filled with groups that are traumatized by historic events. When the oppressing group acknowledges and apologizes for these injustices, individual and social healing, reconciliation, and transformation can occur."

* Single-asterisked columns here closely follow Ilana Shapiro's writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs*.

+ World view quotation in the Prejudice Reduction column is taken from J. M. Shearer, "Race Relations: Three Paradigms," *Conciliation Quarterly*, 11 (2) (Spring 1992), pp. 4-6.





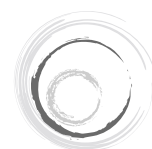
SPECTRUM OF APPROACHES (cont'd.)

Managing Diversity			Prejudice Reduction*	Racial Reconciliation and Healing*
Theoretical Traditions	Organizational development and behavior, social psychology		Psychoanalysis, liberation theory, re-evaluation counseling	Spirituality and religion, group psychoanalysis, history
Methods	Engage top management in the change process, train managers, create employee support structures, and assess organizational barriers to differences.		Emotional work, personal awareness, and the sharing of personal stories are important ingredients for healing and transformation	Share stories/histories of groups' traumas and glories. Encourage symbolic expressions of repentance, remorse and forgiveness.
Intended Effects	An organization that assesses its practices, supports its managers, and creates an inclusive environment to further its mission.		Personal healing, awareness, and alliances within and across groups.	Honest conversation between groups, personal transformation, intergroup/public healing and reconciliation.
Strengths	Creates skilled managers. Initiates change processes for organizations to be more inclusive and promote the benefits of diversity in the workplace.		Works with individuals' emotions, thoughts, and behaviors to overcome oppression and guilt.	Works with spiritual and symbolic dimensions of groups' historic wounds and injustices.
Limitations	Key issues of oppressed groups can get diluted and this can soften the reality of how oppression manifests itself within an organization. Some question practitioners' accountability to the greater community.		Emotional work is not appealing to everyone. Underestimates the impact of larger systemic and historical forces. Process work can monopolize and institutional change work can get lost in it.	Religious undertones are not appealing to everyone. Need improved practical tools for promoting change. Structural racism analysis not always discussed.

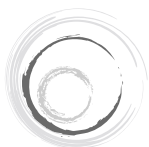
* Single-asterisked columns here closely follow Ilana Shapiro's writing in *Training for Racial Equity and Inclusion: A Guide to Selected Programs*.

ENDNOTES FOR THE SPECTRUM OF APPROACHES

- a Maggie Potapchuk, *Holding Up the Mirror: Working Interdependently on Racial Injustice in Communities* (Washington D.C.: Joint Center for Political and Economic Studies, 2002).
- b Ilana Shapiro, *Mapping Theories of Practice and Change* (Unpublished doctoral dissertation, Institute for Conflict Analysis and Resolution, George Mason University, 2002). Note: Dr. Shapiro welcomes inquiries about her research and may be contacted by email at ishapiro@conflicttransformation.org.
- c Tammy Bormann, "An Organizational Framework for The Network of Alliances Bridging Race and Ethnicity" (unpublished draft document), p. 6.
- d Horace Seldon, quoted in Patti DeRosa, "Diversity Training: In Search of Anti-Racism" (*Peacework*, April 1994), p. 4.
- e Compliance organizations and civil rights advocacy organizations may not seem appropriately linked together at first glance, but each type conducts its work through a legal/justice rubric.
- f Elizabeth Lasch-Quinn, *Race Experts: How Racial Etiquette, Sensitivity Training, and New Age Therapy Hijacked the Civil Rights Revolution* (New York: W.W. Norton, 2001).
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- h Rebecca Stone and Benjamin Butler, *Exploring Power and Race* (Chicago: Chapin Hall Center for Children, 2000), pp.119-120.
- i Winton Pitcoff, *Shelterforce Special Report —Comprehensive Community Initiatives— Redefining Community Development* (Orange, New Jersey: National Housing Institute, 1999), p. 31.
- j Susan Cross, "Three Models of Conflict Resolution: Effects of Intergroup Expectancies and Attitudes," (*Journal of Social Issues*, Fall 1999), p. 5.
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- l Kevin Avruch, Peter W. Black, and Joseph Scimecca, *Conflict Resolution: Cross-Cultural Perspectives* (New York: Greenwood Press, 1991), p. 248.
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- o Jon Linden, *Mediation Styles: The Purists vs. the "Toolkit"* (www.mediate.com/articles/linden4.cfm -- accessed August 17, 2004).
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- q National League of Cities, *Making Progress Toward Issues of Race: Goals and Processes for Citizen Involvement* (Washington, DC: 2003), p. 1.
- r Thank you to Martha McCoy and Ilana Shapiro for providing guidance and language on the Democracy Building approach.
- s Henry G. Cisneros, "Social Contract for the Year 2000: Diversity as an Asset" (keynote speech to the National Civic League's 98th National Conference on Diversity, November 13, 1992. Los Angeles, CA).
- t Walter G. Stephan and Cookie White Stephan, *Improving Intergroup Relations* (Thousand Oaks, CA: Sage Publications, 2001). p. 16.
- u G. W. Allport, *The Nature of Prejudice* (Reading, MA: Addison-Wesley, 1954), p. 267.
- v Lewis Brown Griggs and Lente-Louise Louw, editors, *Valuing Diversity: New Tools for a New Reality* (New York: McGraw-Hill, 1995), p. 8.



- w Janet M. Bennett and Milton J. Bennett, Ph.D., "Perspective on Diversity, Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity" (paper presented at the Diversity Symposium 2001 at Bentley College, Waltham, MA), p. 6.
- x Mark A. King, Anthony Sims, and David Osher, "How is Cultural Competence Integrated in Education?" (from the website, http://cecp.air.org/cultural/Q_integrated.htm, accessed August 2002).
- y James A. Banks, editor, *Multicultural Education, Transformative Knowledge and Action: Historical and Contemporary Perspectives* (New York: Teachers College Press, 1996), p. 5.
- z R. Roosevelt Thomas, Jr., *Beyond Race and Gender* (New York: AMACOM, 1991), p. 10.
- aa Thomas, *Beyond Race and Gender*, p. 12.
- bb Bormann, "An Organizational Framework," p. 4.
- cc Linda Human, Steve Bluen, and Richard Davies, *Baking a New Cake: How to Succeed at Employment Equity* (Randburg, South Africa: Knowledge Resources Ltd., 1999), p. 147.
- dd This designation was given prior to the merger between South African Breweries and Miller Brewing Company.
- ee Human, Bluen, and Davies, *Baking a New Cake*, p. 146.
- ff Bormann, "An Organizational Framework," p. 4.
- gg The cycle of socialization was created by Bobbi Harro and is described in Maurianne Adams, et al, editors, *Readings for Diversity and Social Justice* (New York: Routledge, 2000), pp. 15-21.
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- ii Karen Elliott Greisdorf, "The City that Dares to Talk" (*For A Change*, Feb./March 2002), p. 5.
- jj As quoted in Michael Henderson, *Forgiveness: Breaking the Chain of Hate* (Wilsonville, Oregon: BookPartners, 2000), p. 15.



appendix II

Organization Reflection Questions

QUESTIONS FOR PARTICIPANT REFLECTION AND PREPARATION

A Note to Participants

Participants in the NABRE How-To Forum represent numerous points on the spectrum of approaches used to fight racism and create better race relations. In an effort to strengthen cooperation and collaboration among organizations whose approaches differ, NABRE is committed to naming and defining the various points along the spectrum. Your participation in the How-To Forum will help us to refine our current thinking about these definitions.

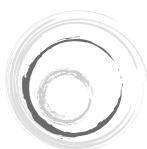
In the service of dialogue and learning during the How-To Forum, we have clustered the emerging spectrum of approaches under three broadly defined headings. The headings represent the broad approaches used by organizations to reach their vision. Please be assured these headings are not meant to create static interpretations of racial justice/race relations work; rather, they are offered as a tool for learning and communicating with one another.

The three general clusters of approaches we have identified are:

- ❖ Provide individual and/or interpersonal awareness
- ❖ Develop intergroup relationships
- ❖ Promote institutional change

We invite you to consider the reflection questions below privately and with colleagues; please refer to the broadly defined categories above.

1. What led you to use your skills, knowledge, and gifts for work on racial justice and race relations? What personal gifts do you bring to this How-To Forum that will enable you to build bridges with others who use different approaches to race relations/racial justice work?
2. Do you have a particular role model or hero/heroine on whose shoulders you stand when you do your work? Please explain.
3. What do you need from your fellow How-To Forum participants to feel trust and to share deeply and honestly with one another?
4. If your approach achieved the “perfect outcome,” what would that be? What would it look like?



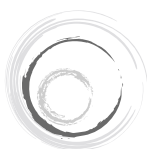
5. What do you believe are the actual outcomes of your approach? What are the key barriers that can or do prevent your approach from achieving the intended outcomes?
6. What are the gaps in your approach? What has your approach *not* achieved that you believe is achievable?
7. What does your approach assume about human nature that informs the types of programs and activities you do (e.g., people are changeable; people are unchangeable; it's more important to change attitudes; it's more important to change behaviors)?
8. Does your organization's approach to racial justice/race relations work view people as individuals, as group members, or as both?
9. Do your programs and activities focus on individuals, groups, institutions/systems, or culture? If your approach addresses all four levels, can you approximate the percentage of time your programs focus on each of the four levels?
10. What are the primary constituencies your programs and activities are designed to reach (e.g., youth, civic leaders, elected officials, neighborhood residents, grassroots organizers, etc.)? What assumptions or beliefs lead you to emphasize these constituencies?
11. When, how, and with whom is your approach most effective?
12. What does your approach assume about the process of change (e.g., we must change attitudes before we change behaviors; we must change behaviors and attitudes will follow; we change when it hurts too much not to change; we change because we choose to change; we must experience emotional or psychological pain in order to change; we must experience cognitive dissonance before we change, etc.)?
13. What does your approach assume about time and progress in learning (e.g., learning is linear, cyclical, historically-oriented, present-oriented, future-oriented)?
14. What does your approach assume about human learning and activity? Do your programs and activities emphasize "being," "doing," or "becoming"?
15. What assumptions does your approach make about people with significant power? People with little power?
16. What is the ultimate outcome your programs and activities are designed to achieve?
17. How does this outcome contribute to the overall movement toward justice and equality for all people? How does your approach fall short of contributing to the overall movement toward justice and equality?
18. How does your approach define oppression? Do you view oppression hierarchically? Are all oppressions equal? Please explain.
19. What does your organization do to revolutionize your approach so that it responds to current and future realities?
20. Who and what informs your organization's thinking about future goals, priorities, and intended outcomes?



appendix III

How-To Forum Workshop and Post-Meeting Handouts

- ❖ Workshop Objectives and Assumptions
- ❖ Clusters of Approaches
- ❖ Case Scenario 1
- ❖ Case Scenario 2
- ❖ Case Scenario Process Questions
- ❖ Worksheet: “How We Communicate”
- ❖ Worksheet: “How We Collaborate”
- ❖ Worksheet: “Leveraging Our Approaches”
- ❖ Collaboration: Things to Consider
- ❖ Workshop Evaluation



Workshop Objectives and Assumptions

The How-To Forum — Phase II, funded by the Mott Foundation, is designed to:

- ❖ Bring together local leaders of organizations who practice different types of race relations and racial justice approaches to recognize a common vision; understand different approaches and perspectives; acknowledge the potential of interdependence; and work toward collaborating and leveraging different approaches to address racial injustice and race relations.
- ❖ Provide technical assistance that will inform other stakeholders about this process and/or help move this effort forward within the community.
- ❖ Produce a “How-To” booklet to be distributed nationally to help race relations and racial justice organizations develop collaborative and strategic efforts using different approaches to address community issues. It will also include information for foundations to understand anti-racism work and the effects of working across approaches on RFP and evaluation processes.

Assumptions of the How-To Forum Design

- ❖ All forum participants come to this process in a spirit of purposeful inquiry, honest self-reflection, and willingness to engage in honest dialogue.
- ❖ All forum participants come to this process with a willingness to view their own work honestly and objectively for the purpose of improving and strengthening race relations and racial justice work throughout their community.
- ❖ All forum participants come to this process with a “sense of possibility” for their own work and the larger work of improved race relations and racial justice. With this as a guiding assumption, the organizations represented at this forum are actively committed to strengthening their own impact by finding ways to collaborate with other organizations that approach the work differently. These collaborations will be forged in the service of creating a movement that is greater and more powerful than its component parts.

Building Relationships Questions

- ❖ What led you to use your skills, knowledge, and gifts to work on racial justice and race relations?



- ❖ What experiences have you had collaborating with others in this work? What challenges did you encounter that posed barriers to these collaborative efforts? What advice would you give to others in this room who are thinking about or involved in collaborative efforts around racial relations or racial justice?
- ❖ What do you *need* from other participants to have discussions about collaboration today? What are you willing to *give* the other participants to enable this to happen? (Please write your answers to this question on newsprint.)

Questions to Guide Cluster Group Discussions

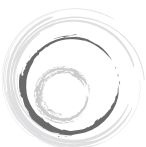
- ❖ If your approach achieved the “perfect outcome,” what would that be? What would it look like? What is the actual outcome of your approach?
- ❖ What are the interventions you use to bring about those outcomes?
- ❖ What does your approach assume about human nature that informs the types of programs and activities you do (e.g., people are changeable, people are unchangeable; it’s more important to change attitudes; it’s more important to change behaviors)?

Your group will reflect in front of the large group:

- ❖ What is similar about the way your cluster does your work?
- ❖ What is different about the way your cluster does your work?

Leveraging Our Approaches

- ❖ Think about the larger picture of dismantling structural racism: How do you perceive your work among the other types of work present in the room? What are the connections? What are the tensions? How do you support each other’s work on a regional level?
- ❖ Does a collaborative process help or hinder your organization’s work in addressing race relations and/or racial justice?
- ❖ If all race relations and racial justice organizations in your community were able to align and coalesce around an issue, what would that look like?
- ❖ What steps do you think are necessary for organizations to leverage their approach and work interdependently on community issues?



Clusters of Approaches for Race Relations and Racial Justice Organizations

INDIVIDUAL

We develop individuals' competencies and knowledge in one or more of the following areas:

- ❖ Different cultures' rituals, holidays, communication patterns, etc.
- ❖ Prejudice, bias, stereotyping, early socialization
- ❖ Individual and institutional racism.

Then, once there is a critical mass of *individuals who are more knowledgeable and skilled*, organizations will begin to be more equitable, which will lead to improved race relations and more racial justice in our society.

INTERGROUP

We bring people of different racial and ethnic identity groups together to do one or more of the following:

- ❖ Work to dismantle our stereotypes of each other
- ❖ Build relationships and trust between each other
- ❖ Work on solving problems and conflicts together.

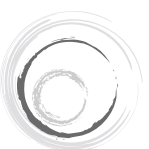
Then, once there is a critical mass of *groups who are working effectively with each other*, organizations will begin to be more equitable, which will lead to improved race relations and more racial justice in our society.

INSTITUTIONAL

We work in communities or organizations to do one or more of the following:

- ❖ Create more inclusive policies and change institutional structures
- ❖ Initiate community organizing in neighborhoods to work on specific issues
- ❖ Educate people on the power analysis of institutions.

Then, *institutions will begin to break down barriers, create more equitable organizations and policies* and then, individuals will change their behaviors, which will lead to improved race relations and more racial justice in our society.



Case Scenario 1

POLICE AND COMMUNITY RELATIONS

THE SCENE

A young Latino male is shot by a white police officer in a street altercation. Within 24 hours of the shooting, very few facts are known but rumors abound. View from the street: “The young man was shot in the back after being confronted by the police for no cause.” View from the city: “A young man with a criminal history, in possession of a gun, was shot by police during a chase when the suspect pulled a gun on the police.”

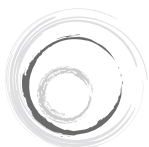
For several nights after the incident large groups of primarily young men have been protesting the police action by breaking windows, looting, and battling with police in the downtown area. Latino ministers hold services and several candlelight vigils. This has caused much rage among young Latino and African American men who feel like “enough is enough,” this being the third young man of color to die from a police bullet in the past two years. The mayor, city council (50% white, 30% African American, and 20% Latino), and a chief of police (white male) attend a community meeting to respond to questions and concerns. The mayor, an African American, is viewed as someone who would not have been elected without the support of the white business owners.

The corporate and civic community is very concerned that this latest incident will have a chilling effect on tourism and damage the city’s bid for a major sporting event. Millions of dollars have been invested in making the city a front-runner for the event. Key corporate leaders have, behind the scenes, been pressuring the mayor to crack down on the unrest by making mass arrests and implementing a curfew in the main Latino neighborhood.

THE TASK

You are members of a racial justice task force commissioned by the president of a major local university two years ago after a similar incident in the city. This university has sponsored many research projects and held forums and lectures on police-community relations. The president views this as an important issue, but has been frustrated by the lack of impact produced by the research and forums.

The task force is made up of experienced practitioners and activists from local organizations, whose work spans the spectrum of approaches. It was conceived as an alternative to previous “blue-ribbon” research panels. The university president’s charge to the task force is to quickly assess the situation and provide a multi-pronged strategy, with recommendations, for addressing short- and long-term concerns of community and corporate stakeholders. Despite the stature and credibility of its individual members, the task force is largely unknown as an entity in this community. (*See Case Scenario Process*)



Case Scenario 2

RACIAL TENSION AND EDUCATION

THE SCENE

Over the past 10 years, a historically African American neighborhood has undergone a significant demographic shift. It is now 30% Latino, 15% Asian, and 10% Caribbean—dropping the African American population below 50% for the first time in 50 years. This shift, while occurring steadily over a decade, has only recently had an impact, causing tensions felt across the entire neighborhood. The demographic changes are very visible in local schools, and there is a level of racial tension never known in the community. While there have been sporadic clashes between rival youth gangs, conflicts between different groups have been minimal, and have not attracted much attention until the current school year.

Over the past two years, half of the seats on the local school council — a body of residents elected to set school policy, including establishing a budget and hiring and firing principals — have changed hands, eliminating the African American majority on the council. Proposals from new members, all Latino, Asian, or Caribbean, were submitted to the council. These include directing schools to recruit and hire bilingual teachers, creating “English as a second language” classes, changing cafeteria menus to reflect different ethnic groups, and suggesting that a Mexican-American be hired as principal to fill a vacancy at the largest high school. This latter issue angered many of the African American council members, who have come to view the changing composition of the council as a threat to their power. African American members have begun to close ranks and rally support in the community against the “ethnic takeover.” Members of the other groups are far from being a solid coalition and actually have many differences among themselves.

THE TASK

The members of your group represent organizations that have independent relationships with the different constituencies (racial groups, school reform organizations, the school system, etc.) in this community and the specific groups involved with this scenario. The increasing tension and struggles occurring in the community led the chair of the local school council and several members of the council to request support from a local foundation to provide funding to develop a strategy for addressing the community tensions as well as the educational equity issues believed by many to be underlying the current situation.

Each organization working in the community submitted a very different proposal, each seemingly created with a sense of competition in mind. The process itself produced greater tension. The foundation’s program officer recommended the council ask potential grantees to determine if they can work together to create one proposal that articulates a comprehensive response. Representatives of each organization will form the proposal team. (*See Case Scenario Process*)

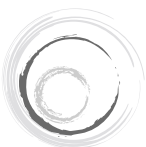


The Case Scenario Process

QUESTIONS FOR ORGANIZATIONAL COLLABORATION

Please focus your attention on the first four questions. Your group will be asked to present an integrated response to the four questions.

1. What do you perceive as the root issue(s) at play in this particular scenario?
2. What is the *larger goal* the groups around the table are seeking to achieve?
3. What are the primary opportunities for intervention and change in each of these areas of work: individual, intergroup, and institutional? How will these interventions overlap, support, or complement one another to achieve the larger goal? How would you stage these interventions within this action plan?
4. Should there be a lead organization(s) for a collaborative effort? What do you take into account when making this decision?
5. What are the *Principles of Engagement* that will guide and protect the individual and collaborative efforts of the organizations around the table as they develop a collective, complementary strategy to address this scenario?
6. If you combined the collective power, skills, and expertise of the race relations and racial justice organizations in this community to respond to this case scenario, what would be the short-term impact? What would be the long-term impact?



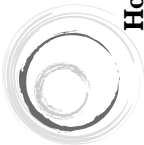
How do we COMMUNICATE with each other about race relations and racial justice issues in our community?

FEARS/CONCERNS	BARRIERS	WHAT'S WORKED	EXPECTATIONS



FEARS/CONCERNS	BARRIERS	WHAT'S WORKED	EXPECTATIONS

How do we COLLABORATE on race relations and racial justice issues in our community?



Leveraging Our Approaches to Dismantle Structural Racism

Issue: _____

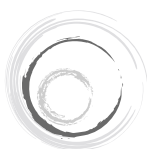
<i>Brainstorm: What are the racial implications of this issue?</i>	<i>Brainstorm: What do you want to change in the next five years regarding this issue?</i>	<i>How does each organization work on this issue?</i>	<i>How can these strategies build on each other? How do they conflict with each other?</i>



Collaboration: Things to Consider

Have the collaboration partners...

- ❖ reached agreement on identification of the issue and their vision, mission, and objectives for addressing it? Does the group have a common racial and power analysis?
- ❖ taken time to build relationships and learn about each other's interests and strengths?
- ❖ insured that their membership is diverse and representative of the groups and individuals most impacted by the issue? Has an inclusive process of working together been created that takes into account race, gender, class, and power dynamics? Does the process ensure everyone's voice is present and the process allows for different perspectives?
- ❖ created a process for how decisions are to be made? What process does the group want to use to resolve conflicts? If a partner organization's activities are in direct conflict with another organization's mission and/or values, how will this be reconciled?
- ❖ established an accountability structure between the collaboration partners? and established an accountability structure with groups most affected by the issue?
- ❖ reached an agreement about the level of involvement of each partner's contribution? What are the "consequences" for partners that do not maintain a commitment to the collaboration?
- ❖ established a process for communicating with funders? Will there be joint proposals? Will there be a lead organization? What will be the group's joint message to the community? How will the group communicate with the media?
- ❖ agreed on the expectation for the level of communication within their organization about the collaboration? What is our responsibility for communication with each other?
- ❖ initiated resource development efforts to assure appropriate levels of revenue, time, and people available to work on the issue?



How-To Forum Workshop Evaluation

- ❖ What did you learn today about other organizations that work on race relations and racial justice?

- ❖ What was most challenging about today?

- ❖ What do you wish we had spent more time discussing?

- ❖ What new insights or ideas are you taking away? How will you use this information in your work?

- ❖ What would you have liked to change in the workshop design and/or facilitation?

- ❖ What are two next steps you would like this group to take to create collaborative approaches to address racial injustice in our community?

Thank you!



about the authors

MAGGIE POTAPCHUK

Maggie Potapchuk has designed and facilitated diversity and anti-racism training programs, provided technical assistance on systemic change process, and created programs and tools to build the capacity of organizations and communities to address racism and privilege issues. She was senior program associate with the Joint Center for Political and Economic Studies' NABRE — Network of Alliances Bridging Race and Ethnicity — a national effort to provide support to 185 community-based race relations and racial-justice organizations. Her publications include *Holding up the Mirror: Working Interdependently for Just and Inclusive Communities* and *Steps Toward an Inclusive Community*, which includes the “Inclusive Community Assessment Tool.”

Ms. Potapchuk worked with the National League of Cities on its Selma Alabama Community Improvement Initiative, which addresses issues of race, education, governance and economic development. She was technical assistance manager for the Initiative to Strengthen Neighborhood Intergroup Assets (DC/VA), a funding collaborative originally convened by the Eugene and Agnes E. Meyer Foundation to support long-term residents and new residents working together on neighborhood issues. From 1995-99, she was director of the Dismantling Racism Program at the National Conference for Community and Justice—St. Louis Region. The program received national recognition for the CommUnity-St. Louis project and Dismantling Racism Institute program.

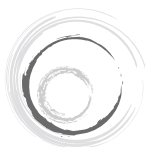
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LORI VILLAROSA

Lori Villarosa currently directs the Philanthropic Initiative for Racial Equity (PRE), a project of the Leadership Conference on Civil Rights Education Fund (LCCREF). LCCREF is the research and public-education sister organization of the Leadership Conference on Civil Rights, a DC-based coalition of 180 national civil rights organizations.

PRE's goal is to increase the amount and effectiveness of resources aimed at combating institutional and structural racism through capacity building, education, and convening of grantmakers and grantseekers. Prior to launching this initiative, Ms. Villarosa worked at the Flint-based C. S. Mott Foundation for 11 years, where she identified and managed approximately \$24 million in new domestic grants aimed at combating institutional racism and improving race relations at local, regional, and national levels, including three national initiatives focused on community foundations and racial equity. Previously she managed the foundation's teenage pregnancy prevention portfolio and was a writer in the communications department. She has been active on several nonprofit boards and advisory committees, including A Territory Resource Foundation, Asian Americans and Pacific Islanders in Philanthropy, and the Institute for Community Peace.

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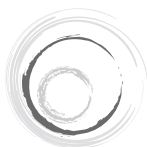
Another person who made this possible is my project partner, Lori Villarosa of the Philanthropic Initiative for Racial Equity. She was generous in her support and provided significant insight on the foundation world and the race relations field. Her candid feedback strengthened the process. I also want to thank Kimberly Roberson, program officer at the

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Maggie Potapchuk
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