



W.K.  
KELLOGG  
FOUNDATION®

Revised 2023

# Truth, Racial Healing & Transformation

Implementation  
Guidebook





## Communities bring hope to what our children need to thrive



often draw inspiration from Dr. Martin Luther King's observation that "The arc of the moral universe is long, but it bends toward justice." I'm equally energized by the notion, pointed out by many contemporary racial equity workers, that it's up to us to bend that arc. The systems of injustice, the ones that

adversely impact our children and families, didn't appear on their own; they were created and upheld by people—and people can change them.

Truth, Racial Healing & Transformation (TRHT) is a proven method for activating our collective dreams for our children. It enables communities to look at the root cause of the issues children and families face, namely racism; to begin healing from trauma and the embedded belief system that upholds racism; and to envision and build a more equitable future.

Racial equity is about the transformation that needs to take place, and healing is the path by which we will get there. Healing is sometimes considered the soft stuff, but it's the hardest part of the journey. It's where we come together as people who share a town, neighborhood or organization; bear witness to each other's stories of the ways systems harm us, our children and families; build respect for each other and then design new systems that allow us to not only coexist but thrive—together.

It's easy to be disheartened by all that's transpired since we initiated TRHT in 2016: a global pandemic that separated us from our loved ones for a time; the highly publicized murders of people of color on a seemingly daily basis; an attack on our democracy during a recent election season; the loss of Indigenous homelands to fires in the southwest. Our list of traumatic experiences is long and grieving through all of them is exhausting.

Yet, when I look at what our TRHT communities have accomplished together during that same period of time, I'm filled with hope. Together, they are bending the arc Dr. King spoke of toward justice.

- In Selma, Alabama, the TRHT team understands that while their shared history is painful, the destinies of all the city's residents are bound together. Their racial healing work brings together long-time champions for civil rights and former segregationists to learn each other's stories and collectively envision a new reality in their shared community. At the same time, in a city with one of the highest poverty rates in the country, Selma's TRHT participants are making plans for economic development and a sustainable tourism industry centered on the historic Edmund Pettus Bridge.

- The TRHT community in Buffalo, New York, set the overarching goal of achieving a more inclusive economy and hosted listening tours to understand the barriers placed in the way of residents' thriving. These led to the creation of a Re-entry Hub for residents returning from incarceration to feel warmly embraced and move into community life, employment and housing. At the same time, a Business Leaders taskforce has engaged CEOs of the region's top employers, who have committed to implementing racial equity practices in their organizations.
- In Kalamazoo, Michigan, TRHT partners are working with the community to identify specific laws and policies that need to be transformed and have successfully passed new ordinances that make safe housing more accessible to people with low incomes or past incarceration. They've also drawn police academy cadets into racial healing circles to help examine biases and understand more deeply the impact of policing on the community at the outset of their careers.

This implementation guide shares the framework, initially designed by over 100 community partners, that has guided our TRHT communities' work. It has been updated to include what we've learned from those same communities. Their efforts to build strong relationships among diverse groups, engage in collective healing experiences, and reimagine the communities and systems they share brought the framework alive. We're grateful for the lessons they've shared with us.

I must add, that beyond our partners' efforts, we can all be heartened by what we've witnessed since the summer of 2020, when tens of thousands of people around the world expressed their concern for the welfare of others and their desire for justice. Every week, as I speak with fellow changemakers, grantees and partners across the country, many say not only does the solidarity they felt in 2020 endure as a prominent and comforting memory, but the organizations they work with have been forever changed. For the first time in our history, countless numbers of people are expressing a commitment to integrate anti-racism principles more fully into their own lives and reshape their interpersonal relationships.

Not everyone who has made that commitment knows how to activate it. Within these pages, you will read how TRHT offers a platform for those inclinations and intentions to come together holistically, within organizations and across all community sectors, to transform the systems that touch children's lives.

The pressures of racism and polarization and the struggle to hold on to democracy weigh heavily on us all. Still, I believe our potential to create something new together is equally strong. We can heal. We can transform our systems. We can live up to the dream of becoming a genuinely pluralistic democracy. We put in the hard work now because we know that just as our past shaped us, we shape our future. And most importantly, we join in this work together because we love our children, our communities and our country—and we want each one to thrive.

*La June Montgomery Tabron*  
*President & CEO*  
*W.K. Kellogg Foundation*





# Table of Contents



1

# The What and the Why of TRHT

---

“**W**e need to clear a path toward equity. All of us need to discover healing from the things that have happened in the past as we look toward the future, so we can walk together in unity, supportive of justice, and make equity a permanent feature of our society.”

*– Dr. David R. Williams, Harvard University*

# An Invitation



If you've picked up this revised Implementation Guidebook, you are likely already deeply committed to the belief that all people, from all racial and ethnic groups, deserve to experience well-being in a just society. However, believing in sustainable racial equity may feel more illusory. Perhaps you know the trauma of repeated injustices firsthand; or perhaps you're an active witness. You feel within your being the experience of pushing toward justice powered by the energy of collective action; or you've seen the intractable patterns of progress, backlash and retreat replayed throughout history and in the present. You've seen hard-won victories, championed by leading organizers, policymakers and everyday people undone all too swiftly.

The Truth, Racial Healing & Transformation framework described in the following pages offers guideposts for intentionally charting a path toward sustainable racial equity in your community. It asks you to gather youth, adults, elders, organizations and recognized and unrecognized leaders, of all racial backgrounds, as fellow pathfinders.



Together, you'll dream into the future, envisioning what your community would be like if life outcomes no longer correlated to racial and ethnic identity, skin color or physical traits; what children and families would experience if identity no longer determined how a person was treated. You'll explore how your community's past has shaped its present and shed light on the real experiences of harm to community members caused by systemic and structural racism. Deep trust-building and racial healing practices will assist you and your fellow travelers in developing the heart-centered will to create—and sustain—a community that works for everyone. Then, you'll chart the course and lay down the path, brick by brick, voice by voice, decision by decision.

With this guidebook, we invite you, your organization and your community into a holistic approach that addresses head and heart, the intrapersonal, interpersonal and systemic, while placing the power of authentic, trust-based solidarity at the center.

# Introduction: The What and Why of TRHT

Truth, Racial Healing & Transformation (TRHT) is a comprehensive, multi-year national and community-based process to bring about transformational and sustainable change. Through TRHT, partners address the historic and contemporary effects of racism in their communities and institutions. They work to replace the deeply held belief system that fuels racism with one that sees the inherent value of all people.

If the United States aspires to be a place where all children can thrive, then the equal value of all human beings must become the new foundational belief for our society and its systems. As we move toward this aspiration, we must dismantle the hierarchy of human value—the widespread, centuries-old belief that some people and groups of people are innately more valuable than others and therefore more deserving of the rights and benefits afforded by a democracy. Creating the conditions for equitable opportunity means cultivating a deeper capacity to see ourselves in one another while working to transform the structural and systematic manifestations of this devastating belief.

European colonizers who arrived centuries ago brought to the Americas a culture and worldview that centered white supremacy, and oftentimes often violently enforced this belief through annihilation, enslavement and colonization, as well as cultural and structural genocide. The past shapes our present, with embedded mindsets and beliefs restricting the quality of life for people of color, limiting both opportunities for success and our ability to realize the full potential of our democracy.

The TRHT Theory of Change, simply stated, is to confront the truth of how belief in a hierarchy of human value has shaped us as individuals, as well as our communities and institutions, and through racial healing, to transform legal, economic and social systems and create a society absent racial hierarchy. As a community-driven vehicle for change, TRHT uses individual, local, public and private resources to dismantle systemic, structurally-based patterns of discrimination at the organizational, municipal, county, state and federal levels. A widespread implementation of the TRHT approach can move the country beyond racial hierarchy and its effects.

## What Does TRHT Do?

Informed and shaped by Truth & Reconciliation Commission (TRC) processes around the world, TRHT was initially launched in 2016 by the W.K. Kellogg Foundation (WKKF) and 176 community partner organizations and individuals. By adapting TRC components, TRHT helps communities across the U.S. embrace racial healing and uproot conscious and unconscious beliefs that limit equitable access to everything that allows a person or family to thrive, including quality education; health care; food and



housing; fulfilling employment; and other resources, such as safe neighborhoods and tribal reservations. Unless the central belief system that fuels racial, ethnic and place-of-origin inequities is challenged and changed, societal progress, human rights and democratic principles cannot be sustained over time.

Since 2017, WKKF has worked to support grant partners, nonprofits, social justice organizations, quasi-governmental entities and the business community to engage in TRHT work locally by launching their own journeys toward transformation. Fourteen communities initially committed to implementing the TRHT framework. The collective traumas experienced by many of these communities made headlines at the time. In 2016, ten thousand children in Flint, Michigan, had lead streaming through their household faucets; a school cafeteria worker in St. Paul, Minnesota, Philando Castile, had been killed by police; Alton Smith met the same fate in Baton Rouge, Louisiana; and in Chicago, a report released in 2013 showed a thirty-year difference in life expectancy between Black and White residents. Conditions like these are not unique to these fourteen communities. As in many places around the U.S., community-based organizations and leaders in these localities struggled to transform conditions decades and centuries in the making.

Then and now, TRHT communities are equipped with the TRHT framework, tools and resources to facilitate a process that includes:



- A comprehensive review of relevant (historic and present-day) policies, patterns, practices and assumptions that may have generated these realities.
- Identification of individuals from private and public organizations experienced in racial equity and racial healing to help prioritize, design and implement tailored, comprehensive actions for achieving meaningful and measurable change in each community.
- The key involvement of everyday people and informal leaders who are impacted by interpersonal and systemic racism, while acknowledging the participation of those most affected by a problem is integral to developing insightful, innovative solutions.

In order to create sustainable change, TRHT:

- Focuses on eliminating the belief in the hierarchy of human value from which behaviors, structures, laws and public policies have been created.
- Aims to include all racial and ethnic communities in the U.S. (Native American, Alaska Native, Asian American, Native Hawaiian/Pacific Islander, Latinx/Hispanic, African American, Arab American and White).
- Ensures implementation throughout public, private, nonprofit, academic and faith-based sectors.
- Recognizes the interconnectedness and need for both racial healing and racial equity.
- Creates a local, regional and national infrastructure that sustains healing and advances structural change efforts across the country.

## The Purpose of TRHT Efforts

TRHT efforts are meant to improve our capacity as communities and as a country to see ourselves in each other, so that we can shape a more equitable future in which every child has opportunities to thrive. Ultimately, the TRHT process fosters healing, builds relationships and effects meaningful change by examining untold truths about the systems of racial hierarchy that are at the heart of U.S. history and culture. Our collective efforts create pathways to trust-building, healing and the authentic, accessible history and culture of all U.S. populations while advancing transformational change in communities across the country.

## Expected Outcomes

Participating communities know that they are beginning a long and complex journey. There are no shortcuts or easy answers. But the experience of co-creating deep societal transformation promises

**TRHT efforts are meant to improve our capacity as communities and as a country to see ourselves in each other, so that we can shape a more equitable future in which every child has opportunities to thrive. Ultimately, the TRHT process fosters healing, builds relationships and effects meaningful change by examining untold truths about the systems of racial hierarchy that are at the heart of U.S. history and culture.**

rich personal and collective rewards, as some communities implementing the TRHT framework are already experiencing. These rewards may include economic growth, political stability, tranquility, pride, belonging and a sense of common humanity in opposition to the myth of a racial hierarchy. Each community is different and must recognize its unique assets and challenges when beginning its journey.

## Why Now?

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

Despite the enactment of a series of laws and policies addressing racial discrimination, including those emanating from Native American treaties, Reconstruction-era amendments to the Constitution, the Civil Rights Movement and farm worker activism of the mid-20th century, racism maintains its grip on our systems. Court rulings and legislation have not changed the root cause of conscious and unconscious bias—the widespread attachment to a hierarchy of human value and white supremacy. As a country, we have yet to acknowledge the power of this doctrine, the misguided and inhumane belief that some people are either superior or inferior because of their place of origin or the color of their skin.

Each day we witness how this belief continues to manifest. Unarmed men and women of color are killed by police and civilians and there remains unequal treatment for children and adults when it comes to health, education, housing and employment. Dr. David R. Williams, a sociology professor at Harvard University, cites studies showing that when White, Black and Latinx people visited hospital emergency rooms with the same ailment, White patients received pain medication more frequently than people of color.

Moreover, health experts now cite the physical harm caused by racism in articles like “How Racism Is Bad for Our Bodies”. Many of the first TRHT communities funded by WKKF declared racism a public health crisis.

The implementation of this belief system for hundreds of years has unconsciously shaped our individual thought patterns. But now, 21st-century technology is helping to unravel these assumptions. Social media, smartphones and dashboard and body cameras are shaping new perceptions about our humanity. Disturbing—and at times quite graphic—scenes of people of color being abused and dehumanized are being exposed by courageous bystanders compelled to bear witness. With increased and near-instant access to such information, ignorance of long-known atrocities that people of color face cannot be justified, nor can these patterns be met with inaction.



What is the future of the United States of America? Will the belief in racial hierarchy continue to limit the promise and possibilities of our country, or can we head toward a new day, one based on a shared sense of common humanity in all of our communities? What's promising is that polling data demonstrates a palpable desire for a positive change in how we view one another and how we shape our society to reflect the inherent value of all people. Even before the divisive 2016 election, a clear majority of people in the U.S. acknowledged that now is the time for our nation to address racism and heal our communities.

## Opening Hearts and Minds

It's significant that a polling analysis conducted in January 2016 by WKKF in conjunction with the Northeastern University School of Journalism found that a majority of White people acknowledged that racism still exists, and that it creates bias in structures, such as the criminal justice system. Furthermore, a majority of people in the U.S. believe more needs to be done to eliminate racism. In a 2016 poll, 53% of White people said more changes need to be made to give Black people equal rights with White people, up from just 39% a year earlier. Among the Latinx population, 70% say more change is needed, up from 54% a year earlier. Eighty-six percent of Black people in the U.S. agreed with that assessment in 2015.



Furthermore, there is a growing consensus that the U.S. criminal justice system is unfair to Black people. In 2019, 61% of White people in the U.S. said the criminal justice system is biased against African Americans, a sharp increase over the results from 2015, when 44% of White people in the U.S. said the criminal justice system was biased against African Americans, and 1995, when only 15% said that.

Events since then have awakened many more White people to the racial reckoning and reality experienced by people of color for generations, including witnessing nine horrific minutes of George Floyd's murder, the experience of an especially tumultuous election that culminated in an insurrection at the U.S. Capitol in early 2021, and a pandemic that disproportionately affected people of color in the U.S. As events like these—especially the killing of hundreds of people of color by police and vigilantes annually—enter the spotlight more fully, they affect the perception of many people in the U.S. Most people in the U.S. continue to believe in fairness and opportunity and, at the same time, are now more pessimistic about the state of race relations than at any time in the last 20 years. There is an undeniable appetite for a national dialogue on racism, with data showing many people in the U.S. are comfortable having cross-racial conversations about race.







### ► **NBC News/Wall Street Journal Poll**

*Conducted by interviews with a national sample of 1,100 adults, July 9-12, 2020:*

- 56% of people in the U.S. believe the society in this country is racist, which is almost unchanged since a poll in 1988.
- However, just 26% now say race relations are good, a dramatic decrease from 12 years earlier, when 70% said that race relations were good.
- In 2008, only 28% of voters said that Black people in the U.S. are discriminated against, while 59% now say Black people in the U.S. experience discrimination. And 52% of voters now say Hispanics are discriminated against, compared to 2008, when 27% said the same.

### ► **Pew Research Center Poll**

*Survey conducted Sept. 8-13, 2020 with 10,093 adults (6,989 White; 822 Black; 1,509 Hispanic; and 303 Asian American):*

- 86% of Black people in the U.S. said the country hasn't gone far enough when it comes to Black people having equal rights with White people.
- 49% of all adults surveyed in the U.S. said the same

According to a nationally representative survey conducted by WKKF in 2021, a broad majority of people in the U.S. are ready to take on the work of racial healing. According to our survey, 95% of people in the U.S. understand the concepts of racial equity and racial healing, 86% see the ongoing impact of racism, 91% support taking action to “heal from the effects of racism” and 75% of people in the U.S., despite all our divisions, are optimistic about our country’s ability to make progress on racial equity.

In addition to polling data that reflects unprecedented awareness and the “felt need” to address racism and racial inequality, there are key macro themes, or realities, that combine to create a uniquely urgent moment for TRHT. If we do not address the false belief in a hierarchy of human value, we will face increased racial inequity and economic hardship:



► The demographics of our nation continue to change. Children of color have been the majority of infants since 2016 and school-aged children since 2020. And yet, far too many of those children face increased inequities in terms of poverty and subsequent exposure to adversity. The infant mortality rate is among the many compelling indicators that inequities start at—or before—birth. In 2020, the infant mortality rate in the United States was 5.4 deaths per 1,000 live births; the rate is 10.6 for Black babies, 8.2 for Native Hawaiian/Pacific Islander babies and 7.9 for American Indian/Alaska Native babies.

► According to Pew Research, in 2018, 48% of post-millennial 6- 21-year-olds were people of color, compared to 39% in 2002, 30% in 1986 and 18% in 1968. Comparisons between the 2010 and 2020 U.S. Census show that the White population in the U.S. has decreased by 8.6% since 2010.





- ▶ The 2020 census shows a significant increase in the multiracial population in the U.S. and all of the race categories (except for the White population) showed increases. Based on the latest census data, the Hispanic population grew from 50.5 million (16.3% of the U.S. population) in 2010 to 62.1 million (18.7%) in 2020. However, changes in the census questions between 2010 and 2020 would suggest using caution with these comparisons.
- ▶ It is worth noting that increased diversity alone will not shift power dynamics, as long as the belief in a hierarchy of human value persists. For example, in apartheid South Africa, the minority White government ruled undemocratically over the majority Black nation for thirty years.
- ▶ There is an opportunity for significant economic and social gains when racial equity is prioritized and all groups of people have the ability to participate in the economy, reach their full potential and prosper. *The Business Case for Racial Equity*, published by WKKF and the Altarum Institute, quantifies the need to face racial inequities that persist as a result of a history of policies deliberately based on race and perpetuated by bias. “If the average incomes of minorities were raised to the average incomes of Whites, total U.S. earnings would increase by 12%, representing nearly \$1 trillion today. By closing the earnings gap through higher productivity, gross domestic product (GDP) would increase by a comparable percentage for an increase of \$1.9 trillion today. The earnings gain would translate to \$180 billion in additional corporate profits, \$290 billion in additional federal tax revenues and a potential reduction in the federal deficit of \$350 billion, or 2.3% of GDP.” When we eliminate systemic barriers, we can create a just economy.

► Big data and algorithms are used to make life-changing decisions in hiring, law enforcement, marketing, education, housing, etc. By reducing the human element and relying on data sets and algorithms that were generated within the framework of the hierarchy of human value, there is an urgent risk that the patterns of racial hierarchy will become even more embedded with devastating consequences for generations to come. We run the real risk of moving from soft-wired and unconscious bias to more indelibly hard-wired biases enmeshed in technology. Yet this same access to greater information technology and social media presents an unprecedented opportunity to communicate to massive numbers of people in ways that uproot deeply held beliefs in racial hierarchy.

Now is the time to implement TRHT across the country. Countless leaders have championed racial equity, healing and justice for centuries. These include organizers, policymakers, educators, parents and everyday people who advocate for justice by pouring love into their communities. Standing on the shoulders of generations of work, TRHT offers an opportunity to address the consequences of racism while changing hearts, minds and souls. By directly taking on the belief system that undergirds racism, building authentic relationships where we see ourselves in one another and designing ways to remove the systemic barriers to racial equity, we can clear the path towards transformation in the U.S.

## **Lessons from TRCs: Transformation Beyond Reconciliation**

In recent decades, Truth and Reconciliation Commissions (TRCs) reached global recognition, having been implemented more than 40 times in countries and communities around the world. TRCs often grapple with key strategic questions stemming from justice frameworks: How does a country shape and rebuild itself after genocide and protracted systems of enslavement? How does a nation reckon with a history and legacy of mass atrocity, crimes and human rights abuses? These efforts experienced varied results in truth-telling and healing for genocide survivors.

A TRC is an official body that has been tasked with investigating and reporting on a pattern of past human rights abuse. They have a number of objectives, including the following: a) to provide a robust account of past atrocities to counter denial of these atrocities; b) to recognize the experience of victims; and c) to restore the dignity of victims. TRCs also may contribute to building democracy through the creation of a public space for dialogue.

Justice, truth and memory lie at the heart of genocide and human rights abuse prevention strategies, including TRCs. We can say that the United States is a society torn apart by genocide that

has to be repaired, rebuilt and ultimately transformed, so as to prevent the cycle of violence in this country from continuing. Attempts to stabilize, heal and rehabilitate a post-genocide society fall under the general conceptual framework of transitional justice. It is work that takes time and can be considered a slow process.

The TRHT framework is built from the legacy and history of TRCs across multiple countries. It is an effort that is not only rooted in justice and truth-telling, but also designed to focus on healing and societal transformation.

There is much to be learned from TRC experiences as we work toward transformation in the U.S., where there has never been a widespread, intentionally designed opportunity to heal from our history of genocide, colonization, enslavement and forced segregation. If our past shapes the present, perhaps a TRC at the time of the American Revolution or during the late-19th century Reconstruction era would have positioned us differently in the present. Now, however, is the time to shape our future.

While designing the framework for Truth, Racial Healing & Transformation in the U.S., we moved away from the term reconciliation. Reconciling connotes restoration of friendly relations—“reuniting” or “bringing together again after conflict.” It also implies a preexisting harmony and unity among groups, which is not the case in the United States amid a deeply entrenched system of racial hierarchy and colonization. There is no time period in our collective, national history that we could return to and experience racial equity and wholeness.

## What does TRHT Look Like in Practice?

The U.S. needs transformation because of its protracted structural and cultural genocide undergirded by white supremacy and colonialism. The U.S. government conceived this country through codifying the U.S. Constitution, which is built on belief in a racial hierarchy. This collective national consciousness has dominated the educational, economic, social and legal discourse for centuries. Resistance and episodic movements throughout our history contributed to measurable progress; the TRHT framework and process call for transformation.

TRHT transformations include:

- ▶ A committed and long-term determination to embrace and honor a collective memory for the country that tells the truth about our history and our shared humanity. This requires a dismantling of a national narrative that perpetuates colonial systems and white supremacy



and the creation of a new narrative that centers a belief in equal humanity for all people. This commitment makes way for a new narrative about who we are as communities, as interconnected individuals and as a country. We all share ancestral ties to Africa and Indigenous peoples. The transformed canon will reflect our progress from the ignorance-based belief in a false taxonomy of humanity to a new story expressing the realization of our shared origins, as well as the sacred imperative: to love and care for one another as equal in value.

- ▶ Healing practices that accelerate our capacity to truly embrace one another as part of our sacred interrelated and interconnected humanity. Grounded in appreciation, reverence and trust, this work advances the widespread availability and implementation of effective practices for healing the harm caused by centuries of white supremacy and racial hierarchy. Accessibility to effective healing modalities increases our individual and collective capacity to build authentic relationships across and within perceived racial groups.
- ▶ A redesign of the primary systems or avenues and methodologies through which the belief in racial hierarchy has been perpetuated and sustained. These systems are:
  - Separation, including residential segregation, colonization and isolation, which result in concentrated poverty due to lack of access to the basic things needed to thrive, such as health care, education, food, housing, safety, etc.
  - Laws, legal systems and public policies, both criminal and civil, through which the belief in hierarchy has been and continues to be enforced at local and national levels.
  - Economic practices and policies created to sustain the hierarchy. As we know, personal financial gain provided the impetus for annihilation of Indigenous people and enslavement of Africans, exclusion of some immigrant groups and exploitation of people of color in the labor force (historically and today).

The transformation we envision is a world in which the false ideology of a hierarchy of human value and resultant belief in white supremacy is no more; where the belief and its consequences no longer shape our individual and collective experiences. In the future we envision, a new and abiding love for all people replaces the old paradigm, as evidenced in the ways we navigate the reality of our existence and fully appreciate and embrace our common humanity.

We are working toward evolutionary transformation more than reconciling our differences or conflicts. The truth will emerge from concerted and long-term efforts to create and instill a more expansive narrative about our human journey. Racial healing will move us toward one another in a spirit of wholeness and love. A transformative, positive change will come from this shift in our individual and collective consciousness and the resulting actions we take on behalf of ourselves, our children and future generations of our human family. In some communities that have been implementing TRHT processes, we are beginning to see the first fruits of this labor—we have much to learn from them.

**Accessibility to effective healing modalities increases our individual and collective capacity to build authentic relationships across and within perceived racial groups.**



# 2

## TRHT Framework for Action

---

**T**he TRHT Framework and process help communities heal and produce actionable change. By using this guidebook and a collaborative process, it is possible to gain an understanding of the predominant factors, conditions and narratives that are supporting racial hierarchy and blocking progress in a community or organization, and to jointly determine a path forward.

# The TRHT Framework

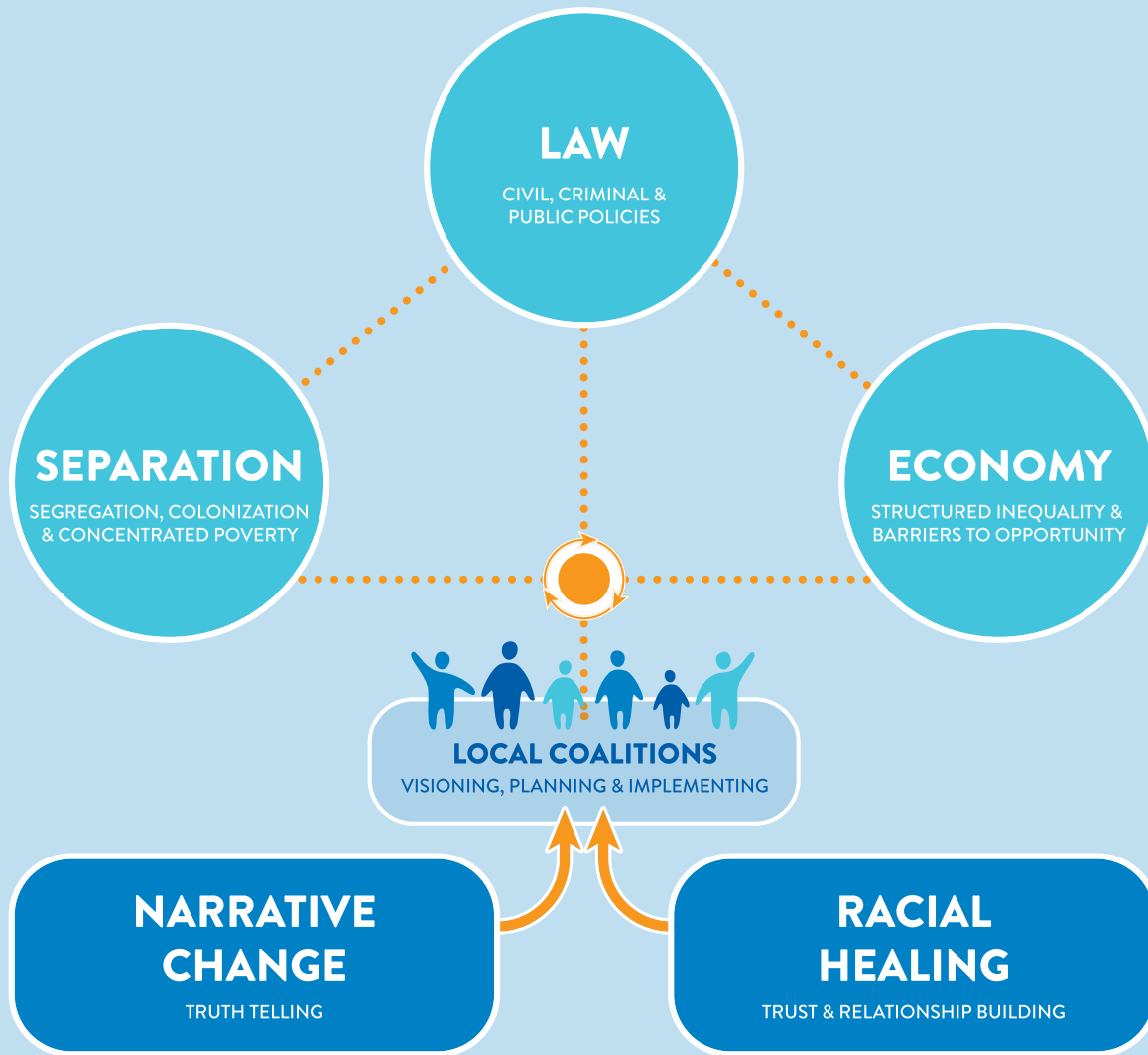


We developed this framework in 2016 with 176 national organizational and individual partners who then piloted the framework and the visioning process over a five-month period. The initial fourteen TRHT communities implemented and tested it even further from 2017 through 2022. For more about the development of the framework, see [Appendix - How the TRHT Framework and Process were Developed](#).

The TRHT Framework consists of five interrelated areas that WKKF believes will lead to transformational and sustainable systems change. The first two—the Narrative Change area and the Racial Healing area—form the foundation for eliminating the belief in a hierarchy of human value and are intended to be implemented throughout the course of all TRHT work. Narrative Change is critical to creating a collective understanding of the truth of a community’s shared history and developing a plan for how to make the whole community aware of these truths. Racial Healing helps to deepen the relationships, particularly among those working in coalition together, to drive transformational change.



Transformation happens through strategic effort applied in the remaining three framework areas. These are components through which the belief system in a racial hierarchy is currently perpetuated and sustained. Each TRHT implementation addresses some or all of these areas as appropriate in a given place or organization: Separation, Law and Economy. Narrative Change and Racial Healing precede the work of transformation and continue throughout the transformation work on Separation, Law, and Economy. It is the truth telling and deep relationship building of Narrative Change and Racial Healing, respectively, that inform or build the capacity of the local coalitions to drive change in the transformation areas.



Though difficult to depict in graphic form, there is an inter-connectedness across all the framework areas. In general, frameworks reduce complexity; however, transformation requires complex work and deep engagement across all sectors, racial and ethnic groups and ages in a community to collectively develop new relationships, understandings and solutions that are sustainable over time. This does not mean a TRHT community must focus deeply in all three areas at once, but it will be thinking about all three and finding connections and overlap across the systems represented by these areas.



## Narrative Change

The human brain is wired for stories. Known as “heuristics” in the field of psychology, stories function as mental shortcuts that use information gathered through prior experiences to help us understand our world, make decisions and solve problems. False narratives hamper our ability to understand our world and relationships as they are. Instead, they lead to us to create and reinforce perceptions that are untrue. The stories told about our histories, children and communities can reinforce false beliefs—and if we don’t change these stories, we misunderstand ourselves and each other in ways that are harmful. We must demonstrate the absurdity of believing in a taxonomy of human hierarchy, so that we can transform our consciousness to one of equity. Without intentional, truthful storytelling, erroneous beliefs always will manifest and reinforce negative outcomes for our country.

Our current national narrative denies the truth of who we are because it is biased and incomplete. Narrative change is essential to ongoing work in all TRHT processes and key to eliminating the belief system that upholds a racial hierarchy. We need a more complete story presented in school curricula, in the news media, in movies and television and radio, in digital media and gaming platforms, in cultural institutions and memorials of all kinds—even in the personal histories told within families. This process will influence our perspectives, perceptions, behaviors and interactions with one another so that we can more effectively create change.

## Racial Healing

We have found that actively building, repairing and strengthening relationships—racial healing and trust-building—is critical to supporting any work in separation, law and economy. Without it, policy change is often short-lived. Racial healing is the foundation of all TRHT work. We must dismantle racial hierarchies while building authentic relationships grounded in appreciation, respect, trust and reverence across and within racial groups. Healing and trust-building accelerate human capacity to embrace one another and reconnect to identities, roots, culture, language and rituals which may have been erased.

Racial healing and trust-building work focuses on ways for all of us to heal from the wounds of the past, to build mutually respectful relationships across racial and ethnic lines that honor and value each person. This effort builds trusting and diverse intergenerational and community relationships that better reflect our common humanity. There are many healing methodologies, including those already utilized in communities across the United States, and WKKF and TRHT communities have worked with hundreds of practitioners around the country who are skilled in facilitating healing approaches. Racial healing work must be done in a way that supports the local context and works across all racial and ethnic groups, generations and sectors within a community.

## Separation

Once the belief that some have more value than others is embedded in a community or country, it is sustained through policies designed to keep people apart. Thus, addressing separation (while maintaining Indigenous sovereignty) became a critical component of TRHT. It includes working on residential segregation, colonization and isolation and what they produce—concentrated poverty. Where there is segregation and concentrated poverty, there are barriers to opportunity. This area also involves addressing the ways separation is embedded in our education system, our health and mental health care systems and our housing system; and in immigration and migration practices and policies. The work done in these areas will ultimately help neighborhoods and communities ensure equitable opportunity in housing, health, food, education and jobs.

## Law

The country's colonial documents perpetuate the false belief in a hierarchy of human value, from the federal and state constitutions to the current criminal and civil laws, practices and policies that have derived from them. Thus, addressing the law and how it is enforced at local, state, tribal and federal levels involves reviewing discriminatory civil and criminal statutes and public policies, while implementing solutions that produce new laws and applying existing laws and policies that are just for all.

## Economy

In a capitalist society, systems are driven by the belief in a hierarchy of human value, from treatment of farmworkers to slavery. We must transform economic practices and policies that sustain the hierarchy. Historically, and still today, financial gain has been the impetus for annihilation of Indigenous people and seizure of their land, enslavement of Africans, exclusion of some immigrant groups and exploitation of people of color in the labor force. Work in this area involves studying structured inequality and barriers to economic opportunities in the community and implementing approaches that can create an equitable and just society.

# Lessons from Implementation



ommunities and organizations around the country began implementing TRHT in 2017. They've learned many lessons about how to undertake cross-racial, cross-sector racial healing and systems transformation work. For a description of the work communities have been doing in the framework areas see [Section IV, TRHT Implementation – Communities](#).

**Racial healing and narrative change are cross-cutting elements. Acknowledging truth and giving space for it to surface is a necessary component of healing.**

In addition, communities provided input on the framework itself. They described the TRHT framework as complex, and the areas as co-dependent, with relationships connecting and creating overlap between them. For example, there is evidence across the communities that:

- Racial healing and narrative change are cross-cutting elements. Acknowledging truth and giving space for it to surface is a necessary component of healing.
- There are overlaps across Separation, Law and Economy.

From their experiences with implementation, communities also described the framework as multidirectional and nonlinear. They advise that it should be examined to see how each component applies to a specific community's unique history, context and culture. The 2016 National Design Teams expressed similar observations about the interconnected nature of the work.

For each of the five framework areas, communities ask the following questions as part of the visioning process:

- What is the vision of your community or organization after the belief in a hierarchy of human value has been eliminated?
- What are the current racial realities in your community or organization and how did you get there?
- What are the key leverage points for change in your community or organization?
- Who are the key stakeholders and beneficiaries who need to be engaged?
- What specific actions can be taken to achieve your vision of a community or organization without racism?

Each of these questions can be customized to the specific areas you're discussing (e.g., What is the vision of the economy in our community after the belief in a hierarchy of human value has been eliminated? What are the current racial realities of the narrative in our organization and how did we get here? What are the key leverage points for repairing or building relationships in our community?)

Regardless of which areas your community or organization works in, always consider what relationships may need to be repaired, improved or developed to make progress; you will always begin the TRHT process by working on racial healing and narrative change—and this work, which builds the capacity of local coalitions, will continue throughout your TRHT process.

## Example of the Framework Area Overlaps and Interactions



As an example to demonstrate how the areas can interact, consider a fictional community trying to understand housing segregation. A multi-sectoral local coalition emerges to address housing affordability and discrimination in home buying and lending. The coalition involves the local realtor's association, chamber of commerce, urban league, community foundation and other civic organizations.

In working through the five visioning questions, the coalition first jointly creates a vision of a community where, regardless of where one lives, residents have access to quality public goods, including food and transportation. Exploring the current racial realities and what got them there, they learn that housing segregation has placed their community in concentrated poverty and created ethnic enclaves where there is a lack of access to quality health care,

*continued on the next page* →



→ *continued from the previous page*

education and other public goods (including food and transportation). They explore who else is missing from their coalition and realize they do not have an adequate number of community residents engaged.

When they begin looking for leverage points and action steps, they quickly find that the communities are kept separate (separation), creating housing segregation, as well as outcome gaps that clearly demonstrate disparities in homeownership. Residents in these segregated neighborhoods must also travel many miles to buy groceries or go to work. Their children's schools are rated lower than schools in other neighborhoods. The common denominator is that public school utilization in the overall community is quite high, with some 90% of students attending public schools. The need for equitable education is clear.

At the same time, the community finds itself governed by zoning laws, appraiser licensure and tax policy (all falling within the law framework area). To effect change, people can vote on municipal tax changes and advocate revisions to appraisal guidelines and requirements. The community can also look to the U.S. Department of Housing and Urban Development's Affirmatively Furthering Fair Housing requirement to bring about changes. Similarly, housing segregation intersects with the economy area. The coalition finds underpricing of homes in one area costs the community millions of dollars in household wealth creation. The loss directly affects schools, realtors and banks. The evidence shows that closing the valuation gap could grow the economy by tens of millions of dollars and raise millions more for public schools.

In this hypothetical example, the coalition examined considerations beyond the five visioning questions to help guide the work in the framework areas. These considerations are listed below:

- Within the Separation area, they considered what prevents equitable access, the current gap in outcomes between communities that are kept separate from each other and the greatest common denominator—the place where people live, work, shop and go to school.
- Within the Law area, they considered the laws, policies and regulations that reinforce housing segregation, as well as the mechanisms for amending current laws, practices and policies, while designing new, more equitable ones.
- Finally, when examining the Economy area, they considered the current cost of inequity and what institutions, policies and sectors are directly impacted by financial shortfalls. They considered what could be gained by closing the economic gaps.

## Recommendations from the 2016 National Partners about Working in the Framework Areas



In 2016, 176 national partners organized themselves into design teams under each of the framework areas to test the framework and pilot the visioning process:

- ▶ The 2016 National **Narrative Change** Design Team examined how to create a more complete and accurate story that will help people understand how racial hierarchy has been embedded in our society and committed to utilizing all available vehicles.

Their vision: If the belief is eliminated, we will create a culture populated with diverse positive images of ourselves and each other in our full humanity and potential in all media and cultural settings.

These settings would include literature, museum exhibits, parks, places of worship, schools, magazines, newspapers, music, art, theater, television shows, movies, radio programs, games and social media. The narrative will foster empathy and connections that allow us to see ourselves in each other and thereby help to eliminate the emotional separation between communities.

- ▶ The 2016 National **Racial Healing** Design Team focused on ways all of us can heal from the wounds of the past and build mutually respectful relationships across racial and ethnic lines so that we



may honor and value each person. They explored ways to inform public policies to better reflect our common humanity. Their vision: a United States of America where all our children and grandchildren feel safe and secure in who they are, proud of their heritage and culture. It's a space where they are able to look within themselves and to their communities to find their identity; where they recognize and value the differences inherent in all of us, while celebrating the common threads that bind us together. Schools will be equitably funded and recognize that all children have a sacred gift and purpose, and early education is offered in the child's own language.

► The 2016 National **Separation** Design Team examined and found ways to address segregation, colonization and concentrated poverty in neighborhoods. Their vision: dismantling and transforming the mix of laws, policies, structures, habits and biases that created and sustain the physical, social and psychological separation of people by racial categories and the subjugation of particular cultures, values and languages. Work on separation means a move toward an egalitarian, connected society in which social institutions, neighborhoods, civic lives, politics and recreational spaces reflect the diversity of a region and where people have real choices about where they live, work and attend school.

- ▶ The 2016 National **Law** Design Team reviewed discriminatory civil, criminal and public policies and explored alternatives that will produce a more just application of the law. Their vision: national recognition of the historical significance our system of law has played in perpetuating the hierarchy of human value. This recognition would lead us to embrace a system of law that reflects our common humanity, the dignity of all people and our commitment to the civil and human rights of all. We would seek to redress the inequities in our legal system that have been created by the belief in a hierarchy of human value. And we would cherish the value of full civic participation in our nation and in our communities.
- ▶ The 2016 National **Economy** Design Team studied structured inequality and barriers to economic opportunities and developed solutions that will create a more equitable society. Their vision: If the belief in a hierarchy of human value is eradicated, we could create economic democracy, where every person, family and community of every racial, ethnic and cultural background can individually and collectively participate and thrive in the U.S. economy.







# 3

## TRHT Guiding Principles

---

**D**

rawing from other efforts to foster change and healing in communities and nations around the world, the following ten principles were developed to guide TRHT efforts.



# 1

## Design and implementation are local- and community-led.

Decision-making about vision, strategies, priorities and even budget should be done at the community level, customized to the unique history and contexts of the location. The involvement of a broad cross-section of the community is essential to fully understand its landscape—including its hopes, dreams, talents and resources—as well as the ways in which systems cause it harm. Meaningful and enduring change needs the support of a critical mass of community members. This means engaging individual activists and community leaders, as well as all the key institutions—including nonprofit organizations; Native Nations; schools, colleges and universities; business and labor; the media; faith communities; government; and law enforcement. As a community or an organization thinks about a decolonization<sup>1</sup> agenda, we must be sure that this is determined and led by First Nations/Indigenous peoples. Ensuring that there are roles for the leaders of institutions will establish their ownership of both the process and the vision.

Government support can be extremely helpful in engaging the community and decision-makers; however, it is vitally important that decision-making not be constrained by political considerations. Power is held where decisions are made and the everyday person whose life is disrupted by racism should be involved in decision-making processes. Because resources usually are scarce, partnerships can help sustain activities. Furthermore, it's critical that there is a commitment to learning throughout the process and to consider new and enlightening information from unfamiliar sources. All contributors must be put on equal footing, and all voices should be heard and embedded throughout the process. True community leadership requires developing deep skills for designing and facilitating community processes that build trust and relationships and that constructively engage conflicts.



<sup>1</sup>See Glossary, page 155.

## 2 TRHT is an expansive and inclusive process in all respects, with a deep and unyielding commitment to understanding the different cultures, experiences and perspectives that coexist in a community.

A TRHT implementation includes all the racial and ethnic groups in a community, works across all sectors and involves nontraditional allies, even those who may appear to be in opposition to TRHT efforts. We must try to think beyond known activists and leaders who consistently engage in racial equity or justice work. TRHT implementation is multigenerational and draws on the wisdom of youth, adults and elders in the community. Participants commit to understanding the different cultures, experiences and perspectives that are a part of the community, including nontraditional allies. Often, racial and ethnic divisions are due to unintended slights and insults that arise out of ignorance or fears of different cultures and perspectives or from levels of implicit bias that are a product of our history and plague virtually every person in our society. An essential element of achieving racial equity is a better understanding of these differences and addressing these biases. People from all spheres should exercise strategic and deliberate influence on the spaces within which they operate.





### 3 Development and implementation are based on the TRHT Framework and guided by the TRHT Implementation Guidebook.

All TRHT implementations must include work to change racialized narratives and create practices for racial healing and trust-building. In addition, communities commit to work in at least one of the transformation areas: separation, law and/or economy. The community stakeholders listed in the first principle should collectively decide where there is local energy for work and a need for transformation.

### 4 Design and implementation are developed through cooperative planning, intelligent study and group action.

Will Keith Kellogg, founder of the Kellogg Foundation, articulated a formula for community change that relies on the leadership and authentic engagement of local community members. He advocated for a three-step iterative process, saying “...it is only through cooperative planning, intelligent study and group action—activities on the part of the entire community—that lasting results can be achieved.” At WKKF, we believe that people have the inherent capacity to effect changes in their lives, their organizations and their communities. TRHT values are also built on that belief.







## **5 A clear and compelling vision, accompanied by a set of ambitious but achievable goals, both long-term and short-term, is developed, and progress is regularly assessed.**

For true racial healing to occur and endure, we need a clear and compelling vision of where we want our journey to lead us and, in specific terms, what success will look like. Along the way, TRHT partners set measurable and achievable goals. All wrongs cannot be corrected at once. By focusing on what people can achieve, TRHT becomes an iterative process of developing goals and strategies over time. The achievement of each goal—or even steps taken along the way to achieving goals—builds momentum for success.

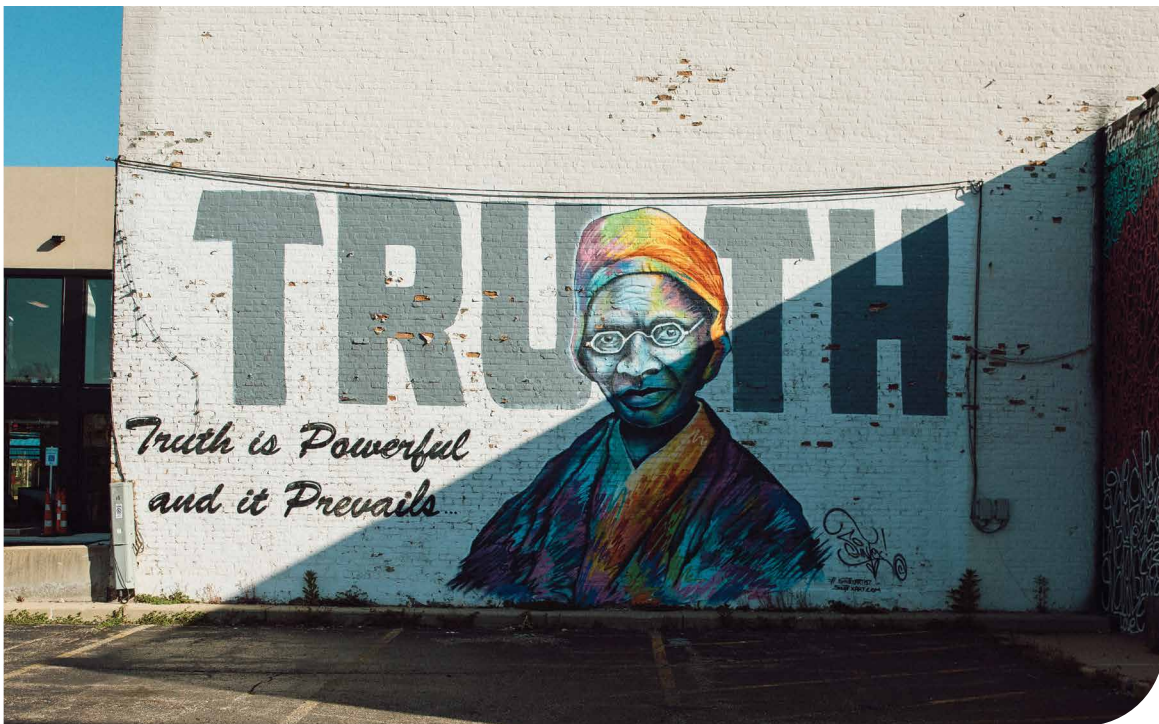
Dismantling structural racism and healing our divisions is a lengthy and often frustrating process. Racist policies deeply embedded in our institutions will not be easily altered, and racial wounds festering for centuries will not be excised overnight. Even though progress can be slow and painful, each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

## 6

**TRHT always includes an accurate recounting of history, both local and national.**

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

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





## 7

**The process of healing requires the building (and sometimes repairing) of trust and is intentionally designed to be a positive process for all.**

Often, people equate justice with revenge, retribution or punishment. While understandable—especially in view of particularly egregious past oppressions, as well as the need for public accountability and real consequences for harms—divisive rhetoric, blaming and adversarial proceedings, such as lawsuits, are not likely to produce an atmosphere conducive to constructive change, healing and transformation. Ultimately, we all share a common fate. Substantial and enduring progress toward racial equity and healing benefits all of us.

A community's history is shaped by people whose descendants may be involved in TRHT. Part of healing is understanding the role one has played—or one's ancestors have played—in designing systems, benefiting from them or being harmed by them. A productive process, in which each individual feels acknowledged, gives everyone that has been impacted by oppressive structures or designed or contributed to upholding such structures opportunities to tell their stories and share the emotions—anger, rage, pain, fear, frustration—that have animated their behavior. The only requirement is that everyone must tell his or her story with deep integrity and listen with respect to the stories of others. An analysis of the costs of racism to the entire community, and the benefits of eradicating it, can help create a more positive atmosphere over time and deepen the understanding that our destinies are tied together. This process is essential to building deep trust, which is essential to working effectively for change.

## 8

**A commitment to policies that can effectively foster systemic change and to some form of reparative or restorative justice.**

An atmosphere of revenge and punishment will not lead to healing; neither will empty rhetoric without action. Those in a position to act will be willing—even anxious—to be held accountable; to promote meaningful and systemic change to overcome the pain that often is associated with past wrongs; and to work to establish an atmosphere of mutual trust. We envision that every level of government, from individual institutions to municipal to federal, will be prepared to explore options, enact policies and adequately fund activities that help bridge racial divisions and narrow disparities in educational achievement, economic security, the administration of justice and access to affordable and quality housing, nutritious food and health care.

## 9 A thoughtful and comprehensive communications strategy is essential to inform the entire community, even those who are neither involved in, nor supportive of, the process.

Openness and transparency give people confidence that they are receiving an accurate picture of what's occurring and help build trust in the process. Even opponents can eventually be engaged, if they see that the process is open and that blame and shame are abandoned in favor of self-reflection and recognizing the potential for equitable outcomes that serve the entire community. Major events, such as town hall meetings, and smaller events, such as joint worship services, along with reliable community outlets—strong and proactive media campaigns, school programs and social media and other online conversations that give all residents a chance to express their views in an atmosphere of safety—are among the ways to keep the community informed. These same methods can build support for public policies and other actions identified by TRHT partners to combat institutional practices that have racist ramifications. There should be documentation of the path towards transformation in the community, so that other communities and future generations will know the journey.



## 10 There is a broadly understood way of dealing with the tensions that inevitably arise.

Conflicts often arise when healing is needed and present great opportunities for helping people and communities move forward. Reparative and restorative justice

approaches can be applied to deepen relationships, develop understanding and keep the process from being sidetracked by the tensions of the moment. Constructively engaging conflict is a key approach that can turn tensions into “aha moments” of in-depth learning and lead to significant progress that can strengthen trust among participants in the process. It may be difficult to stay strategically focused on key goals. Yet from the outset, careful thought is necessary to determine how the community wants to engage conflicts and build the essential skills and processes to be constructive in working through conflicts. With intentional, reparative methods in play, conflict and tensions serve as valuable opportunities for learning and advancing key goals.



# 4

## TRHT Implementation - Communities

---

**T**RHT is an innovative, holistic approach to achieving racial equity and racial justice in communities. It involves discovering and sharing the history and truths in a community. It requires building and repairing relationships and developing trust. It includes uncovering and eradicating the belief systems that are foundational to racism. Utilizing TRHT's framework, community partners also lay the groundwork for changing the structures that currently keep different groups within communities from realizing their full potential.

# Who to Involve



Broad community inclusion and engagement is crucial for TRHT work. The TRHT process builds solidarity or collective will to accomplish specific objectives related to addressing belief systems that are at the root of racism and reducing (and, long term, eradicating) racism's impact in communities. It engages community members in determining local priorities and needs, as well as how to address them. In each community, the core group of participants must be multiracial (representing all racial groups and sovereign tribes in the community) and multigenerational. The TRHT work in local communities needs to include community representatives or leaders drawn from the following diverse groups of individuals and constituencies:

- Local Indigenous tribes and nations
- Grassroots activists
- Healing practitioners
- Youth (define what ages are most appropriate for your community)
- Faith communities
- Business
- Philanthropy
- Local government
- Media/Narrative Change agents in the community (e.g., publisher of local newspaper, head of local TV station, local bloggers, historians, storytellers, museum curators)
- Separation—local people focused on addressing housing needs, segregation and colonization
- Law—local people who work with civil or criminal law or public policy
- Economy—local people who work on creating an equitable local economy

We have found that partnerships that include these key sectors represent the ideal design, or approach, for a TRHT process to be sustained within a community. It is essential to include constituencies that are not considered traditional allies; holistic change needs the active support of a wide spectrum of a community. Be expansive in your thinking and work to extend the invitation to those beyond the known racial equity and racial justice advocates. Ask yourself: are all linguistic groups included? Do we have the ability to engage people in different languages? Are young people represented? Large corporations? Small business owners? Representatives from all neighborhoods in your community? Are all ethnic and racial groups included? Are local tribes and nations represented? If you don't know people in these groups, think about who does and work to engage them.

It is critical to develop and implement strategies for full engagement at the beginning of the process. A diversity of voices may mean the relationship-building process and preparation to engage in substantive discussion about systemic change takes longer. However, spending the time to build full engagement in the beginning prevents the need to repair relationships harmed by exclusion later.

Participants are asked to commit to being ambassadors and advancing the process and its outcomes in their communities, companies, congregations, organizations, neighborhoods, families, etc. While there will be differences in opinion, we've found that it is important that participants build the muscles to seek collective clarity and understanding to deepen relationships and trust. This allows the partners to make decisions that transform the community.

## Engaging the Community to Develop a Vision and Plan



oward the goal of community-driven healing and actionable change, during community discussions, partners start by developing a vision for what the community will look and feel like after racism has been eradicated. This is an opportunity to dream outside the present reality and dream into the ideal future and set the direction for the effort. Together, community partners also reach an understanding of the predominant factors and conditions supporting the local racial hierarchy and blocking progress. Through a series of questions, participants begin to examine the problems plaguing the community; identify what progress or efforts may already be underway in relation to those problems; and seek out potential allies who can engage in the TRHT process. The community answers a series of questions that provide valuable insights, information and perceptions about the community and begin to point partners in a shared direction. Together, community partners determine which areas to tackle and how to do so. Be sure to engage First Nations/Indigenous members of your team to develop and lead a Decolonization Agenda. (See [Considerations for Developing a Decolonization Agenda](#).)

We recommend using these five questions (or variations suitable to your community) to help the community determine where to focus energy:

### ► What is the vision of your community after racial hierarchy and racism are eliminated?

What vision do you have for your community when residents and systems have embraced a common humanity and systems are built on the premise that every community member is equally valued? Be specific. How do you want people of color and White people to be treated? How would you like residents to feel about the community? What will look and feel different when racism has been eradicated? The process of determining this vision should be expansive and inclusive and must reflect the broad range of views held by everyone in the community.





### ► What are the current racial realities in your community and how did you get here?

In order to assess where the community stands and how it got there, it is critical to understand the racial history of the community, the current racial and ethnic realities perceived by those within the community and how the history of the community has seeded the current realities. How do different groups experience the community? What have been the composition and perspectives of the communities' public and private sector leaders? Do they broadly reflect the community at large? Whether individuals or institutions, who has the most influence in the community? How has this changed over time?

Communities must face their histories and current realities with deep integrity, even if some aspects are painful to acknowledge. Understanding the history and realities at the deepest level is essential to determining solutions to facilitating transformational change. What are community members' experiences with separation and segregation? What are their experiences with law and the local legal system (including law enforcement and the courts)? How about experiences with the ability to participate and thrive within the local economy? What decisions and movements of the past shaped residents' current experiences in each of these areas?

### ► What are the key leverage points for change in your community?

What are the areas that, if you put energy into them, will create the most significant needed change? We think of these as leverage points because, as when using a physical lever, a small amount of energy on one side creates significant change on the other. There may be “low-hanging fruit” for change—but also consider what actions by the community will make the most needed changes.

### ► Who are the key stakeholders and beneficiaries that need to be engaged?

Who will benefit when your community fully embraces the change you seek? Are those people at the table? Who are the people with the power to bring about change, and who, if not at the table, can pose serious impediments to long-lasting change? Who else is engaged in related work in your community? What have they learned? Could they be brought in as partners? What other groups might you partner with? The answers to these questions should be key elements in guiding the development of your plan. Find ways to constructively engage people who will be affected by the change, as well as people with the power to support and implement change. If there are people or groups missing, make and implement a plan to bring them in as early as possible to prevent the need to repair relationships harmed through exclusion.

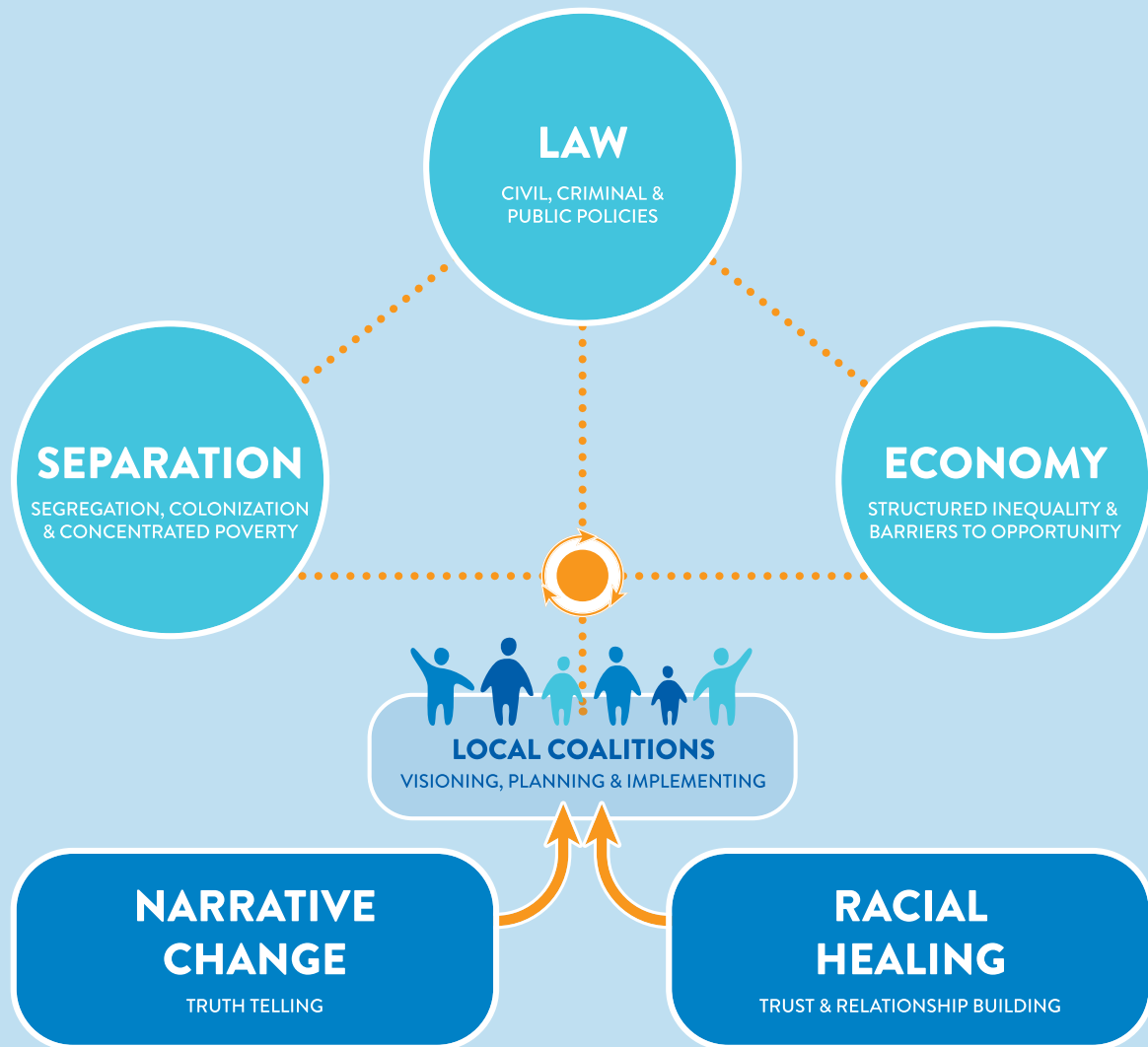
### ► What specific actions can be taken to achieve your vision of a community without racism?

After addressing the first four questions, the community should be in a position to design and implement a strategy that will make the vision become reality. Knowing the direction in which you want to head (the vision), the history, the key levers for change and the stakeholders required, assess what work has the most potential and is viewed as the most urgent in the community. More information about how to further refine the actions and develop a plan is listed below.

## Determining How You'll Apply the TRHT Framework— Developing Your Plan

All TRHT efforts in a community include Narrative Change and Racial Healing. These two areas work hand-in-hand in eliminating the belief system that fuels racism and allows racist policies to survive. Narrative change refers to a community developing a full understanding and articulation of its history, actively working to disrupt false narratives. Racial healing refers to community partners forging strong, authentic and trust-based connections across difference. The community can then decide which of the other three components—Separation, the Law and/or the Economy—are important for them to focus on. (See p.22 for more information about the framework areas.) Please note that the framework areas are often overlapping. Think about how you want to apply the framework locally.

## Truth, Racial Healing & Transformation (TRHT) Framework



Determine whether there are some specific issues or problems in the community that need to be prioritized. Examples include issues like the lack of safe drinking water in Flint, Michigan, or the lack of coordinated services for people reentering the community after incarceration in Buffalo, New York. Other prioritized areas could be failing public schools, lack of public transportation for low-income communities, poor housing quality or other pressing issues that are dividing communities or fueling inequities. Is there an area that became clear during the discussions about the vision for the future or the history? Is there an area (or multiple areas) where there is energy and a sense of urgency and

for which you have the right people gathered? If the community has energy in an area, that is often a good place to start. Remember, you can start with one and add more later—or, if community partners want to focus on multiple issues, you can start on more than one.



It can be helpful to understand the strategies and tactics that have led to other successful campaigns for behavioral or social change, nationally and in local communities, including campaigns like seat belts, smoking, raising the minimum wage, labor union organizing, school bond increases, corporate responsibility, food safety, state-paid health insurance for undocumented immigrant children and marriage equality. Some of the strategies and tactics may be useful.

### Creating Design Teams

The formation of “Design Teams” is key to the success and sustainability of TRHT efforts in most communities. Design teams are composed of community members who help analyze and understand issues and opportunities, set priorities, and develop and implement a plan in each of the framework areas selected. Ask yourself: Within each framework area the community partners have chosen through the visioning process (above), who are the natural leaders—people who are most energetic, are trusted by the community, have skills to facilitate planning and implementation and are most committed to repairing and building relationships? These trusted leaders may be well known or under-recognized; the most trusted people in a neighborhood or community may not be high-profile or have an official title. All types of leaders may be interested in playing a role as Design Team co-leaders.

In addition to design teams for each area, given the deep interrelations between framework areas, communities also found that a leadership team, including all design team co-chairs, was critical for coordinating work across the different design teams.

It can be helpful to clearly lay out the responsibilities of a leadership role, including things like:

- Engaging a cross-section of the community (including those most impacted by inequities and those able to make decisions) to help set priorities, develop and implement plans, and make course corrections as things change or unintended consequences become clear.
- Continual focus on building, strengthening or repairing relationships among Design Team members and the community. Help Design Team members constructively engage conflict.
- Facilitate team meetings or identify and work with a facilitator who can help with group processes and building trusting relationships.
- Work with the leaders of the other Design Teams to keep a broad view of the community's TRHT work; understand the intersections and build support and bridges between Design Teams; and share successes and challenges.

Engage all other members of the community who are interested in and have the energy to help determine and move the work forward in each of the design teams. Once again, look to see who is seated at the table and who is missing. Ensure that each design team is multiracial, multigenerational and representative of all sectors in the community. Remember lived experience is just as important as credentials or recognized leadership roles when it comes to designing for equitable change.

Create a collective understanding of the goals for each area, as well as the kinds of tactics and strategies that will bring about the level of change being sought through the TRHT. Be clear about your plan to move forward. We have found that the more consensus and clarity you build at this stage the easier it becomes to implement TRHT later.

### Examples of Developing Plans in the TRHT Framework Areas

- In Kalamazoo, Michigan, the community started planning with five partners, slowly expanding to more than a dozen within a few months. When their official visioning and planning process started a few months later, they had over 180 partners—grassroots and institutional leaders. Partners were already actively committed to racial equity work, but had previously worked in smaller groupings of two or three organizations. TRHT presented the first opportunity to work as a large, unified group across the city. It was a unique moment for people from organizations across Kalamazoo to be creative and participate in a space that allowed people to get out of their institutional parameters and start thinking of the big picture of what the community needs.

Pairing racial healing circles and analysis-building with visioning proved key and all partners committed to engaging these practices and processes. Partners developed visions and plans for work in each of the five framework areas (Narrative Change, Racial Healing, Separation, Law and Economy) and designated a Leadership Team tasked with bringing the design teams together and prioritizing the work.



Out of this process came a robust plan for transformation across all five areas of the framework, which the five design teams continue to implement and refine. Five years later, there are over 600 community partners engaged in the Kalamazoo TRHT, and the TRHT team is making plans for further engagement of people and groups that were not initially involved or only engaged on the periphery.

- In Chicago, when the Woods Fund committed to the TRHT process, they knew extensive racial equity work was happening throughout Greater Chicago and they always honored the long local tradition of organizing. There was no need to create something new, but an opportunity to bring existing efforts under a larger umbrella as a means for Chicagoans to collaboratively invest in a common vision for their city.

A small group of consultants developed an overarching structure for extensive visioning and planning—guiding individual design teams to create visions, short and medium-term goals (one to three years), and concrete work plans to reach the goals in each framework area.

Community partners determined early on that they would work in four design teams: truth and narrative, law and policy, racial healing and youth. Over 300 people representing the city's multiracial, multicultural and intergenerational diversity participated in the visioning and planning process over five months. Each of the four design teams had co-leads who facilitated interactive meetings and a consultant who staffed and supported the work. Each team worked through the five visioning and planning questions (detailed above) and co-developed specific goals and objectives for their work.

All the design team co-leads met regularly in a Leadership Advisory Committee to ensure all the teams were in constant communication and learning from each other. The advisory committee also coordinated the work of the different teams and help set the overall direction.

Once visions and goals were developed for each design team, the consultants worked to braid all of it together into an overarching strategy to advance truth, racial healing and transformation in the Greater Chicago area.

More information about these examples can be found here.

## Applying the Framework: Narrative Change



Once the community has established a plan to move forward, an important early step in the narrative change work is analyzing and discovering the dominant narratives in the community—whether or not they are the true and full narratives. What are people hearing about different groups in the community and their histories? Bias becomes entrenched when people are unable to hear stories from a variety of

#HowWeHeal



W.K. KELLOGG FOUNDATION®

01.21.2020

NATIONAL RACIAL HEALTH



#How



01.21.2020

NATIONAL RACIAL HEALTH

different experiences and perspectives. Narrative change work helps people understand how bias is reinforced. Individuals and communities begin to recognize that the images and stories with which they are bombarded reinforce damaging beliefs that continue to perpetuate inequity. Beliefs won't change if people continue to get the same messages that reinforce the hierarchy.

Conducting a local media assessment is one way to do this work. A media assessment helps you evaluate local news outlets' coverage of communities of color and determine who the media is using as storytellers in their news reports. Are people of color being interviewed or sought out to contribute media coverage? What's the demographic makeup of the local newsroom? Who sits on the editorial boards or has the power to determine what is printed or aired? Do people of color report, investigate, produce or write stories for news outlets that reach a wide spectrum of your community? Do stories about people and communities of color reflect the full spectrum of human experiences and interactions, both positive and negative? Here are some steps to an evaluation:

- **Coverage Audit**—Coverage audits can help analyze print, broadcast and online publications. Determine a period of time, such as coverage over the last two years, and review how communities of color have been portrayed in your local newspapers compared to coverage of White communities. Are there more positive stories about White communities? Keep a tally of the positive and negative stories for each community during that time period for each of the publications, if there is more than one. You can use free services like MediaCloud to help with coverage audits.
- **Content Audit**—Over a period of time, review the stories that appeared on the front page of the newspapers and the metro pages. This can be for a one-month or two-month period. Review the stories written by local journalists, rather than the Associated Press, *The New York Times* or another wire service. Read each line of those stories and take note of the people quoted in the stories. How many are White? How many are people of color? How many are women? Keep a tally. This data tells you whether the voices of people of color are making it into the local newspapers.
- **Employment Audit**—For TV news outlets, research how many reporters, anchors, producers, executive producers, news directors are employed? How many are people of color? In which roles? Do the same for reporters, writers, editors and bureau chiefs in local print publications. This will tell you whether the news teams are representative of the community.
- **Radio Talk Show Audit**—Calculate how many locally-produced radio talk shows are in the community, and how many have hosts who are people of color. This tells you whether the community is hearing diverse voices.
- **Audit of Native, Black, Hispanic, Asian American, African and Arab/Middle Eastern Media**—What are the media outlets that specifically cover people and communities of color? Are the outlets minority-owned? Are there outlets covering all races and ethnicities in the community?

Each community also has a unique Indigenous and racial history. Before implementing a TRHT process, the racial history of your community should be understood. The Narrative Change Design Team can research and write a TRHT Community Assessment, which will document the community's racial history and be a valuable document for shaping and implementing your local TRHT. Learn how neighborhood residents have changed over time—where have groups of people moved and why? Obtain information for the assessment by:

- Talking to family, friends and neighbors about their experiences through the years.
- Talking to elders in the community, people of color, White people and tribal elders.
- Spending time at the library and historical societies looking through old newspapers.
- Meeting with community and civil rights leaders.
- Meeting with representatives of the business community.
- Getting data from the school district about achievement levels for Black, White Hispanic/ Latinx, Native/Indigenous and Asian children throughout the years, as well as whether schools continue to be segregated and why.
- Getting information from the public health department about health patterns and disparities in the community.
- Getting information from the public housing department and Housing and Urban Development regional offices about housing patterns in the community, particularly learning if certain areas had been, or still are, segregated.
- Going to municipal and county clerk of courts searching for files on civil rights cases filed against local businesses or government agencies.
- Seeking data and information from police, trial lawyers and public defenders about racial disparities in arrests and prosecutions.
- Interviewing tribal community leaders.
- Interviewing religious leaders of all faiths and denominations.
- Interviewing leaders and residents from immigrant communities, to understand their experiences of relocating and how they are shaping and shaped by your city or town.
- Interviewing current and former local public officials, such as the mayor, city council, district attorney, school board or committee and health commissioners about the impact of race on public policy.
- Meeting with student leaders on college campuses, college presidents and professors in the Black/African American, AA/NHPI, Chicana/Latinx, Indigenous/First Nations and/or ethnic studies, history, sociology and political science departments.



## Narrative Change Examples

Here are two examples of how narrative change work was implemented in TRHT communities:

- In Saint Paul, Minnesota, a group of organizations worked together to create Truth and Transformation: Changing Racial Narratives in Media, a two-day media conference for local and statewide media aimed at changing problematic racial narratives by helping news professionals uncover their own biases and assumptions. Well-resourced outlets like Minnesota Public Radio, Minnesota Humanities Center and Hamline University paired with smaller, community-based institutions from historically Black neighborhoods, such as KMOJ Radio, Pillsbury United Communities and ThreeSixty Journalism, a youth journalism and mentorship program, to create this conference. They had never worked together before, so the committee engaged in trust building work. Attending the conference were two hundred and seventy-four people, a mix of educators, student journalists, and community and mainstream journalists from across the state. Not only did the conference impact attendees, but among the partners, a network emerged. Students from ThreeSixty Journalism did tours at MPR and met some of the journalists there. The cohort continues to find opportunities to work together to shift public narratives across the state and many of the participants have taken on related internal work.







- In Battle Creek, Michigan, the dominant local narrative centered on John Harvey and Will Keith Kellogg, even though the city's complex history includes Native communities, the Underground Railroad, Sojourner Truth and many stories of perseverance and resiliency across racial identities. When the Battle Creek community gathered to determine their direction, people wanted to share a more inclusive local history. They started through the collection of oral histories. They also created a Racial History Timeline to build a collaborative account of Battle Creek's history, where community members contribute to a more expansive history inclusive of the stories, historical facts and pivotal events of all racial groups that have shaped local and national history. As of this writing, their work involves sharing a more complete local narrative, and incorporating it into school curricula continues.

More information can be found about these examples in "[Truth, Racial Healing & Transformation: Resources & Lessons from Three Years of Community Collaboration](#)" by the W.K. Kellogg Foundation.

## Applying the Framework: Racial Healing



RHT efforts harness the transformative power of authentic relationships to heal individuals and communities and to help find pragmatic solutions to the pain and suffering that have existed in communities of color for centuries. New neuroscience research reveals that individuals should seek healing for grief, pain, trauma and anger. In TRHT work, healing and relationship building are considered central to progressing toward equity so that communities can find lasting transformation of systems. In fact, we have found that development of strong relationships and trust across communities are essential for sustaining change.

Think about and consider the best approaches for healing the harms caused by racism in your community. Are there local highly skilled people already doing this work who should be engaged? What methodologies do they use? National groups like the National Compadres Network and the Community Healing Network provide training and support for people wanting to learn racial healing practices. Body-centered and mental health practices can be helpful. Often, truth-telling experiences need to happen for healing to occur.

One opportunity is the National Day of Racial Healing. The National Day of Racial Healing takes place each year on the Tuesday following Dr. Martin Luther King Jr. Day. Communities, businesses, organizations and schools across the country honor the day in a variety of creative ways—bringing people together in deeper connection. Think about whether your community might want to host an event or series of events to highlight racial healing. The W.K. Kellogg Foundation maintains a website where all National Day events are listed and action kits are provided that help different segments of the community think about healing activities. The Foundation also generally hosts a signature event every National Day to highlight the need for racial healing. However, within the TRHT process, healing is pursued on an ongoing and consistent basis, beyond a single day.



Racial healing circles are one of the many possible approaches for building trust and repairing harm. Racial healing circles can play a significant role in the transformation of communities, helping participants build relationships through honest dialogue. LaShawn Routé Chatmon, executive director of the National Equity Project in Oakland, California, says at a healing session she attended, “You could feel some of the pretense wash away, and people began an honest exploration or reflection of themselves.” Chatmon, who is Black, was paired with a White woman. “In my story,” Chatmon recalls, “I talked not so much about the negatives of oppression, but how proud I was to be an African American woman, and where I thought that came from for me.” The sessions build trust based on shared experiences and generate the energy, will and creativity to heal hearts and find lasting, creative solutions for racial injustice.

### Racial Healing Examples

- ▶ Nationwide, countless groups are working to bring dialogue, racial healing and transformation to communities. In Washington, D.C., the national organization Asian Americans Advancing Justice supported Arizona’s Latinx community in opposing the state’s anti-immigrant law. In Dearborn, Michigan, the Arab American National Museum serves as a convening place for the community, Arab and non-Arab, to celebrate metro Detroit’s ethnic and racial heritage through music, arts and digital storytelling, and to talk about immigration, anti-Black racism and Arab American racial identity in the U.S. Census.
- ▶ In Alaska, First Alaskans Institute (FAI) co-created the Alaska Native Dialogues on Racial Equity with their community. FAI has hosted dialogues with more than 15,000 people to date, welcoming participants from all walks of life, racial backgrounds, sectors, organizations, governments, churches, schools and generations (young people to Elders) by using a process where all people are welcome. They ask people to tell the truth about what has happened and also to look forward—to talk about the policy impact and what needs to happen from a social, an institutional and a system context, so that FAI can hear about aspects that need to change and start finding solutions.



- ▶ In Greater Chicago, more than 100 community members from various racial and cultural backgrounds have been trained to host racial healing circles. Circles have taken place in a diversity of neighborhoods throughout Chicago and select areas of Cook County. There has been a concerted effort to host circles in Black and Brown communities with trained healing practitioners that live and/or work in these communities. These practitioners also actively seek to connect with community-based organizations; to link to needed services people participating in healing circles. There are needed services available in neighborhoods that people do not know about, so healing practitioners have broadened their work and are actively connecting people to services.
- ▶ Once a community has been doing work on racial healing, how do they know it's building relationships and trust? In Kalamazoo, Michigan, after spending four years focusing on racial healing, community members went a step farther to try to understand how it was going. They worked to analyze the relationships that had been developed through the TRHT process by using social network analysis (SNA). This allowed them to map all the relationships that had been built or strengthened, see how strong those relationships were and determine where relationships needed to deepen. SNA can be useful for understanding how relationships have been built and where you may need to invest more energy.

## Applying the Framework: Transformation



As people gain clarity about the true and full history of the community and build relationships and trust, community members will have established the solid relational platform needed to transform systems. Depending on your community, the issues you need to address and the energy among participants, you may have selected one or more of the transformation areas in which to focus: Separation, Law or Economy.

Regardless of which one(s) you chose, we find that ensuring full participation of all sectors listed under *Who to Involve* greatly enhances communities' ability to make progress toward transformation.

While it may seem similar to other campaign work, this work is envisioned as long-term, relation-based work toward transforming complex systems. This means that your work is to build and sustain the relationships that allow for full accountability for change and to collectively determine how best to work toward transformation—setting goals and objectives and testing approaches. Because you are working in systems to create change, there are often unintended consequences to the things you try—some good and some harmful. That is the nature of complex work. There isn't one expert who knows what to do or how to do it. Rather, continuing to engage across different perspectives, test approaches, evaluate what happens and adjust your actions builds shared expertise. We have found that when communities establish concrete goals, they are more able to make these adjustments along the way. Transformation occurs iteratively and depends on deep relationships and trust.

Communities have pursued goals in all three transformation areas in the TRHT Framework. Here are a few examples:

## Separation

- **Baton Rouge, Louisiana:** TRHT Baton Rouge is pursuing opportunities to disrupt the systems that separate people and alienate people of color by partnering with organizations on the front lines of dismantling structural racism. The Foundation for Louisiana (FFL—the lead organization for TRHT New Orleans and Baton Rouge) partnered with the YWCA of Greater Baton Rouge to launch LEAD, a leadership development training.

Recognizing how easily many in Baton Rouge overlook immigrant communities in the city, FFL convened a coalition of community members, advocates, activists and organizations from surrounding parishes to address the unmet needs of the immigrant population and create a positive narrative about immigrants and their role in the community. The Baton Rouge Immigrants' Rights Coalition (BRIRC) began meeting regularly and created a strategy to organize their work. Members compiled and reviewed data about the Latinx community and created an outreach toolkit. BRIRC's interest in immigration and detainees at the U.S. border galvanized the group to start a campaign to end the 287(g) agreement in Baton Rouge, which gives local police officers the authority to perform immigration enforcement functions in collaboration with Immigration and Customs Enforcement (ICE).



- **Flint, Michigan:** In Flint, part of the TRHT work focuses on looking at the impact of systemic racism on affordable housing and public housing. They are exploring how to change relationships and narratives and strengthen neighborhoods. In particular, building on work the municipal government had been doing and research they had conducted, the Community Foundation of Greater Flint (which leads the



local TRHT efforts) concentrated on HUD's Choice Neighborhoods Initiative, which is demolishing a public housing complex built illegally on a flood plain. Families living in the public housing complex will have an opportunity to move into a brand-new mixed-income housing area situated between two other vibrant neighborhoods. For the first time, residents will have the choice to move into a neighborhood where they can access small businesses, transportation, better schools, jobs and other services. Often redevelopment efforts stop at the construction of buildings, but while the City makes the new housing and wraparound services available, Flint TRHT is facilitating opportunities for people to build strong neighborly relationships with each other.

With strong relationships, residents can work together to create a neighborhood of choice where they feel they belong and that will be attractive to others. They are hopeful that strong relationships will also halt the type of flight that often occurs.

## Law

- In Buffalo, New York, the Community Foundation for Greater Buffalo (CFGB) convened the Greater Buffalo Racial Equity Roundtable (The Roundtable), a cross-sector collaboration of 36 community leaders, to advance racial equity in Western New York. Together, they identified the overarching goal of achieving an expanded inclusive economy and created a 10-point agenda to meet this goal.

The Roundtable spent a year listening to the community about systems that presented barriers to people getting jobs and feeling whole. The reentry system, navigated by those returning to the community after incarceration, was identified. So, the Racial Equity Roundtable convened a Reentry Coalition composed of more than 50 federal, state, county, city and local partners to assess the current local reentry ecosystem. They quickly learned that Buffalo had an 82%



recidivism rate and set a goal of improving outcomes for returning community members to move forward with their lives. The courts, county governments, mental health agencies, the sheriff's office, law enforcement, community-based organizations and advocates, as well as residents with lived experience, all participated.

The Reentry Coalition, co-chaired by the County Commissioner of Mental Health and the Superintendent of the County Holding Center, identified the need for a Reentry Hub as its top priority to increase coordination of

services for reentering citizens. They have developed the Service Link Stop (Hub) effort and have been working collaboratively to create a beautiful and welcoming place where reentering community members feel they are starting a new chapter in their lives. The Service Link Stop links reentering citizens to coordinated services to help them make progress toward their short and long-term goals, leading to success. The Reentry Coalition has also been focused on changing the narrative—e.g., changing local terminology, from talking about ex-offenders and post-incarceration to talking about reentering community members. The local public broadcasting station aired stories about reentry for a full year. They worked closely with the Reentry Coalition to make sure they told the full, true, authentic story.

- **Lansing, Michigan:** In Lansing, the work on law has been done collectively with the community and people working in the local legal system—including the local district attorney’s office and the courts. The team decided to focus on ages 16-25 and on reducing racial inequity in the legal system. They started by hearing experiences of youth and then mining local arrest data to identify how to approach transformation. They found that while Black youth are approximately 20% of the youth population of Lansing, they represent more than 70% of the arrests.

One of the barriers discovered early on was the inability to disaggregate the data collected by prosecutors to determine if there were also inequitable results at the prosecutorial level in investigations, charging, plea deals and sentencing recommendations. The local prosecutor, a member of the TRHT Law Design Team, heard the data and said she was in a position to investigate how those numbers are being produced. So, Lansing TRHT worked with the prosecutor’s office and about 30 assistant prosecutors. Affirming the power prosecutors hold in shaping law enforcement and judicial policy and practices, the Lansing TRHT began calling the members of the prosecutor’s office the Justice League. The staff at the Prosecutor’s Office started by taking the Implicit Association Test (IAT) and then assessed their biases at an organizational level. The IAT helped challenge assumptions among individual prosecutors and opened up conversations about the power prosecutors have to enact justice. The prosecutor’s office is now working to use their power to produce more racially equitable outcomes. They explored all of their policies and procedures to see where bias might be creeping in, then created teams to work on each of those areas and identified how practices might actually be masking bias. Then, TRHT Lansing explored how to develop a tool that can help prosecutors so that they can bring a racial equity lens to their process of reviewing cases. Based on this work and the deep commitment of the prosecutor to racial equity, the Vera Institute of Justice awarded Ingham County Prosecutors with a technical assistance grant.

All members of the TRHT Law Design Team, including the prosecutor, participated in racial healing circles, helping them deepen trust and strengthen their relationships. This example demonstrates the importance of including people who currently have the power to change systemic practices in the TRHT design and implementation process.

## Economy

- Buffalo, New York: In its long-term work to advance racial equity through an expanded, inclusive economy, the Community Foundation for Greater Buffalo convened the Greater Buffalo Racial Equity Roundtable (the Roundtable). The Roundtable produced a Racial Equity Dividend Report in 2016—using local data to share the history and existing opportunity gaps across 16 indicators in four domains—education and job readiness, criminal justice, neighborhoods, income and wealth. Building on these efforts, when Buffalo started their TRHT work in July 2017, the Roundtable conducted a listening tour to identify the sectors and systems that had the most opportunity to advance racial equity and that had barriers to progress. Influencing employers emerged as a top priority.

Through power mapping exercises, Roundtable members identified their existing relationships with CEOs of 25 major employers in the region. They looked for the top CEOs who demonstrated interest in and the aptitude for advancing racial equity and invited eight, though doubted all would be able to participate. Of the eight they invited to the Business Leaders Task Force, all accepted and four more have since joined. The Business Leaders Task Force convened, reviewed data and information about promising practices and committed to advancing racial equity within their own organizations and among their peers. The business leaders then decided what they individually and/or collectively wanted to tackle and selected their companies' purchasing practices as a priority. They wanted to change from purchasing from large suppliers to increasing their local spending with businesses of color in order to build wealth in the community. They have made significant changes, doubling the goals they set for themselves.

- Selma, Alabama: In 2019, 41% of Selma residents lived below the poverty line, more than three times the national average. When community members gathered to develop a vision and plan for the economy as part of the Selma TRHT, they determined that creating sustainable tourism is a central part of shifting the economy and could drive economic recovery in the city and region. So, they created a Sustainable Tourism Roundtable, bringing together people from all parts of the tourism industry (tour guides, museums, hotels, small businesses and restaurants) to work together to get tourists to stay and spend money, ultimately leading to job creation. Currently, tourists come to Selma and take a picture of the Edmund Pettus Bridge, and then leave town again. The Roundtable determined that lighting the bridge, while seemingly a small thing, would create a sense of hope in the community, allow evening activities to occur and give visitors a reason to stay overnight.

In addition, Selma TRHT is training women in financial literacy through The Power of Her. They're also building people power through the Beloved Community Block Club Initiative to address concerns about gentrification and displacement, as tourism, downtown redevelopment and riverfront development grow in the "Opportunity Zone." Through the Block Club, they're building a sustainable organizing model, nurturing a sense of community and deepening understanding about why a strong community is critical to improving the local economy.

More information about these examples can be found in "[Truth, Racial Healing & Transformation: Resources & Lessons from Three Years of Community Collaboration](#)" by the W.K. Kellogg Foundation.



## Sustaining the Work in Your Community



one of the aspects of the TRHT framework—changing the narrative, healing through repairing and developing deep, trusting relationships, transforming systems that keep communities separate from one another or produce legal systems or maintain the economy—involves short-term work. All of it requires a sustained effort over time. We therefore wanted to share what we've found helpful for sustainability. First and foremost, the key to successfully sustaining the work is ongoing adherence to the TRHT Framework and Principles (found in sections [2](#) and [3](#) of this guide).

### Telling the Story

In order to sustain the work, it is critical to embed a practice of sharing the story of what you're doing into the early and ongoing strategy. There are likely people in your community who will be interested in documenting and telling the story. Communications work is not separate from the other teams—it needs to be part of everything you do. Critical analysis about who needs to hear about the work, and through what channels, can help you with community engagement and community investment.

## Learning as You Work and Refining Your Process

Similarly, early and ongoing focus on evaluation needs to be embedded into your work. Everything about TRHT work is complex—requiring many people coming together to contribute their best thinking and generate ideas about how to move the work forward. You will develop goals, strategies and tactics that are the Design Teams’ best understanding of the ways to move forward. It’s important to measure progress toward those goals. As more is learned, course corrections will be required. As with all complex work, you will try things, evaluate what’s working—and what unintended consequences came from what you did—and then adjust your tactics. The idea of evaluation isn’t grading the efforts—it is assuring that they are actually achieving the goal of addressing racial equity in your community, improving cross-cultural relationships and transforming systems into ones that produce equitable results. See [Section 8: Evaluating TRHT](#) for more information about how to evaluate TRHT work.

## Deepening Community Engagement

In order to sustain the work, you must continually analyze who is actively engaged in the work and who is missing. You’ll find that approaches to build engagement need to be adjusted as you go. Skillful focus on the process for engagement throughout your work will be key. Similar to the TRHT framework areas, an internal focus on building or repairing trusting relationships is foundational to the success of TRHT work. Ensure that this is part of all of your work as you move forward.

## Deepening Community Investment

All of this takes resources. You may be tempted to solely reach out to wealthy donors or foundations, and they may be good resources. However, across the country and across the globe, power is being built as community members contribute financial and other types of support. Community engagement can be enhanced through collective giving strategies. Formats like giving circles, mutual aid networks, grassroots funding, local business engagement and local philanthropic engagement can all help you find the financial resources you need while also building local power. As with all aspects of TRHT, consider how your approaches build community.

## Changes in Leadership

Over time, you can expect significant changes in the leadership of TRHT in your community. We have seen this in almost every one of the early TRHT communities, from Design Teams to those coordinating and supporting the overall effort. Sustainability means building the leadership capacity of everyone engaged in the work, so that transitions in leadership do not harm or derail the overall effort.

The following questions may help you consider who might be well-suited to leadership roles. Do people have the grounding in racial equity and racial justice necessary to see the structural nature of the problems? Are they focused on repairing, building and strengthening relationships? Are they focusing not



only on eliminating the outward manifestations of racism, but also the belief system that creates it? Do they have the facilitative skills to bring people together, build engagement, constructively engage conflict and help people move toward decisions for implementation, all while deepening relationships? Are they expansive in their thinking, including everyone affected by racism and people of all generations in the work? Do they have the collaborative skills and flexibility to let others lead as well? Are there things you can do to support building the leadership of those in your TRHT?

Consistently focusing on building leadership capacity among the people engaged in TRHT work in your community will not only help build leaders who can step in when others leave, but will also help your community and your TRHT become leader-full.

**None of the aspects of the TRHT framework—changing the narrative, healing through repairing and developing deep, trusting relationships, transforming systems that keep communities separate from one another or produce legal systems or maintain the economy—involves short-term work. All of it requires a sustained effort over time.**



**5**

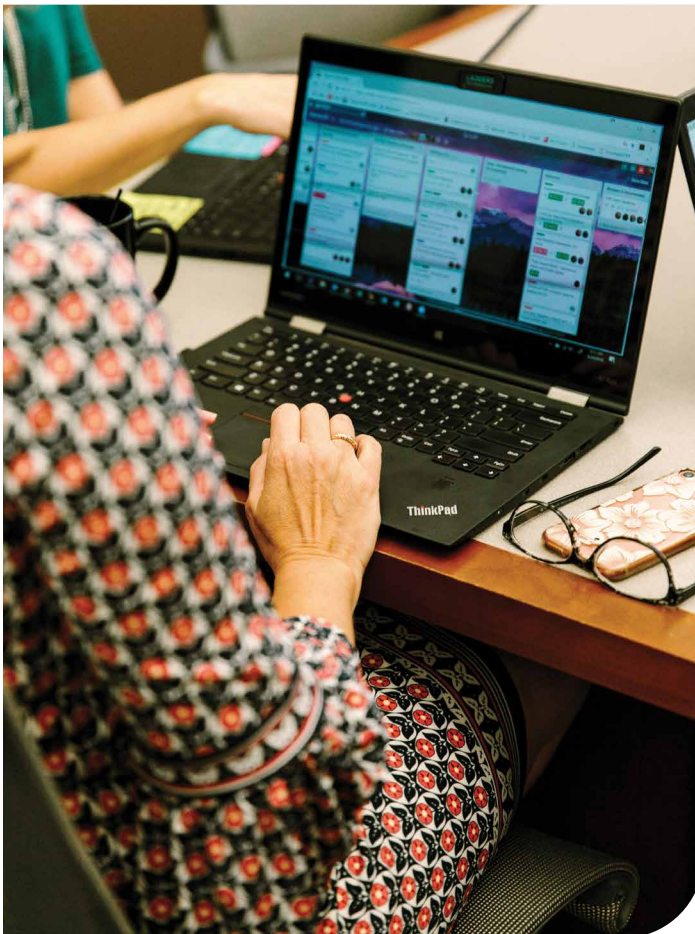
# **TRHT Implementation - Organizations**

---

## Introduction

**C**ivic, social, tribal, nonprofit, corporate and philanthropic organizations in the U.S. play significant roles in the societal changes that shape the country. Their contributions influence policies and practices toward advancing racial equity, environmental issues, fiscal responsibility, gender and sexual orientation equity, civil rights and more. Organizations implementing TRHT commit to playing a pivotal role in dismantling the belief in a racialized hierarchy of human value—a belief system that says that some groups of people are inherently more valuable than other groups.

## How the Belief System Plays Out in Organizations



**O**rganizations often reflect and perpetuate the belief in a hierarchy of human value. This occurs despite the best of intentions and is often unconscious and unintentional. This hierarchy can manifest within organizations in many ways, in the decisions they make, and among leadership, employees, volunteers and the people they serve. This adds to the structural and institutional racism that is deeply embedded in our society.

In the following section, we begin by sharing key terms and concepts that can assist you with learning more about transforming organizational culture. We follow that framing with content focused on strategic questions that support how your organization can reflect on and transform recruitment and hiring practices, staff retention and support systems. Lastly, we conclude with guidance on how to create a culture of belonging for all staff in organizations.

## The Drivers of the Racial Hierarchy

The following concepts help to create organizational barriers both to dismantling a racialized hierarchy of human value and to embracing our common humanity:

► **Implicit Bias** – Differential treatment of people based on automatic and unconscious assumptions, judgments or decisions related to race, place of origin, gender, sexual orientation, age, disability, etc.

► **Color Blindness** – The claim individuals and organizations make that they do not see someone's race, varieties in physical traits or cultural backgrounds. Color blindness posits that the best way to end discrimination is by treating everyone as equally as possible. It ignores and denies the reality that discrimination exists, that it has structural roots and causes negative racial experiences. Post-racial thinking describes a theoretical environment where discrimination, bias and prejudice don't exist. Data certainly confirms that people of color, Native and Indigenous peoples and immigrants continue to be discriminated against.

► **Post-Racial Thinking** – The belief that racism is no longer a major factor in society, communities, institutions or individual lives. While some in our society suggest that discrimination and bias no longer exist, data certainly confirms that people of color, Native and Indigenous peoples and immigrants continue to be discriminated against.

A commitment to color blindness or post-racial thinking allows organizations to bypass responsibility for real change.

► **Lateral Violence/Oppression** – Also framed as internalized colonialism, oppression, or horizontal violence—a concept in which an oppressed group uses the methods of the oppressor against itself. It occurs when one group perceives an inequality of human value relative to another group, and desires to be like the more highly-valued group. This is a part of a larger cycle of hurt that has its roots in colonization, intergenerational trauma, racism and discrimination.

► **White Privilege** – Connected to both implicit bias and racialized belief systems are the advantages that are enjoyed by White members of society, often without awareness within these individuals. Being a white person in the United States can reduce the barriers one encounters on the road to success and makes the road to success smoother compared to people of color.

► **White Supremacy** – The belief that the white race is inherently superior to additional racial and ethnic groups and that White people should have control over people of all racial groups. This term is often conflated with extreme or radicalized violence or activity, but white supremacy is upheld by the social, economic and political systems that collectively enable white supremacy to maintain power over people from diverse races.



► **Racial Anxiety** – Often, members of the white group are reluctant to talk about issues of racial bias, because they fear saying or doing the wrong thing, and thus being labeled as racist. This can inhibit honest and meaningful communication, and therefore, make it more difficult to understand different perspectives.

► **Stereotype Threat** – Research indicates that when members of communities of color feel they are representing their entire identity group, their stress tends to increase. This stress may negatively affect their cognitive behavior. Eliminating the belief in a hierarchy of human value within an organization can relieve much of the stress and can strengthen organizations internally, while helping all of us to overcome the embedded belief system and find our common humanity.

When people are aware of these drivers of hierarchy within organizations, they are more likely to minimize and dismantle the impact of these drivers.

## Working to Eliminate the Belief in a Hierarchy of Human Value in Your Organization

A

n awareness of these drivers is essential to eliminate the belief system within your organization. The TRHT process offers a framework that can help strengthen and increase its ability to achieve its mission and create a culture of belonging for everyone. The following five questions can help you launch your organization on its journey to truth-telling, healing and transformation with deep integrity.

They are best explored not only by your organization's leaders, but as a means for employees and specifically employees of color to share honest feedback without fear of retribution.



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

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

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

To know where you are going and how to get there, it is imperative to understand: a) the current racial and ethnic realities perceived by those with whom the organization is associated and b) the history of the organization and how it has led to the current realities.

What have been the racial demographics and perspectives of the organization's board, its leaders and its employees? What has been the composition of those the organization serves? Who are the people with the most influence in the organization, and how has this changed over time? Do current board members, leaders, employees and those served feel they can bring their whole selves to work or their interactions with the organization or do some feel they need to hide or minimize their cultural or individual practices? How has the organization related to the community in the past, and what has changed over time?

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

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

What are the important changes your organization can make to bring about the most immediate organizational transformation, as well as lasting movement toward the goal of eliminating the belief in, and manifestations of, racial hierarchy? What efforts or areas of focus would make the most significant change? Some potential leverage points for which goals could be created include:

- Revised or new mission statements
- Board authorization and support to establish clear objectives for achieving greater board and staff diversity, equity, inclusion and belonging
- Creation of a racial equity roadmap that clearly defines strategies and goals for your organization to embed and advancement of racial equity into all that you do as an organization



- A clear, ongoing process for repairing and deepening relationships and trust between People of Color and White people in your organization
- Human Resources decisions to assess and monitor equity practices
- Improved staff awareness and learning about racism and its effects
- Plans to create an improved culture and environment in the organization that ensures that everyone can be their full self at work
- Developing and sharing written racial equity standards, so all staff are aware of expectations related to how they carry out their work with a racial equity lens



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

Who are the people with the power to bring about change, and who, if not at the table, can be serious impediments to long-lasting change? Who will benefit when your organization fully embraces the change you seek?

It is important to recognize and find ways to constructively engage people that will be affected by the change, those who will support and implement organizational change and those who might block progress.

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

If you can successfully address the first four questions, you can design and implement a strategy to achieve your vision. Once you

have established clear, ambitious, yet realistic goals and objectives that are consistent with your vision, you are then ready to consider possible actions. Here are some ideas that have worked with various organizations:

- ▶ Engage in de-biasing strategies such as stereotype replacement, counter-stereotypic imaging, perspective-taking, and increased contact. Many de-biasing strategies can be found on the web sites of the Kirwan Institute for the Study of Race and Ethnicity at The Ohio State University and The Perception Institute.
- ▶ Revise your organization's decision-making processes to clearly reflect the vision of the organization. Ensure they are expansive, inclusive and thoughtful.
- ▶ Collect and maintain data and research to help you assess how well you are achieving the goals and objectives you have established to advance racial equity. It is especially important to disaggregate data by race—including recruitment, hiring, retention and advancement data.
- ▶ Offer leadership development and opportunities for advancement through onboarding and peer mentoring, skill-building exercises and specific cultural and/or heritage celebrations and recognition.
- ▶ Engage regularly in team-building activities and events that help your organizations, partner organizations, consultants and vendors get to know each other better and appreciate the unique skills and talents each person brings to the table.
- ▶ Where appropriate, create collaborative work arrangements so that people can come to know each other as individuals and appreciate the skills and talents of the individuals with whom they work.
- ▶ Establish affinity groups within the organization with consistent support from leadership. Affinity groups bring together people with common identities in a unified way to have learning experiences and to share this learning within the organization. Affinity groups can help create a culture of belonging, so that all staff feel seen, valued and heard and will have equitable opportunities for success and advancement. Work to establish an organizational culture where staff from all identity groups can be their full selves at work. Foster community participation and presence for equity through alliance-building across affinity groups.
- ▶ Promote cultural knowledge and social understanding through organization-wide learning opportunities like heritage month events, dialogue around current events or cultural activities.
- ▶ Establish incentives that are embraced by organizational leadership for achieving your goals and objectives.
- ▶ Develop a communications strategy to elevate the vision for a renewed organization.
- ▶ Regularly conduct training based on input from people who are most affected by the racial hierarchy.



- ▶ Engage with additional organizations in the community to share ideas, learn from each other's experiences and, together, seek to influence their community.

In addition to the five key questions above, human resources plays a pivotal role toward advancing racial equity and racial healing. Answering the following questions will help your organization determine whether all employees are treated with dignity and respect and if your organization reflects a culture of belonging for everyone:

- ▶ **Recruitment and Hiring** – How and through what means are people from a diverse range of racial and ethnic backgrounds recruited? Does the recruitment strategy ensure a diverse applicant pool? Does the interview process enable an equitable process for all applicants? Are the qualifications for positions well-defined and clearly relevant to the job responsibilities? Do the interviewers and recruitment companies have diverse backgrounds and perspectives and are they aware of the potentially dangerous manifestations of implicit bias? What is your organization doing to consistently train staff on implicit bias and how to be aware of it in the process of selecting candidates?
- ▶ **Retention and Advancement** – Is the atmosphere in the organization welcoming to all? Are staff tuned into and trained in cultural sensitivities for all cultures, irrespective of racial or ethnic background? Are performance evaluations clear and objective? Is there an equal opportunity for advancement? Are there clear career pathways and development opportunities available to all staff? Are diverse backgrounds and perspectives valued equally?
- ▶ **Responsibilities** – Are people entrusted with responsibilities without regard to racial or ethnic background? Are expectations similarly high for all?
- ▶ **Remuneration** – Are people paid equally for equal work responsibilities?
- ▶ **Client or Customer Service** – A belief system grounded in racial hierarchy may be manifested in how customers and clientele are treated and in the atmosphere that is created for those who are being served.

Below please find some examples of how organizations have actively addressed eliminating the racial hierarchy in their internal and external practices and cultures:

### ▶ **National League of Cities Institute – Race, Equity And Leadership (REAL) Initiative**

The National League of Cities Institute (NLCI) is a nonprofit research and education affiliate of the National League of Cities. In the wake of the 2014 unrest in Ferguson, Missouri, NLCI created their Race, Equity and Leadership (REAL) Initiative, which incorporated Truth, Racial Healing & Transformation between 2016 and 2020 to:





- Deepen and refine understanding of the current state of municipal leadership to engage local communities across the United States in racial equity and racial healing.
- Identify cities, towns and villages that have taken steps to change the narrative and promote racial healing and racial equity—particularly those collaborating between city government, community leaders and other community stakeholders.
- Engage local leaders in a cohort/learning community and delve deeply into opportunities for changing the narrative, policies and structures that advance racial healing and racial equity, and distilling methods, lessons and models.
- Identify entry points for mayors and other municipal leaders to promote racial healing and advance racial equity and to develop a municipal action guide of recommended strategies.
- Convene a network of city officials committed to promoting racial healing and racial equity in order to create a national conversation among municipal leaders on how they can play a more significant role in advancing racial healing and racial equity.

The REAL Initiative conducted research and implemented an environmental scan to document the range of city approaches to address racial equity and racial healing and provided technical assistance (TA) to municipalities' city-wide initiatives. The REAL Initiative integrated racial equity and racial healing within their organization. Documenting the approaches of twelve cities across the country, they created a library of case studies, highlighting local models for embedding racial equity into municipal operations.

They also launched a National Municipal Learning Community of elected city officials and key staff leaders from 18 cities to foster collaborative learning on racial equity and racial healing. From these 18 cities, the REAL Initiative identified a technical assistance cohort of six cities that could deepen engagement through in-depth site-level technical assistance and support. They convened people across sites to learn from each other and provided Racial Equity and Leadership Training, culminating in the development of a REAL Academy.

Digging more deeply into what racial healing could mean at a local level, the REAL staff developed a framework for learning about systems of white supremacy throughout U.S. history. Using the framing of stolen lives, stolen labor, stolen resources and stolen land, they found a renewed opportunity to more deeply understand the interwoven strands of anti-Black racism and perpetration of genocide and land theft by white settlers on Native Americans, including what this means for governments and communities today. The cohort of city leaders attending the Academy were challenged by and excited about this framing and several city leaders expressed interest in using it to expand their educational and outreach efforts around racial healing with their city staff and community residents.

Building on several months of research, the REAL Team developed a framework for repair at the city level, which encompassed reparations for slavery and anti-Black racism at the municipal government level as well as repair for Japanese internment and other historical injustices. However, the team pivoted to prioritize its focus on a more concrete project to address the history of genocide and land theft against indigenous people in the United States. They laid out for municipal leaders a variety of options for how communities could undertake this reparative work.

By 2020, they had produced an Incidence Response Toolkit to help municipalities respond to racial tensions and a Municipal Action Guide for advancing racial equity in cities.

### ► **Spectrum Health – Lakeland Regional Health System**

Lakeland Health (Lakeland) in Benton Harbor, Michigan, is a not-for-profit, community-owned health system whose work is rooted in an emerging Population Health agenda that focuses on identifying and addressing the needs of the most vulnerable in its service area. Its vision is to positively transform health care and the health choices of those it serves and employs.

Lakeland conducted a Community Health Needs Assessment (CHNA) to understand the health statuses of the populations they serve. Consistent with the legislation of the Affordable Care Act, which mandates that a CHNA be conducted by all tax-exempt hospitals in the country, the assessment seeks input from the medically underserved racial/ethnic communities and low-income populations to ensure that their needs are understood.

As a result of its work, Lakeland now knows that many low-income racial and ethnic communities suffer extraordinarily high rates of mortality. In response, Lakeland launched pilot initiatives that aim to address health inequities. One activity is logging by medical residents of incidents of implicit bias in clinical settings. The residents involved in this activity found it to be very helpful in illuminating their own unconscious biases, as well as those with whom they work, and in helping them think about how best to provide care to people. Lakeland also created a Women's Health Council (WHC), comprised of women who reside inside the seven Benton Harbor census tracts that have the highest mortality rates, to provide these women with personal, organizational and leadership development training. They also receive critical data and information about the health status of, and health inequities experienced by, their communities. They will use the training and knowledge they acquire to design and implement strategies to improve health care in their communities.

### ► UHCAN OHIO

UHCAN OHIO is a large state-based organization focused on achieving high quality, affordable health care for all Ohioans. UHCAN invested time, energy and resources, both human and financial, in the process of bringing consumers from diverse communities into the dialogue to effect changes in policy and service/program implementation in the health care industry. It worked to ensure that health equity is embedded in the health transformation process that has been taking place at all levels of the community across the state. UHCAN OHIO recognized that the coalitions within which it works are not very diverse. They decided, however, that before tackling the issue with its external partners, they should ensure that it has addressed the implicit personal biases and race-based issues of their own personnel. UHCAN OHIO held a series of facilitated meetings in which all staff (at all levels) were led through discussion, dialogue and interactive exercises to help them understand their own implicit biases.

Following these interactions, staff began meeting to determine and implement next steps for their internal work. They hosted programs for staff and discussed the potential of a statewide gathering to explore issues of health equity and the consumer voice in the health transformation process. UHCAN OHIO is committed to ensuring that its internal processes are in place before moving to an external effort.

Shortly after its facilitated discussions, they added racial learning at the beginning of agendas for both senior management and full staff meetings. During these moments, people have the opportunity to share some racially motivated experiences that caused discomfort. These experiences could have happened within or outside the organization. Sometimes the experience is of a very personal nature—family members who have been pulled over for “driving while black” and felt their lives were in danger, or family confrontations over racially motivated statements made. Participants and employees need a safe place to share these experiences, if for no other reason than to expel the associated traumas from battered psyches or to let people share the burden.

**In the mid-1960s WKKF's grantmaking began to reflect an active intent toward racial equity. In the decades since, WKKF has been implementing a wide range of programs explicitly addressing diversity and racial equity, while pursuing its own racial healing journey.**

UHCAN OHIO is working to embed racial learning in all its processes, to develop healthy habits that can be employed daily to check one's own racial biases. It continues to bring the issue of creating diversity to its coalition-building work and to the collaborations in which it is involved. This process helped refine and redefine UHCAN OHIO's own understanding of the commitment to ending health inequities.

### ► North Lawndale Employment Network<sup>A</sup>

The Sweet Beginnings program is a wholly-owned subsidiary of the North Lawndale Employment Network (NLEN), located in Chicago, Illinois, that offers full-time transitional jobs in a green industry for people returning from incarceration. It produces and markets all-natural skin care products featuring its own urban honey. Sweet Beginnings workers make beelove products, package and ship the products, track inventory, fill product orders, sell at retail outlets, perform quality control and harvest honey. While employed at Sweet Beginnings, employees learn and demonstrate both the hard and soft skills necessary to succeed in unsubsidized jobs. The recidivism rate for former Sweet Beginnings employees is below 8%, compared to the national average of 50% and the Illinois average of 43%.

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

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

## A Strategy for Assessment to Ensure Sustainability

**N**

ow that you have learned more about what organizations are doing to advance racial equity both within and outside their efforts, it is important to think about how to sustain your efforts to continue the journey:

- A duty to our common humanity must be built into the culture of the organization through commitment, accountability and consistency, especially among



organizational leadership and the governing body. It also includes ensuring diversity, inclusion and belonging among the organization's leadership.

- ▶ There should be staff incentives for creating such a culture.
- ▶ Regular change management surveys may be used to assess change over time.
- ▶ Network analysis disaggregated by populations to measure expansiveness of networks should also be done to assess change over time.
- ▶ Employee evaluations must reflect a culture of mutual respect and accountability and include personal and professional goals to advance racial equity. Below please find examples of strategic questions that can be built into staff evaluations and goal-setting practices:
  - What is something about your performance in the organization that you are proud of that reflects our common humanity?
  - What would you like to change/strengthen about your performance?
  - What help do you need to achieve this change, and from whom?
  - What activities are you engaged in that are supporting transformation at work and in your community?

## National Design Team Recommendations Adapted for Organizations to Use as They Apply the TRHT Framework:

- ▶ **Narrative Change:** Since the current racial narrative is reinforced through school curricula, museum exhibits and cultural institutions, organizations can advocate and support changes that will reflect accurate, authentic and just narratives.
- ▶ **Racial Healing:** Recognize the healing already taking place in communities. There are many people and organizations within our network and beyond who have developed racial healing practices, history walks and rituals, as well as dialogues, community trust building, relationship building and community organizing practices. We can map and tap into these resources, learn from the lessons and make connections. Recognize different approaches to healing—there are many different ways.
- ▶ **Separation:** There are civil rights, racial justice and narrative change organizations that can assist you in using narrative change to identify and address issues of racial segregation. These include, but are not limited to, public information campaigns, theater, the arts and popular culture are important forms of education. These forums hold potential power for communicating the truth about how racial separation came into being

and how it is sustained now. Similarly, by engaging organizations with expert messaging and pairing them with individuals working to transform popular culture, these stories can be moved into spheres with wide audiences.

- ▶ **Law:** Develop and implement curricula in professional schools and staff development training designed to help people understand how the hierarchy of human value manifests itself in professional areas, and how to dismantle this belief system and replace it with a belief in our common humanity. Create incentives for communities and institutions employing and holding accountable people in positions that require professional education and training.
- ▶ **Economy:** The discussions in organizations about racial hierarchy, its impact on economic disparities and its eradication should include diverse individuals and constituencies. Achieving the initiative's goals will require advance decisions that need contribution from individuals and organizations and institutions (public and private) in the discussions. Relationships should be developed with constituencies that are not traditional allies. It could be important to include representatives of large corporations, for example. Attendees should be asked for commitments to be ambassadors and to advance the process and its outcomes in their communities, companies, congregations, organizations, families, etc.

## The W.K. Kellogg Foundation's Organizational Commitment

Since the foundation's earliest efforts in the 1930s, it has acted in accord with the fair and equal treatment suggested in its founding articles. In the mid-1960s its grantmaking began to reflect an active intent toward racial equity. In the decades since, WKKF has been implementing a wide range of programs explicitly addressing diversity and racial equity, while pursuing its own racial healing journey.

This decades-long history of engagement in racial equity programming laid the groundwork for the W.K. Kellogg Foundation Board of Trustees in 2007 to commit to the foundation being an effective antiracist organization that promotes racial equity. This clear commitment is a meaningful indicator of what the Foundation strives to achieve and the kinds of organizations it seeks to support, shaping both its approach to grantmaking and the workplace culture WKKF staff co-create, with a corollary commitment to continuous improvement.

WKKF's commitment is also a catalyst and a signal to its staff to take an inside-out approach to advancing racial equity. We understand that we can only make contributions toward a more equitable future if racial healing and racial equity are embraced at our core. The goal of dismantling the racial hierarchy must be pursued internally, by individual staff and the organization as a whole, and externally through our partnerships, grants and investments.

The foundation's racial equity journey is documented in *One Journey*, downloadable [here](#).



# 6

## TRHT Implementation - Individuals

---

Implementing TRHT in your community or organization will likely introduce many new people to racial healing and racial equity. This section is included to share some initial ideas about what we as individuals can do to contribute to TRHT in each of our lives.

# TRHT Implementation - Individuals

# W

we all have a role to play in helping to eliminate the belief in a hierarchy of human value, which we have all internalized. Our unconscious actions that result from this belief can affect our families, organizations, communities, tribal nations and ultimately the country in devastating ways. The abolition of this belief system can be accomplished by developing a more complete understanding of authentic narratives, the stories and conditions generated by a value system that stokes conscious and unconscious bias in our own personal behavior, as well as the systems, practices and policies that shape our lives. We are deeply influenced by our surroundings, and the environment in the U.S. seeds discrimination throughout our lives—beginning in the classrooms and through the media we consume and in the places where we live, work and play. However, history is filled with powerful examples of individuals taking a stand against racism and making a difference in our society.

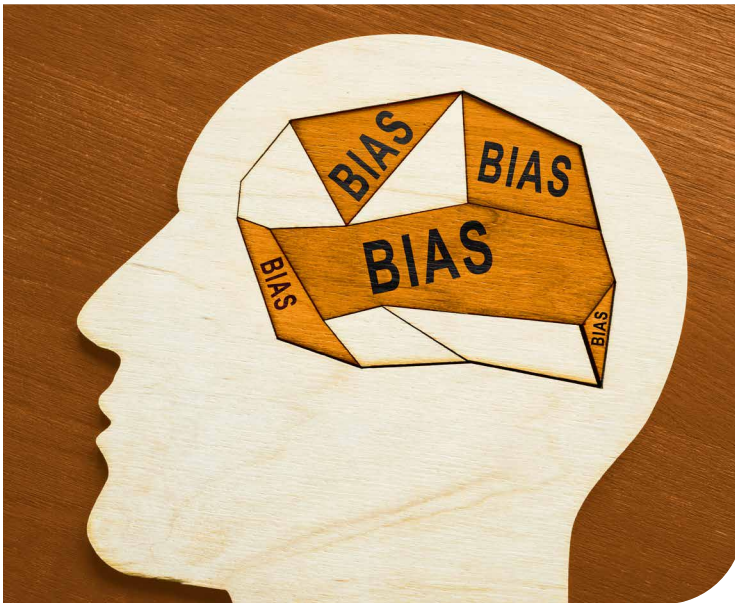


► When Rochene Rowan-Hellen heard two radio disc jockeys in Anchorage, Alaska, making racist jokes about her Native Tlingit people, she emailed media and community leaders. Together with Liz Medicine Crow of First Alaskans Institute (FAI), they took action. Instead of responding to negativity with more negativity, they used the moment as a teaching opportunity and created an effort to work toward healing. Rowan-Hellen and FAI reached out to the radio station manager and asked for a private meeting. Along with other Native people from the community who are bridge builders, they had met privately with the disc jockeys and staff of the radio station. They described how they grew up in a world that disparages Native people and devalues how Native people see themselves, and shared stories. This led to a series of meetings with the radio station staff with a different kind of listening that made room for our shared humanity. After months of conversations about the role of the media in perpetuating racism, FAI hosted a meeting bringing in the community to participate in a

racial healing dialogue. Finally, they invited the media to come in and talk with both FAI and the radio station in a circle so that the journalists could understand the impact of racism. This fundamentally shifted the way they tell the story.

► Athletes including Jrue and Lauren Holiday, LeBron James, Colin Kaepernick, Michael Jordan, Bubba Wallace, Serena Williams, Braden Holtby, Patrice Bergeron, Tom Wilson, Stephen Curry, Klay Thompson, Megan Rapinoe, Juan Toscano-Anderson, Naomi Osaka, Damion Lee, Kevon Looney, Jim Brown, Carson Wentz, Eric Reid, Marcus Stroman, Coco Gauff, Jaylen Brown, Marcus Smart, Natasha Cloud, Bill Russell and John Carlos are some of the recognized figures who have used their platforms to draw attention to racial injustice. With a collective 88.5 million Twitter followers and game-day audiences in the hundreds of millions, they have lent their voices to the movement and raised the consciousness of many people across the country.

## As individuals, we all harbor unconscious bias




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


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

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





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



john a. powell

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

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

### Key Characteristics of Implicit Biases

- ▶ Implicit biases are pervasive. Everyone possesses them, even people with avowed commitments to impartiality, such as judges.
- ▶ Implicit and explicit biases are related but distinct mental constructs. They are not mutually exclusive and may even reinforce each other.
- ▶ The implicit associations we hold do not necessarily align with our declared beliefs or even reflect stances we would explicitly endorse.
- ▶ We generally tend to hold implicit biases that favor our own ingroup, the social group to which a person psychologically identifies. Research has shown that we can still hold implicit biases against our ingroup.
- ▶ Implicit biases are malleable. Our brains are incredibly complex, and the implicit associations that we have formed can be gradually unlearned through a variety of debiasing techniques. Implicit associations are often absorbed through media and other materials we consume. You can be on the lookout for ways that media may reinforce negative implicit biases. Examine word associations—black is often associated with things that are negative, white with power and something good.



**Implicit associations we harbor in our subconscious cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. These associations develop over the course of a lifetime, beginning at a very early age through exposure to direct and indirect messages. In addition to early life experiences, the media and news programming are often-cited origins of implicit associations.**

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



Explore your personal view about the belief that some groups of people are inherently more valuable than others. What stories do you believe about the human family? How did those stories come to be in your mind and life experience? You might do this with a friend or family member in conversation or by keeping a journal. Answer any or all of these questions:

- ▶ What is the narrative/story you hold about Native and Indigenous people? Is what you know only from one source/view? Is it your family's story? Ask yourself the same questions about Black people, White people, Latinx/Hispanic people and Asian Americans and Native Hawaiians/Pacific Islanders. What is the narrative/story you hold about each of these groups? What is the narrative you hold about recent immigrants?
- ▶ When did your family arrive in the United States? Have your ancestors always been here? Are you recent immigrants? How is your story unique? Are there any limitations to where you work, live and raise a family?
- ▶ As a Black American, who were the champions in your history? If you're not a Black American, what do you know of Black American history?
- ▶ As a Latinx person, what have you learned about the origin of your family? Was immigration a part of that story? Was your family on this land before it became America? If you're not Latinx, what do you know about Latinx history?
- ▶ As an Asian American or Native Hawaiian/Pacific Islander, what have you learned about the origin of your family? Was immigration a part of that story? Was your family on this land before it became the U.S.? If you're not Asian American or Native Hawaiian/Pacific Islander, what do you know about AAPI history?



Challenge your own and longstanding perceptions about racial equity by taking a few deliberate steps including:

- ▶ Assess your current views about racial equity and how you got there.
- ▶ Formulate your own personal story.
  - How were you raised?
  - How did you grow up?
  - When did you first experience or witness racism?
  - Where are you now?



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

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

Now that you have explored your own narrative and begun to envision a world without a hierarchy of human value, it may be a good time to take an implicit association test from Project Implicit.

Also consider taking the Intercultural Development Inventory®, a 50-item online questionnaire that can be completed in 15 to 20 minutes. The test assesses intercultural competence—the capability to shift cultural perspectives, which should help you learn to be more sensitive to cultural differences and commonalities. This highly effective tool has been used in more than 30 countries by individuals as well as corporate, nonprofit, government, faith-based and educational organizations.



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

- ▶ **Talk** to your family about racial equity.
- ▶ **Write** letters to the editor/op-eds opposing racism and racist acts.
- ▶ **Write** letters to the editor/op-eds promoting racial healing.
- ▶ **Hold** community meetings to discuss race-related issues.
- ▶ **Convene** meetings at your church to discuss racial healing.
- ▶ **Have** genuine conversations with your neighbors about racism.
- ▶ **Support** those trying to tell the accurate racial history of the United States in schools in your community and in the country.
- ▶ **Use** social media posts to promote racial healing.
- ▶ **Discuss** racial healing at meetings of your clubs and organizations.
- ▶ **Take** a role in bringing racial equity to your workplace.
- ▶ **Reframe** your own individual narrative nested in recently discovered truths about race, equity and your individual bias.
- ▶ **Blog** to promote racial healing.
- ▶ **Speak** out against bias within your family, among your friends, in the community, at work and at the ballot box.

## Organize and Engage in Healing



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

Each of us needs to acknowledge our individual wounds, affirm the sacredness of all, establish just policies and move forward on a path of justice, dignity and humanity. It is critical that we take steps to promote healing within and across lines of perceived differences. First, we seek to harness the transformative power of authentic relationships to promote emotional healing. Think about opportunities to participate in deep relationship building in your community, school or organization. Are there people already doing this work? What kinds of practices do they use?

One way we can do this is by participating in “racial healing sessions” in diverse communities. Healing sessions play a significant role in your own individual transformation. These sessions also provide the foundation for the transformation of communities and the country. This healing work is based on three major principles: truth telling, racial healing and transformation. You can get involved in local racial healing activities and circles.

Racial healing sessions have certain guidelines to ensure that the process is helpful. These include:

- ▶ Create and sustain a safe, loving and respectful atmosphere.
- ▶ Each participant has 15 minutes for sharing and responses from peers.
- ▶ Sharing, self-determined and voluntary, is about one’s feelings, experiences, perceptions and insights.
- ▶ Agree to keep the names of people who make statements or tell stories confidential and do not share who was in your group with anyone outside the group.
- ▶ Avoid statements of judgment, criticism and projected superiority, as well as generalizations about any groups. We are not always going to agree or see things in the same way, and that is okay.
- ▶ Participants are asked to put away devices and give full attention to the person who is talking.
- ▶ Remember that the focus of racial healing is our “collective humanity” and the lifting up of that which unites rather than divides us, while discovering, respecting and indeed honoring the unique experiences of each.

In a healing session, we share stories about things like how often we think about our racial or ethnic identity, what aspect of our racial or ethnic identity makes us the proudest, and in what ways does being African American/Black/Latinx/Hispanic/Native American/Alaska Native/Asian American/Native Hawaiian/Pacific Islander/Middle Eastern/White impact our personal life. (For more information about how to have these conversations, see the National Day of Racial Healing Conversation Guide.)

# Conocimiento – Getting to Know: A racial healing experience for pairs and small groups



One of the tools we at WKKF have used along our racial healing and racial equity journey is Conocimiento—a Spanish word meaning “to get to know.”

Conocimiento is a principle of the Latinx movement for transformation and equity, designed to focus on relationship building among pairs or small groups of people. A critical component of racial equity and racial healing work, the Conocimiento principle

- emphasizes the necessity of consciously creating community within a group;
- heightens the potential for personal growth and shared action; and
- helps foster and cultivate a culture of belonging.

Conocimiento is not an icebreaker, but an engagement practice that encourages people to bring their full selves into the room.

## How to Facilitate Conocimiento

First, remind the group of the purpose of Conocimiento: to get to know, to listen to and learn from each other.

Second, set agreements to encourage dialogue, mutual respect and deep listening to what others share.

Then, offer a prompt for the group. Some prompts include:

- Tell a story of a time you felt a deep sense of belonging, or exclusion, in the workplace. How did that moment influence or change your life, or the lives of others? What emotions surround this experience?
- What is the origin of your name?
- When was the first time you noticed your race or the race of another person? Can you remember the thoughts, feelings, and meaning you made of it?
- How do you approach racial differences with your children?

Invite each person to share their response with the whole group. Participants thank one another for sharing. No other responses (or judgments) are expected.



## National Day of Racial Healing

**A**

Another opportunity is the National Day of Racial Healing, held each year on the Tuesday following Dr. Martin Luther King Jr. Day. Communities, businesses, organizations and schools across the country honor the day in a variety of creative ways—all to bring people together in deeper connection. Think about whether your community, organization or school might want to host an event or series of events to highlight racial healing.

The W.K. Kellogg Foundation maintains a website where all National Day events are listed. Action kits are provided to help groups think about healing activities. The Foundation also generally hosts an event every National Day to highlight the need for racial healing.

# Applying the TRHT Framework



The 2016 National Design Teams made recommendations that individuals can use as you apply the TRHT Framework:

- ▶ **Narrative Change:** We need programs to train young people from all communities to be involved in designing and reshaping the narrative, and to encourage those who are media makers to use their skills for racial healing and racial equity. Youth can explore current realities and tell true histories from their communities—through photography, podcasting, creating videos—and can be encouraged to post accurate stories on their social media channels. Journalism schools and technology, theater, film and television university programs have a great opportunity to increase access for young people of color to work in media industries. Individuals can become advocates for these needed changes. Individuals can also challenge racist or biased media coverage of local and national events and call for more accountability among the editorial boards of local media outlets.
- ▶ **Racial Healing:** Read and share relevant articles and resources; reach out to individuals who are experienced and skilled in racial healing work. Develop relationships to both increase and communicate meaningful racial healing stories and experiences.
- ▶ **Separation:** Individuals can learn more about the local history of segregation and become more involved in fair housing efforts. This can be done by working with others to conduct a thorough environmental scan of the community, thereby learning more about the historical housing patterns in your community. There is always a risk of only getting the “choir” to be engaged, so purposefully include and connect with unlikely allies and people who ordinarily would not be engaged in a racial healing process.
- ▶ **Law:** Become active in efforts to monitor and improve relationships between legal systems and communities of color. You can join key stakeholders and add a new voice to the mix. Work to ensure that the stakeholders are diverse and include those who will be most affected by the changes. If the change is to be meaningful, enduring and truly transformational, it is also essential that the faculty of both professional schools and public schools, the various elements of the law enforcement system, public officials and policymakers at all levels of government, community leaders and those who have been targets of law enforcement all play significant roles. If you have relatives, friends or neighbors working in those areas, ask them to join with you in changing the community.
- ▶ **Economy:** Individuals can volunteer and contribute to organizations working to reshape the local economy. If you have relatives, friends and neighbors who work in human resources or management, remind them about the need to improve access to good jobs, so that people of color can have better wages and benefits. If you are working, see if you can help change your organization/company’s purchasing policies and/or practices in ways that support local businesses owned by people of color.









# 7

## Considerations for Developing a Decolonization Agenda

---

**W**e felt it crucial to include this chapter on developing a decolonization agenda in the TRHT Implementation Guidebook so that all TRHT partners and participants can more fully understand the important history and context of Native Americans. This chapter details how the TRHT framework can be implemented to address the structural racism and genocide Native Nations and communities experienced for more than 500 years and how to develop a decolonization agenda for your community or organization determined and led by First Nations peoples.

# Considerations for Developing a Decolonization Agenda



RHT seeks to eradicate the false belief in a hierarchy of human value, which includes the legacy of dehumanizing systems and laws established and fueled by colonialism. Today, Native peoples in the U.S. are rejecting and dismantling colonial constructs and systems. They are taking a unified stand to say that it is not okay to take lands that do not belong to you, and are launching a recent Land Back movement and organizing campaign in the United States. It is wrong to exploit the natural resources of Native Nations and communities, evidenced further by our recent witnessing of Indigenous people from across the world joining together to stop the Dakota Access Pipeline at Standing Rock. It is immoral to commit cultural and structural genocide. Recognizing that the United States federal government and the belief system of Christian nationalism developed and sustained the cultural and structural genocide of Native Nations through nearly 200 years of the Federal Indian Boarding School system, it is an atrocity to take hundreds of Native American children from the only community and family they have ever known for the purposes of control, land theft, eradication of Native economies and food systems, religious domination and forced assimilation.



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

# The Vibrancy and Diversity of Native America

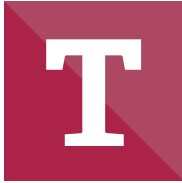
**T**

he truth is that prior to the arrival of European colonizers, Native peoples in North America built and sustained vibrant societies through sophisticated, culturally diverse systems of governance, which they had developed, adapted and refined during thousands of years of caring for and living on Turtle Island. As Jefferson Keel, former President of the National Congress of American Indians, once put it, “We were peoples long before ‘We the People.’”

This is evidenced by the fact that the early frameworks of what we now know as American governance are built upon tribal systems of governance and democratic principles centering human rights, the United States constitution ultimately being modeled after the Haudenosaunee Confederacy and its Great Law of Peace. The foundational document establishing the U.S. governance system—the U.S. Constitution—recognized Native Nations as distinct sovereign nations equal to foreign nations and their member states, codifying into law the unique political status of Native communities as nations that have a political and governmental relationship with the United States separate from status based on race or ethnicity. In addition, Native Nations gave rights to the United States to exist through the establishment of more than 300 treaties with tribes across the country. Tribal treaty rights are living documents that are equally as valuable and applicable as the U.S. Constitution and are considered the supreme law of the land.



# Ensuring Engagement and Leadership of Indigenous Peoples



The Native American experience in the United States began long before an invasion of their land in North America by White colonialists, which was supported by the Doctrine of Discovery and the belief system of Manifest Destiny. The racial hierarchy led to hundreds of years of enslavement of Indigenous people, forced land displacement, disrupted and dismantled Native economies and a protracted structural genocide. These forces continue today and their consequences shape disparate conditions. Many Native Americans reside on reservations where health, economic and social disparities are widespread. For example, unemployment on some tribal reservations can range between 50 and 80 percent. Youth suicide among Native males is nearly five times the national average. Such disparities should not be tolerated in our world. This living legacy perpetuates the impact of hundreds of years of the structural genocide of Native American people; it will take decades to decolonize and rebuild Native Nations.

People in the United States today benefit from the colonial systems, policies and actions of this country. **Colonialism was and is a multi-dimensional process that involves economic, cultural, legal and worldview domination of one people over another. It is an extreme form of exclusion and marginalization, and denies the existence, reality, and legitimacy of the colonized population.** If you build a new nation on stolen land, appropriate natural resources and perpetuate systems of enslavement, future generations most likely will inherit those colonial legacies and a wealthy nation. Colonialism has its foundation in the hierarchy of human value and it manifests as structural racism. When nations can declare other nations theirs by right of discovery or Manifest Destiny, it constitutes a profound affirmation of that hierarchy. Yet, the average person does not view the United States as a colonial power. The systemic and ongoing oppression and marginalization of Native peoples evidences the existence of colonialism today.



There are several contexts in the U.S. where colonialism is alive and well. Consider the case of First Peoples in the U.S.—the 574 American Indian and Alaska Native federally recognized Native Nations as well as the many more that do not have federal status. Each of these nations has an Indigenous government that retains its inherent sovereign status, or the right to govern itself. Yet



for each nation, that sovereignty is limited to a certain degree by its relationship with federal, state and/or county governments that often operate as colonial powers. Indigenous cultures, languages, religions, natural resources, economies and lifeways have been, and continue to be, oppressed or exploited for the benefit of colonial constructs in the United States.

The framework of colonialism endures today in a system of laws that serve the interests of white privilege and white supremacy at the expense of the Indigenous population. For example, despite having its own laws, law enforcement and courts, a tribal nation cannot prosecute a non-Native person for virtually any crime (including child abuse) that occurs on tribal lands. Control of, and access to, food and water provides another stark example, which is one of the key issues the Standing Rock Lakota and Dakota Nations fought to protect from violation of its treaty rights.

The Alaska Native Village of Nanwalek looks out over the richest halibut fishery in the world—its traditional fishing ground—yet tribal citizens cannot commercially fish there, and their ability to engage in subsistence fishing is highly regulated. For the Nanwalek, it is becoming increasingly difficult for them to do what they have always done in order to sustain their culture and lifeways as Nanwalek, which starts with the ability to nourish themselves.

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

## Incorporating a Decolonization Agenda into TRHT



In order to ensure that the TRHT has a real and lasting impact, it must include a decolonization agenda. Every community in the United States is on Indigenous land and every community-based TRHT endeavor can and should prioritize a decolonization agenda, developed with local Native American leadership. Decolonization is usually thought of as getting rid of colonization or freeing one sovereign nation from the control and rule of another. In what follows, we explain why decolonization is essential to affirming Indigenous status and to dismantling the hierarchy of human value, and we highlight some key aspects of a decolonization agenda.

One of the most critical parts of developing a decolonization agenda is that it must be **developed and led by First Nations/Indigenous peoples**. Work **at the beginning** of the development of your TRHT to ensure full engagement and leadership of Indigenous peoples in your TRHT, rather than bringing them in after the visioning is done and the plan has been developed.

**The framework of colonialism endures today in a system of laws that serve the interests of white privilege and white supremacy at the expense of the Indigenous population. For example, despite having its own laws, law enforcement and courts, a tribal nation cannot prosecute a non-Native person for virtually any crime (including child abuse) that occurs on tribal lands.**

# The Long History of Policies Designed to Destroy Native Peoplehood



he unique, nation-to-nation relationship—predicated on mutual trust and respect, and affirmed time and again through treaties, federal laws, executive orders, and Supreme Court opinions—has been battered by storm after storm in the two hundred-plus years since the United States was founded. Bent on the theft of Native lands and resources, the U.S. government implemented a succession of policies systematically designed to destroy the cultures, languages, lifeways, values, governance systems, economies, self-sufficiency and connections to land of Native peoples. (It is important to consider how your TRHT partners will learn about how each played out in your local context; it is also possible that non-Native TRHT participants will be the descendants of people who assisted in colonization—and this may be an area for healing.)

Among them:

- ▶ **The Removal, Reservation and Treaty Period** (1828-1887), which featured forced removals of Native Nations from their ancestral homelands to comparatively small reservations. This period of forced land displacement and removal also destroyed Native economies, Indigenous food systems and comprehensive trade routes that existed for hundreds of years, which led to the forced dependency of Native people on the federal government for their basic needs.
- ▶ **The Allotment and Assimilation Period** (1819-1969), which saw the theft of more than 90 million acres of Native American peoples' lands, which were forcibly taken and sold. To enable the United States to dispossess Native people from their ancestral lands and to respond to a global strategy by various Christian denominations to evangelize the world via the legacy of the Doctrine of Discovery, the federal government codified into law the Indian Civilization Act of 1819 to eradicate Native family structures, economies and claims to ancestral lands. Between 1819 and 1969, the United States operated and supported 408 Federal Indian Boarding Schools across 37 states (or then-territories), including 21 schools in Alaska and 7 schools in Hawaii. The United States directly targeted American Indian, Alaska Native and Native Hawaiian children in the pursuit of a policy of cultural assimilation that coincided with Indian territorial dispossession, leading to a protracted structural and cultural genocide of Native American people. The Federal Indian Boarding School policy instituted and perpetuated a system of the forced removal of Indigenous children from their families and communities to distant boarding schools where they were prohibited from practicing their Native cultures and speaking their tribal languages.



- ▶ **The Indian Reorganization Period** (1928-1945), which froze allotment in its tracks, but also saw the federal government impose countercultural, Western-style governance systems on many tribal nations.
- ▶ **The Termination and Relocation Period** (1945-1968), which saw the termination of federal recognition of more than 100 tribal nations. Tribal land displacement reignited when coal and uranium were discovered on Native American lands, stimulating a renewed effort to dismantle tribal reservations to gain federal control of mineral deposits. The United States Congress launched the termination policy in the 1950s and 1960s, stipulating that tribes would lose federal status, annuities, and treaty and trust obligations. With goals of further assimilation and de-tribalization, the U.S. Congress created the urban Indian relocation program, stimulating a mass exodus from tribal communities to cities with the allure (but not the reality) of housing and job training.



# The Enduring Impacts of Colonial Policies on American Indians and Alaska Natives



he enduring impacts of these policies stemming from a protracted structural and cultural genocide are readily evident today among Native peoples and communities.

To name just a few:

- ▶ **Employment Inequities:** On tribal reservations, an average 29 percent of Native people live in poverty—the highest poverty rate in the U.S. Meanwhile, the unemployment rate for Native people is approximately 11 percent, with some tribal reservations experiencing fluctuations of unemployment rates from 20 to 80 percent. The resultant impact of significant unemployment and poverty rates stems from years of a protracted structural genocide, which led to the Native American health, education and income disparities that we see today.
- ▶ **Youth Suicide:** As mentioned above, Native youth have extraordinarily high suicide rates, and suicide has reached epidemic proportions on some tribal reservations. The death rate from suicide for American Indian and Alaska Native people is three times higher than the general population in the United States. Unfortunately, the services needed to prevent, diagnose, treat, intervene and provide aftercare for these behavioral health crisis situations do not exist in most tribal, federal Indian Health Service (IHS) facilities and urban Indian health clinics.
- ▶ **Health Care:** The federal IHS is responsible for providing health care to all Native American people, but IHS is typically funded at just over half the level of need, resulting in healthcare inequities and detrimental health outcomes for Native people. According to a recent report by the Center for Disease Control and Prevention, life expectancy for an American Indian or Alaska Native was just 71 years, 7 years less than the current U.S. average. The Native infant mortality rate in 2018 is twice the rate of White infants.
- ▶ **Housing:** Most tribal communities face severe housing shortages, with waitlists that far exceed rates of new housing construction. Construction costs are higher in remote communities. Many tribes struggle to repair existing housing, which often leaves tribal housing stuck in substandard conditions. Additionally, overcrowding on Indian trust land is six times the national rate. In Alaska Native villages, it is eight times the national rate.
- ▶ **Infrastructure:** Roads in Indian Country comprise the most underdeveloped roadway network in the country. Critical 21st-century infrastructure, such as broadband access, is also severely underdeveloped in Native communities. The lack of transportation, broadband and access to water infrastructure continues to pose significant challenges for tribal health, safety, and economic security.









## Native American Community Power

**D**

espite this history and its current impacts, Native peoples are powerful, and their unique government-to-government relationship with the U.S. endures. This is because of the power of Native peoples to withstand policies and overcome forces designed to destroy their lands, cultures, languages, economies, food systems and ways of life. It endures because Native Nations today are actively decolonizing and centering tribal ways of life into all that they do and believe in as tribal communities.

Beginning in the mid-1970s, a new federal policy for Native Nations began to extend this relationship into a new era: tribal self-determination. In the decades since, tribal nations are exercising their sovereignty in traditional, new and altogether creative ways, as they work to

regain legal and human rights over their own affairs and build vibrant futures determined by their own design. For some, it means reclaiming and revitalizing their systems of governance to fully reflect their cultures and more effectively address the challenges they face. For various tribes, it involves cultivating the capacity of their people to take on the often monumental task of rebuilding their communities and achieving their long-term priorities. At the helm of these efforts are 21st-century sovereign tribal governments that are full-fledged nations in every sense of the word. They are exercising the inherent sovereign powers of their nations by establishing and enforcing their own legal systems on their lands, administering justice, licensing and regulating land rights, among many other efforts to decolonize and rebuild. They provide a wide range of governmental and economic services, from education to health care to environmental protection to the development and maintenance of basic infrastructure including housing, roads and telecommunications.

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

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

In Minnesota, the Red Lake Nation forged a groundbreaking fisheries management partnership with the state, overcoming decades of a paternalistic relationship dynamic and extraordinary odds to bring back the walleye fish, a cultural icon, from the brink of extinction in Red Lake.

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

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

These examples are demonstrating to the world that tribal sovereignty and self-determination are the only policies that ever worked—and will ever work—for tribal nations. They are the only policies that have proven effective in overcoming the social ills—stemming from a protracted structural and cultural genocide plaguing tribal communities—and fostering sustainable development led and directed by sovereign tribal governments.



# Growing Threats to Tribal Nations and Native Peoples and Peoplehood



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

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



including insufficient school funding, high teacher turnover, inequities in special education and behavioral health/counseling services, zero-tolerance policies, exclusionary discipline that removes students from learning environments and the use of police to enforce behavioral control in schools. According to the most recent Civil Rights Data Collection effort, nationally, 13% of American Indian/Alaska Native (AI/AN) boys and 7% of AI/AN girls received out-of-school suspensions in 2012.

► **Missing and Murdered Indigenous Women and Girls:** The legacy of violence against Native women and children dates back to the colonial invasion. At least 80% of Native women experience some form of violence in their lifetime, and murder is the third leading cause of death among Native American/Alaska Native women. An analysis of data from 71 urban centers around the U.S. from 2016 found 506 Native American/Alaska Native women missing or murdered—very likely a significant undercount given data issues. As high as these rates are, less than half of cases of violent victimization of Native women are reported.

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



Ultimately, the health and fate of Native peoples, which hinges to a great degree on the health of the government-to-government relationship between tribal nations and the U.S. government, comes down to respect—respect for who Native peoples are as tribal nations, as governments, as the original caretakers of this country's natural ecosystems, and as contributors to what we now know of as governance systems in the United States today.

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



- ▶ Federal and state policy makers that shape public policy in ways that impact Native peoples.
- ▶ Federal and state judges that have limited or no knowledge of tribal sovereignty and federal Indian law yet render decisions that inhibit and impact that sovereignty. The non-enforcement/improper application of the Indian Child Welfare Act is a prime example.
- ▶ The mass media and entertainment industry that shapes public opinion about Native peoples.
- ▶ Educators that shape young minds in the U.S., many of whom do not teach anything about Native history and contemporary life or fail to do it justice.

There is also a general lack of understanding about Native peoples among the public in the U.S., many of whom do not take it upon

themselves to learn about who Native people are, what they care about, and what they contribute to America. That is why Native organizations continue to wage a nearly 50-year battle against racist Native-themed mascots in sports, recognizing how such mascots shape those distorted and destructive viewpoints, representing formidable barriers to the understanding that all Americans need to have if Native peoples are to be respected. Only in the last few years has mass media and the public taken notice, which provides tribal nations an opportunity to engage with and educate the people in the U.S. about who they are. There are more than 5 million Native people in the United States and, growing rapidly, nearly 600 culturally diverse tribal nations spread across 34 states, governing 100 million acres of land and authoring innovative systems and stories of governance and economic success at every turn.

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



In 2005, approximately 220 child welfare leaders from the United States and Canada gathered at Niagara on the River in Ontario, Canada. About 50 non-Indigenous leaders attended from either side of the border. Another 50 Indigenous leaders from First Nations in Canada and 50 from tribal nations in the U.S. convened.

Twenty more Indigenous people from around the world facilitated the event, including a delegation from the South African Truth and Reconciliation Commission. During five days these leaders engaged in a process of truth, healing and reconciliation. Their ambition forged a new path forward for the treatment of Indigenous children by the child welfare field. The result included a set of five principles called the Touchstones of Hope: self-determination, culture and language, holistic approaches, structural interventions and non-discrimination.

These five principles provide a solid roadmap for TRHT:

- ▶ **Self-Determination** is the process of knowing what is best for our communities and acting upon it. Tribes across the country are on a formal policy journey of self-determination with substantial progress to show for it. However, to self-determine requires that policy, capacity, and practice develop into sustaining action. The TRHT framework, along with centering tribal governance systems and Indigenous cultural practices, can help stop the assaults described above and advance tribal sovereignty and self-determination.
- ▶ **Culture and Language** are the cornerstones of identity, integrity and dignity. The TRHT framework can serve a role in protecting Native cultures and languages, particularly in ensuring that children and youth can access their birthrights and that they can express and practice their cultures and speak their languages without fear of prejudice or persecution.



- ▶ **Holistic Approaches** mean that communities are strengthened through addressing the whole person: mind, body, spirit and emotions. TRHT efforts need to operate in every domain, including education, health care, spirituality and behavioral health. Every Native person has the right to health and happiness unencumbered by racism and bigotry, or inequitable treatment based on the racial hierarchy.
- ▶ **Structural Approaches** means changing systems, ending systemic poverty, creating economic opportunity, and expanding housing, credit and fiscal literacy. It means breaking down white supremacy, which undergirds the political and resource barriers that keep disparities in place, including promotion of inequities in the justice system and services for Indigenous populations. The TRHT enterprise can support structural changes through promoting collaborations and relationship building, policy reform initiatives and equitable economic opportunity.
- ▶ Finally, **Non-Discrimination** is the center of TRHT. By identifying, labeling, and combating all manifestations of the racial hierarchy, the TRHT framework can support tribal nations, tribal citizens and their families and urban Native communities to build a sustainable future free of colonial systems and mindsets that continue to treat the Indigenous population in the United States as less than human.

## Conclusion: Native America Determining Its Own Future



The distinctiveness of Native peoples is grounded in the U.S. Constitution and in treaties as their protection from structural and cultural genocide. It serves conflicting purposes in that it holds the key to life-sustaining cultural identity, social supports and essential sovereign and political integrity, while sometimes anchoring and entrapping people in adverse, inhumane and intolerable conditions. The distinctiveness of Native peoples ensures their survival as sovereign nations with robust cultures, and it also makes them vulnerable to systemic racism supported and perpetuated by colonial systems and white supremacy.

For example, when Indian reservations or Alaska Native Villages are impacted by racism or inequitable rights and opportunities to a just economy; maintain independent governance; provide the essential infrastructure of society; or even have access to food and water, then separation benefits white supremacy while sustaining concentrated poverty and blaming the victim. The common factor across all these experiences is that the adverse conditions experienced are the product of the entrenched colonial system, which is based on the pervasive belief in a racial hierarchy, not the intrinsic worth or capacity of Indigenous peoples or tribal governments. The TRHT effort is an opportunity for all people to learn about and begin to value Native peoples, so that tribal nations

can work together with non-Native communities with mutual respect, interdependent economies and equitable access to resources.

The 2016 National TRHT Design Teams developed recommendations, which we adapt for centering First Nations and working with First Nations/Indigenous peoples to develop a Decolonization Agenda as you apply the TRHT Framework:

- ▶ **Narrative Change:** Work to include Native peoples in shaping our collective narratives, because there is a fundamental lack of understanding about Native peoples prevalent among those that shape our collective narratives and systems, including federal and state policymakers, federal and state judges, mass media and educators.
- ▶ **Racial Healing:** Holistic approaches mean that Native communities are strengthened by addressing the whole person: mind, body, spirit and emotions. Indigenous peoples practice their own cultural healing methodologies, and these practices should be respected and centered in the TRHT work in your community, especially when engaging and working directly with Indigenous communities. It is important that for any healing work stemming from TRHT efforts in partnership with Native Nations, Alaska Native Villages, and urban Native communities, the healing practices should be defined, developed and agreed upon with the Native community and done with the permission of and collaboration with Native healing practitioners. It is important that Native healing practices not be appropriated through the TRHT process.
- ▶ **Separation:** Work to rectify the separateness that the U.S. government implemented through a succession of policies systematically designed to destroy the cultures, languages, lifeways, values, governance systems, self-sufficiency and connections to land of Native peoples. At the same time, ensure that Native communities are supported in maintaining the right of self-determination in thinking about these issues.
- ▶ **Law:** Non-discrimination is the center of TRHT. By identifying, labeling, and combating all manifestations of the racial hierarchy, the TRHT framework can support tribal nations, tribal citizens and their families, and urban Native communities to build a sustainable future free of colonial systems and mindsets that continue to treat the Indigenous population in the United States as less than human.
- ▶ **Economy:** Implementing structural approaches means working in Native communities to change systems, end poverty, create equitable economic opportunity, and expand housing, credit and fiscal literacy. It means breaking down the political and resource barriers that keep disparities in place, promote inequities in the justice system and cause services for Indigenous populations to be significantly underfunded. In relationship and partnership with Native Nations, Alaska Native Villages and urban Native communities, the TRHT effort can support structural changes in Native communities through promoting collaborations, policy reform initiatives and equitable economic opportunity.



# 8

## Evaluating TRHT

---

**T**he Truth, Racial Healing & Transformation process (TRHT) is about eliminating the belief in the hierarchy of human value, or the belief that some so-called races are warranted greater rights and privileges than others. The steps communities and organizations take to bring about transformative change must be informed by developing a shared understanding of where they are and where they'd like to be in the future. Evaluation is an essential tool in the process of establishing this understanding. TRHT communities that deeply integrated evaluation partners into their process were able to set actionable goals, plan strategically and measure and report progress in ways that supported adjusting and sustaining their TRHT process.



## Evaluating TRHT



What follows is a step-by-step guide for evaluating the work of a TRHT process within a community. It draws extensively from the W.K. Kellogg Foundation's Logic Model Development Guide, which is a useful resource available for download at <https://search.issuelab.org/resource/logic-model-development-guide.html>.

TRHT is intended to create community-level change. Individual champions, committed organizations or several institutions partnering together can engage in work to advance a TRHT process. This evaluation guide will help participants to:

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

Throughout this brief guide, we reference additional tools, guides and resources for support in designing an evaluation of a TRHT process.



For more information on developing a logic model for your TRHT see the W.K. Kellogg Foundation Logic Model Development Guide: <https://wkkf.issuelab.org/resource/logic-model-development-guide.html>

Two additional resources for your reference while designing your TRHT evaluation:

- The Step-by-Step Guide to Evaluation: *How to Become Savvy Evaluation Consumers* - <https://evaluationguide.wkkf.org/>
- Doing evaluation in service of racial equity - <https://everychildthrives.com/doing-evaluation-in-service-of-racial-equity/>

It is important to read the evaluation guides for helpful considerations on evaluation planning, budgeting and implementation.

## Culturally Responsive and Equitable Evaluation Approach



The culturally responsive and equitable approach to the national evaluation of TRHT 1.0 was documented in *Culturally Responsive and Equitable Evaluation: Visions and Voices of Emerging Scholars*, which is expected to be published in early 2023 by Cognella Academic Publishing. A national evaluation of TRHT was led by Decision Information Resources, Inc., which was engaged in 2017 to document the emergent lessons from each of the 14 TRHT communities. Details on the developmental approach employed to design and implement Culturally Responsive and Equitable Evaluation principles across the TRHT communities are presented in a chapter included in the aforementioned book, focusing on the following principles:

- Engaging stakeholders
- Framing evaluation questions and evaluation design
- Selecting and developing instrumentation
- Collecting and analyzing data
- Disseminating and utilizing results

## Getting Started

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

1. A Theory of Change
2. An Evaluation Plan



## Strengthening Partnerships

**N**arrative change and racial healing are core activities engaged in by all local TRHT coalitions. The leaders involved in the design teams and other structures supporting the local TRHT should all be actively engaged in learning the truth about themselves and their community, and sharing with each other in ways that foster deeper relationships. This relational work strengthens local TRHT coalitions and partnerships; the strengthening over time can be measured, specifically in terms of:

- Increased trust—as measured by effectively sharing information, using equitable decision-making structures, group members having a shared belief in the value of the partnership, active engagement in the partnership, and investing time and financial resources into the work of the TRHT.
- Increased inclusion—the TRHT work should be expansive and represent all of the perspectives and voices of the local community. Documenting representation is critical to the work.
- Developing a shared vision—all TRHT communities should develop and agree to a shared vision for the future. This vision statement helps guide the work.

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

- 1 Aligned Vision and Mission:** using evidence—prior research and evaluation, and available data—to identify the need(s) to be addressed by the proposed TRHT process that can be shared with others. The purpose of this is to reach agreement that all members of the partnership wish to work on the identified issue, or issues, together. When all partners agree, this is considered alignment of vision.
- 2 Shared Commitment and Values:** each partner should agree to sign on to the charter, memorandum of understanding (MOU) or other document that makes their commitment to the TRHT and community clear inside and outside the partnership. Demonstrated commitment builds trust and solidarity among partners. Evaluation can play a role in further building this commitment through the development of a Theory of Change, which will be addressed later in this chapter. However, the Theory of Change can identify specific activities each partner agrees to take on in their role.
- 3 Sustainable Partnership Structure:** in order for the TRHT process to be sustained, the partnership structure must be supported with time commitments and financial and other resources by the partners. It is recommended to develop a logic model for the partnership in order to identify the inputs, activities and other resources that will lead to a sustained and successful TRHT process.
- 4 Trusted Data and Information Systems:** As a TRHT process unfolds, it is very important to know from the beginning how you plan on measuring progress toward the established goals. Any measures identified in the planning process will require a system to be established to collect and share information on these measures with the TRHT partners and other stakeholders. It is important that partners trust and agree on the sources of information. The information should be used to inform decisions about the TRHT process and the partnership itself.



Figure 1

*Adapted from Building and Sustaining Partnerships to Advance a Postsecondary Systems Change Agenda (Equal Measure, December 2013).*



# Developing an Evaluation Plan

## Using the Transformative Evaluation Perspective

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

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

## Guiding Evaluation Principles for TRHT Processes

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



## Articulating a Theory of Change

### What the TRHT Process is Designed to Do and Why

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

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

- How would [your organization or community] look when it has eliminated the belief in a hierarchy of human value?
- Where is the [organization or community] now in terms of economic, legal and social/racial hierarchy, and how did it get there?
- What are the key leverage points for transforming the [organization or community] in order to eliminate the belief in a hierarchy of human value?
- Who must be involved in order to make the deep and lasting changes needed?
- What are some of the key activities that need to occur in order to transform the [organization or community]?

**1. The first step in applying the TRHT TOC is to describe where the organization or community is, and how it got there. This is with a particular focus on racial segregation (or separation), the law and economy.**

**Anatomy of a Truth Statement:** A Truth Statement clearly lays out in few words the truth regarding the current state of the organization or community. This is what some may refer to as the challenge the TRHT process will address.

Question 1: What can be observed as a challenge that needs to be addressed in the areas of racial segregation, economy and the law?

Sample answer: In the last 20 years, virtually no executives of color have taken on leadership positions in local companies.

Question 2: How did this issue arise, or from what does it stem?

Sample answer: A recent study has shown that hiring decisions are based on race.

Question 3: How should the issue be addressed?

Sample answer: Equitable opportunities or pipelines for executive leadership must be established.

Question 4: Who/what will be engaging in the work?

Sample answer: The Mayor recently launched a Commission on Human Rights, which is interested in using the power of the Mayor's office to influence more equitable practices in the city.

Question 5: What will the community, organization, individual or tribal nation look like when the effort is successful?

Sample answer: There seems to be a genuine interest in diversifying staff, but a lack of knowledge around how to do so. The Commission will be establishing a workshop series and incentives for local employers to hire executive-level racial/ethnic candidates. The goal is to have executive leadership in local companies be representative of the city's population.

**Our truth statement becomes a summary of the responses to the questions above:**

Most employers in our community have not hired ethnic minority candidates for any executive leadership positions in more than 20 years. A recent study has shown that hiring decisions are based on race. In order to foster more equitable opportunities for professionals of color, the Mayor's Commission on Human Relations will be establishing a workshop series and incentives for local employers to hire executive-level candidates of color. In the next 10 years, the executive leadership of local companies will reflect the great diversity of the city.

**2. A very important next step is to place the truth described above in context, or in place. To do this, the environment and conditions of the community, organization or tribal nation must be observed and documented. Answer the following questions based on available research and lived experiences of those most familiar with the environment:**

- Assets – What are the features in the community, organization or tribal nation that will support the work?
  1. Individuals (e.g., community leaders, elected officials, parents, etc.)
  2. Institutions (e.g., nonprofits, foundations, police department, etc.)
  3. Policies (e.g., tax programs, anti-discrimination laws, school choice, etc.)
- Challenges – What are the features in the community, organization or tribal nation that will NOT support the work?
  1. Individuals (e.g., community leaders, elected officials, parents, etc.)
  2. Institutions (e.g., nonprofits, foundations, police department, etc.)
  3. Policies (e.g., tax programs, anti-discrimination laws, school choice, etc.)

**3. Next, it's necessary to document the assumptions that support why the TRHT process being implemented is the right approach. It is impossible to know everything in life, so it is fair and expected that some assumptions are made about why certain actions should be taken. However, it is very important that these assumptions be made explicit or shared with everyone involved, so that it's clear why certain steps are being taken. During the evaluation of a TRHT, testing the accuracy of these assumptions is an important part of the resulting knowledge gained from TRHT implementation.**



- Example assumptions
  1. If our schools were desegregated, the relationships among our children would be able to bridge the racial divide among the parents.
  2. A more diverse local police force will result in more positive community relations between communities of color and law enforcement.

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

- University of Kansas Community Toolbox: <http://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources>
- Administration on Children Youth and Families Community Assessment: <https://eclkc.ohs.acf.hhs.gov/program-planning/community-assessment-foundation-program-planning-head-start/community-assessment-foundation-program-planning-head-start>
- Strengthening Nonprofits Community Assessment Tool: <https://strengtheningnonprofits.org/resources/guidebooks/Partnerships.pdf>
- ABCD Institute community asset mapping guide: [https://wlcvs.org/wp-content/uploads/2015/07/ABCD\\_and\\_organisations.pdf](https://wlcvs.org/wp-content/uploads/2015/07/ABCD_and_organisations.pdf)

**4. Next, establish the goals of the TRHT process. If the process is successful, what would be the change expected? Goals are usually not things one can observe like decreased crime. Instead, goals are changes in qualities or conditions like feeling safer. The goals of the TRHT process should be:**

- **Bold and aspirational**—something that will require a collective or partnership approach.
- **Focused on racial equity** in the TRHT process focus area (e.g., separation/segregation).
- **Achievable** based on the best understanding of the issues.

**5. With the goal(s) established, identify strategies that should help achieve them. Strategies should be the work that the TRHT process (including all partners) commit to collectively be engaged in to reach the goal. The strategies should be things known to have a relationship to**

**the goal. An example is working toward a change in school discipline policy to reduce racial disparities in expulsions. The process for expelling students is one governed by policies.**

- Take time to discuss with partners what strategies have already been tried—what worked and what was less successful. This could inform what strategies to use.
- Avoid allowing previous perceived failures from being tried again. Rather, use an understanding of why the strategy was not successful to adjust the approach.
- Build support for the strategy among the partners, including identifying specific roles for each partner.

**6. Finally, establish the outcomes that will be the visible sign that the TRHT process has been successful. This is the vision of a future without a racial hierarchy. Outcomes, unlike goals, can be measured or observed. For example, the goal may be to build a broader sense of community between residents from different neighborhoods. An outcome observed as a result of this may be more residents attending events or shopping in neighborhoods other than their own. This can be measured or observed using data collected by local businesses. This data or information would be the indicators of the outcome.**

**It is strongly recommended that each TRHT process begin with narrative change.**

The following resources (as well as those in [Appendix - Resources](#)) can help incorporate this strategy into the Theory of Change:

- Communication Toolkit from Opportunity Agenda <https://opportunityagenda.org/our-tools/communications-toolkit/>
- Additional narrative change resources: Center for Media Justice <https://mediajustice.org/resources/>
- Center for Story Based Strategy <https://www.storybasedstrategy.org/tools-and-resources>



## Sample Theory of Change Template

### 4 Goals

---



---



---



---

### 2 Assets

### Challenges

Description of the Context:  
How did we get here?

---



---



---



---

### 3 Assumptions

---



---



---



---

### 1 Truth Statement

---



---



---



---

### 5 Strategies and Key Leverage Points

---



---



---



---



---



---



---



---

### 6 Vision of the Future (Outcomes)

---



---



---



---



---



---



---



---



---



---



---



---



---



---



---



---

# Mapping the Theory Supporting a TRHT Process

## Developing Evaluation Questions

### Formative and Summative Inquiry

Once the theory or idea behind the TRHT process is clear and mapped out, an evaluation plan can be developed. In order to understand the type of evaluation one will engage in, one must identify what there is to know or learn about the TRHT process. This involves developing

evaluation questions. The type of evaluation activities used will vary depending on the question being answered. There are two main types of evaluation questions:

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

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



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

### Flowchart for Evaluation Question Development

EVALUATION FOCUS AREA	AUDIENCE	QUESTION	INFORMATION USE

1

2

3

4

#### 1 Evaluation Focus Area

What is going to be evaluated? List those components from your theory and/or logic model that you think are the most important aspects of your program. These areas will become the focus of your evaluation.

#### 2 Audience

What key audience will have questions about your focus areas? For each focus area you have identified, list the audiences that are likely to be most interested in that area.

#### 3 Question

What questions will your key audience have about your program? For each focus area and audience that you have identified, list the questions they might have about your program.

#### 4 Information Use

If you answer a given question, what will that information be used for? For each audience and question you have identified, list the ways and extent to which you plan to make use of the evaluation information.

*“The use of program theory as a map for evaluation doesn’t necessarily imply that every step of every possible theory has to be studied.... Choices have to be made about which lines of inquiry to pursue. ... The theory provides a picture of the whole intellectual landscape so that people can make choices with a full awareness of what they are ignoring as well as what they are choosing to study...” Weiss, C. H. (1998). Evaluation: Methods for studying programs and policies.*

(2nd Ed). Upper Saddle River, NJ: Prentice Hall

Taken from the WKKF Logic Model Development Guide available on <https://wkkf.issuelab.org/resource/logic-model-development-guide.html>

# Designing the Evaluation

## Culturally Responsive and Equitable Evaluation

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

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

Social Network Analysis can be a very useful approach to understanding relationships and connections in community and how they change over time. The networks of interest in the TRHT are the local coalitions that lead the implementation of the work in community. Network mapping is recommended, and can be useful to network builders and evaluators in three principal ways: visualization, network building and network evaluation and learning.

- **Visualization:** Network maps present complex information in a way that is easier to “see” connections and their patterns, including who's connected to whom and what's flowing through the network
- **Network building:** maps reveal opportunities to build connections that can maximize the power and potential of your network. They help you determine who's not connected but should be and where are the hubs, brokers and bottlenecks.
- **Network evaluation and learning:** maps show the impact of network building strategies, including whether patterns of connectivity align with network building objectives and how connections are evolving over time.

#### Four Key Evaluation Design Considerations:

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

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

### Evaluation in Tribal Communities

It is important to note that the unique history and sovereignty of indigenous nations requires a unique approach to evaluation and learning. Evaluations conducted with tribal communities should reflect the cultural considerations of the community participating in the evaluation. A couple of resources below are to support evaluation in first nations.

■ **Resource on doing research in American Indian or tribal communities:**

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

■ **Resource to better understand historical trauma:**

<https://extension.umn.edu/trauma-and-healing/historical-trauma-and-cultural-healing>

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

would be at that level. The chart below helps to identify the unit of analysis, source of data (primary or secondary) and who/what partner is responsible for collecting the data.

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

### Budgeting Resources for Evaluation

The evaluation of a TRHT process will require investment of time and financial resources.

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

The Evaluation Part of a Proposal Budget: [http://www.opportunitystudies.org/repository/File/evaluation/evaluation\\_budgeting.pdf](http://www.opportunitystudies.org/repository/File/evaluation/evaluation_budgeting.pdf)

Evaluation on a Shoestring Budget, by Wilder Research: [https://www.wilder.org/sites/default/files/imports/EvaluationSeriesheet\\_11-09.pdf](https://www.wilder.org/sites/default/files/imports/EvaluationSeriesheet_11-09.pdf)

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

read and follow, as possible. This is to ensure that a broad array of stakeholders can use and understand the evaluation results.

**A resource on evaluation reporting:** Reporting Data Using a Racial Equity Lens: <http://bit.ly/2fg9tSY>

## Example Measurement Tools, Mapping Tools and Data Sources

### Standard Measures

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

Measurement Tool or Data Source	Description	Source and Level of Management
Intercultural Development Inventory (IDI)	The Intercultural Development Inventory® (IDI®) assesses intercultural competence—the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities. Intercultural competence has been identified as a critical capability in a number of studies focusing on overseas effectiveness of international sojourners, international business adaptation and job performance, international student adjustment, international transfer of technology and information, international study abroad and inter-ethnic relations within nations. The Intercultural Development Inventory is a 50-item questionnaire available online that can be completed in 15–20 minutes.	<a href="https://idiinventory.com/">https://idiinventory.com/</a> Individual Level



Measurement Tool or Data Source	Description	Source and Level of Management
Implicit Association Test (IAT)	The IAT asks respondents to report their attitudes or beliefs about topics and provide some general information about themselves. The Implicit Association Test (IAT) measures attitudes and beliefs that people may be unwilling or unable to report.	<a href="https://implicit.harvard.edu/implicit/takeatest.html">https://implicit.harvard.edu/implicit/takeatest.html</a> Individual Level
Civil Rights Data Collection of the US Dept. of Education (CRDC)	The CRDC collects data from a sample of school districts on key education and civil rights issues in our nation's public schools, including student enrollment and educational programs and services, disaggregated by race/ethnicity, sex, limited English proficiency and disability. The CRDC is a valuable source of information about access to educational opportunities in U.S. public schools that is used by the Department's Office for Civil Rights (OCR) and other Department offices, as well as policymakers, researchers and many others in the education community.	<a href="http://ocrdata.ed.gov/">http://ocrdata.ed.gov/</a> School District
Equal Employment Opportunity Commission Statistics (EEOC)	The U.S. Equal Employment Opportunity Commission (EEOC) is responsible for enforcing federal laws that make it illegal to discriminate against a job applicant or an employee because of the person's race, color, religion, sex (including pregnancy, gender identity and sexual orientation), national origin, age (40 or older), disability or genetic information. It is also illegal to discriminate against a person because the person complained about discrimination, filed a charge of discrimination or participated in an employment discrimination investigation or lawsuit.	<a href="https://www.eeoc.gov/data/data-and-statistics">https://www.eeoc.gov/data/data-and-statistics</a> Employer City

Measurement Tool or Data Source	Description	Source and Level of Management
Diversity Data Kids	<p>Diversity Data Kids is a state-of-the-art research project designed to meet the urgent need for a national, integrated information source that helps us understand who our children are by documenting and tracking the rapidly changing demographics of children and families in the U.S.:</p> <ul style="list-style-type: none"> <li>■ What our children need, by establishing a system for monitoring not only child outcomes, but also key factors (including opportunities, conditions and resources) that drive child outcomes.</li> <li>■ How to improve opportunities for all children, especially those that may need the most help, by focusing explicitly and rigorously on issues of racial/ethnic and socioeconomic equity in child health and well-being.</li> </ul>	<p><a href="https://www.diversitydatakids.org/">https://www.diversitydatakids.org/</a></p> <p>City</p>
KIDS COUNT Data Center	<p>A project of the Annie E. Casey Foundation, KIDS COUNT is the premier source for data on child and family well-being in the United States. Access hundreds of indicators, download data and create reports and graphics on the KIDS COUNT Data Center that support smart decisions about children and families.</p>	<p><a href="http://datacenter.kidscount.org/">http://datacenter.kidscount.org/</a></p> <p>State City</p>

Measurement Tool or Data Source	Description	Source and Level of Management
Race Matters Toolkit	The Race Matters Toolkit resources are designed to help organizations get better results in their work by providing equitable opportunities for everyone. The tools can be used individually or collectively to analyze issues and develop strategies that lead to effective, measurable impact.	<a href="https://www.aecf.org/resources/race-matters-toolkit-users-guide">https://www.aecf.org/resources/race-matters-toolkit-users-guide</a>  Organization
Visible Network Labs PARTNER Platform	Another integrated survey collection and mapping platform	<a href="https://visiblenetworklabs.com/partner-platform/">https://visiblenetworklabs.com/partner-platform/</a>
Gephi	Powerful open-source mapping visualization and analysis platform	<a href="https://gephi.org">https://gephi.org</a>
NodeXL	Social network and content analysis tool for Microsoft Excel	<a href="https://nodexl.com">https://nodexl.com</a>
Kumu Documentation	Very robust—a must visit if you're mapping with Kumu	<a href="https://docs.kumu.io">https://docs.kumu.io</a>
Weavr	Mobile app built by Kumu, meant to function as a mix of a social networking platform, a network directory and an online collaboration tool. Relatively new tool.	<a href="https://weavr.app/about/">https://weavr.app/about/</a>
NetworkX Python Library	Python package for the creation, manipulation and study of the structure, dynamics and functions of complex networks	<a href="https://networkx.org">https://networkx.org</a>
Wide and Narrow Data	Explanation of wide and narrow data from the survey mapping data pipeline	<a href="https://en.wikipedia.org/wiki/Wide_and_narrow_data">https://en.wikipedia.org/wiki/Wide_and_narrow_data</a>

## References

- Hopson, R. (2009). "Reclaiming knowledge at the margins: Culturally responsive evaluation in the current evaluation moment." In Ryan, K. and Cousins, B. (Eds.). *International Handbook on Evaluation* (pp. 431-448). Thousand Oaks, CA: Sage.
- Mertens, D. M. (2009). *Transformative Research and Evaluation*. New York: Guilford Press.

# Examples and Lessons from the First Five Years of TRHT Implementation

## ■ Integrating evaluation into core TRHT team – Selma, AL

At the outset, Selma worked to integrate evaluation activities into the standard operations of their TRHT programming, with the intent of informing future activities. As they formed their core leadership team, Selma included the lead of their local evaluation team as a member of the core team. This approach ensured that all planning was done with an evaluation lens represented.

## ■ Deepening understanding of relationships – Kalamazoo, MI

Kalamazoo engaged in a Social Network Analysis (SNA) to better understand how relationships were developing in their community. Their racial equity work prior to receiving the WKKF TRHT grant allowed them to leverage existing relationships and propel TRHT forward. Through the SNA, they identified opportunities to deepen and further expand local relationships.

## ■ Measuring healing in the community – Chicago, IL

Chicago TRHT employed community-focused advocacy for healing and impactful action. They trained more than 100 neighborhood racial healing practitioners to facilitate local healing circles. TRHT Greater Chicago has been asked to provide support and expertise to the municipal government in their attempt to mediate conflicts between Black and Brown youth. Chicago has integrated evaluation into these healing activities to document their efforts.

## ■ Building a shared vision to support the work – Dallas, TX

The Dallas community did not have a deep history of doing racial healing and racial equity work. As in all TRHTs, the early stages of their TRHT work focused on community visioning activities to build a shared vision. Throughout these sessions, they documented their learnings through a variety of creative story telling methodologies to ensure they captured the voices of all involved.

■ **Using research and evaluation to define the challenge** – Lansing, MI

Lansing developed a robust theory of change to guide their programming and evaluation, even expanding it in later years to ensure it remained a core part of the leadership team as the work evolved. They have measured change in attitudes and activism related to racial justice and leadership development.

■ **Approaching evaluation from an Indigenous perspective** – Alaska

Alaska acknowledged that the TRHT framework was a comprehensive approach to doing work for Native Alaskans; however, during a visioning session, staff at First Alaskan's Institute re-imagined the framework for how it would apply to their community.

■ **Using evaluation to support program planning** – Mississippi

In 2020, Mississippi was funded to plan TRHT. During the planning for implementation they and other TRHT places have incorporated evaluation into their planning to capture data to help inform current and future programming.

■ **Leveraging evaluation to tell a story with evidence**

The evaluator (who worked with all 14 of the original communities funded by WKKF) was engaged as the facilitator of knowledge sharing across the communities. It was understood that while each community would take on their local evaluations independently, there would be lessons learned that could have utility for multiple communities. To achieve this, the national evaluator leveraged various approaches to help communities share their own data and lessons. This effort at cross-pollination was critical to tapping the full potential of the TRHT framework. Given the novel nature of the work, it was important to share peer learning and experiences across the communities quickly to leverage the emerging expertise within the group.







## **Appendix**

# **References In This Guidebook**

---

# The What and the Why of TRHT

Akselrod, O. (2021). "How Artificial Intelligence Can Deepen Racial and Economic Inequities." ACLU (July 13, 2021). <https://www.aclu.org/news/privacy-technology/how-artificial-intelligence-can-deepen-racial-and-economic-inequities>.

Charles, M., and S.-C. Rah. Chap. Introduction: Who We Are and What We Bring In Unsettling Truths: The Ongoing Dehumanizing Legacy of the Doctrine of Discovery 11. Downers Grove, IL: InterVarsity Press, 2019.

Dann, C. "Poll: More Voters Acknowledge Symptoms of Racism But Disagree About Its Causes." NBC News (July 21, 2020). <https://www.nbcnews.com/politics/meet-the-press/poll-more-voters-acknowledge-symptoms-racism-disagree-about-its-causes-n1234363>.

Faddoul, M., Chaslot, G., & Farid, H. (2020). A Longitudinal Analysis of YouTube's Promotion of Conspiracy Videos. arXiv. <https://arxiv.org/abs/2003.03318>.

Fry, R., & Parker, K. "Early Benchmarks Show 'Post-Millennials' on Track to Be Most Diverse, Best-Educated Generation Yet." Pew Research Center (November 15, 2018). <https://www.pewresearch.org/social-trends/2018/11/15/early-benchmarks-show-post-millennials-on-track-to-be-most-diverse-best-educated-generation-yet/>.

Horowitz, J. M., Parker, K., Brown, A., & Cox, K. "Amid National Reckoning, Americans Divided on Whether Increased Focus on Race Will Lead to Major Policy Change." Pew Research Center (October 6, 2020). <https://www.pewresearch.org/social-trends/2020/10/06/amid-national-reckoning-americans-divided-on-whether-increased-focus-on-race-will-lead-to-major-policy-change/>.

Jones, N., Marks, R., Ramirez, R., & Rios-Vargas, M. "2020 Census Illustrates Racial and Ethnic Composition of the Country." United States Census Bureau (August 12, 2021). <https://www.census.gov/library/stories/2021/08/improved-race-ethnicity-measures-reveal-united-states-population-much-more-multiracial.html>.

Nyhan, B. "YouTube Still Hosts Extremist Videos. Here's Who Watches Them." Washington Post (March 10, 2021). <https://www.washingtonpost.com/outlook/2021/03/10/youtube-extremist-supremacy-radicalize-adl-study/>.

NYU Langone Health. "Large Life Expectancy Gaps in U.S. Cities Linked to Racial & Ethnic Segregation by Neighborhood." News release, June 5, 2019. <https://nyulangone.org/news/large-life-expectancy-gaps-us-cities-linked-racial-ethnic-segregation-neighborhood>.

Pew Research. "For the Public, It's Not about Class Warfare, But Fairness." (March 2, 2012). <https://www.pewresearch.org/politics/2012/03/02/for-the-public-its-not-about-class-warfare-but-fairness/>

Roose, K. "The Making of a YouTube Radical." *New York Times* (June 8, 2019). <https://www.nytimes.com/interactive/2019/06/08/technology/youtube-radical.html>.

Silverstein, J. (2013). "How Racism Is Bad for Our Bodies." *The Atlantic* (March 12). <https://www.theatlantic.com/health/archive/2013/03/how-racism-is-bad-for-our-bodies/273911/>

Straus, S. Chapter 10. Justice and Accountability after Genocide and Mass Atrocities in *Fundamentals of Genocide and Mass Atrocity Prevention*, 224-25. Washington, DC: United States Holocaust Memorial Museum, 2016.

Turner, A. (2018). *The Business Case for Racial Equity: A Strategy for Growth*. Retrieved from Battle Creek, MI: <https://wkkf.issuelab.org/resource/business-case-for-racial-equity.html>.

Verma, P. "These Robots Were Trained on AI. They Became Racist and Sexist." *Washington Post* (July 16, 2022). <https://www.washingtonpost.com/technology/2022/07/16/racist-robots-ai/>.

Waller, J. Chapter 6. Downstream Prevention Strategies: "This is for Those Who Want Us to Forget" in *Confronting Evil: Engaging Our Responsibility to Prevent Genocide*, 282-84. New York: Oxford University Press, 2016.

"Fatal Force." *Washington Post* (Updated August 11, 2022). <https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>.

W.K. Kellogg Foundation. (2020). *Truth, Racial Healing & Transformation: Resources & Lessons from Three Years of Community Collaboration*. Battle Creek, MI: <https://wkkf.issuelab.org/resource/truth-racial-healing-transformation-resources-lessons-from-three-years-of-community-collaboration.html>

## TRHT Implementation - Communities

"Greater Buffalo Racial Equity Roundtable." Greater Buffalo Racial Equity Roundtable, 2023, <https://racialequitybuffalo.org>.

Greater Buffalo Racial Equity Roundtable. *The Racial Equity Dividend: Buffalo's Greatest Opportunity*. Greater Buffalo Racial Equity Roundtable (Buffalo, NY: 2016). <https://racialequitybuffalo.org/resources/dividend-report/>.

Initiative for Digital Public Infrastructure at University of Massachusetts Amherst, the Data Culture Group at Northeastern University, and the Internet Archive's Wayback Machine, Media Cloud. <https://mediacloud.org>.

TRHT Greater Chicago's Design Teams, Leadership Advisory Committee, Consultant Team and Woods Fund Chicago. Greater Chicago Strategic Framework Synopsis. Woods Fund Chicago (Chicago, IL: 2017). [http://d31hzlhk6di2h5.cloudfront.net/20181011/a0/3c/56/5f/2320799edc2600aa21ce6f70/TRHT\\_Greater\\_Chicago\\_Strategic\\_Framework\\_Synopsis\\_FINAL\\_2018.pdf](http://d31hzlhk6di2h5.cloudfront.net/20181011/a0/3c/56/5f/2320799edc2600aa21ce6f70/TRHT_Greater_Chicago_Strategic_Framework_Synopsis_FINAL_2018.pdf).

"Truth and Transformation: Changing Racial Narratives in Media." 2019, <https://www.truthandtransformationconference.org>.

"National Day of Racial Healing." W.K. Kellogg Foundation, 2023, <https://healourcommunities.org/day-of-racial-healing/>.

W.K. Kellogg Foundation. Truth, Racial Healing & Transformation: Resources & Lessons from Three Years of Community Collaboration. W.K. Kellogg Foundation (Battle Creek, MI: 2020). <https://wkkf.issuelab.org/resource/truth-racial-healing-transformation-resources-lessons-from-three-years-of-community-collaboration.html>.

"Truth, Racial Healing and Transformation (TRHT)." Woods Fund Chicago, 2018, <https://www.woods-fund.org/news/truth-racial-healing-and-transformation-trht>.

## TRHT Implementation - Organizations

Bee Love Web Page. <https://beelovebuzz.com>

Friedman, B. (2015). Police Officers, Former Inmates Break Bread, Build Bridges. WTTW. <https://news.wttw.com/2015/12/22/police-officers-former-inmates-break-bread-build-bridges>

National League of Cities. (2023). Race, Equity and Leadership (REAL). Retrieved from <https://www.nlc.org/program/race-equity-and-leadership-real/>

National League of Cities. (2017). Municipal Action Guide: Advancing Racial Equity in Your City. Retrieved from Washington, D.C.: <https://www.nlc.org/wp-content/uploads/2017/10/NLC-MAG-on-Racial-Equity.pdf>

National League of Cities. (2019). Municipal Action Guide: Responding to Racial Tension in Your City. Washington, D.C.: [https://www.nlc.org/wp-content/uploads/2019/06/REAL\\_IncidenceResponseToolkit\\_Final-1.pdf](https://www.nlc.org/wp-content/uploads/2019/06/REAL_IncidenceResponseToolkit_Final-1.pdf)

North Lawndale Employment Network Web Page. <https://www.nlen.org>

The Ohio State University. (2020). Kirwan Institute for the Study of Race and Ethnicity. <https://kirwan-institute.osu.edu>

Perception Institute. Perception Institute Web Page. <https://perception.org>

Spectrum Health Lakeland Web Page. <https://www.spectrumhealthlakeland.org>

UHCAN Ohio Web Page. <https://uhcanohio.org>

W.K. Kellogg Foundation. (2020). One Journey: Racial Equity, Diversity & Inclusion at the W.K. Kellogg Foundation. Battle Creek, MI: <https://wkkf.issuelab.org/resource/one-journey-racial-equity-diversity-inclusion-at-the-w-k-kellogg-foundation.html>

## TRHT Implementation - Individuals

Intercultural Development Inventory. (2023). The Roadmap to Intercultural Competence Using the IDI. <https://idiinventory.com>

Project Implicit. (2011). Implicit Association Test. <https://implicit.harvard.edu/implicit/takeatest.html>

W.K. Kellogg Foundation. (2022). National Day of Racial Healing Conversation Guide. Battle Creek, MI: [https://healourcommunities.org/wp-content/uploads/2022/06/Conversation-Guide\\_2022.pdf](https://healourcommunities.org/wp-content/uploads/2022/06/Conversation-Guide_2022.pdf)

## Considerations for Developing a Decolonization Agenda

Coalition to Stop Violence Against Native Women (2022). "MMIWG2S – Missing and Murdered Indigenous Women, Girls, and Two Spirit." <https://www.csvanw.org/mmiw/>.

Lucchesi, A., and Echo-Hawk, A. (2018). Missing and Murdered Indigenous Women and Girls. Seattle, WA: <https://www.Uihi.org/wp-content/uploads/2018/11/Missing-and-Murdered-Indigenous-Women-and-Girls-Report.pdf>.

"Investing in Native Communities." Native Americans in Philanthropy and Candid, 2022, <https://nativephilanthropy.candid.org/timeline/era/indian-new-deal-tribal-termination-and-urban-relocation/>.

Newland, Brian. Federal Indian Boarding School Initiative Investigative Report. Bureau of Indian Affairs, Department of Interior (Washington, DC: 2022). P. 6. [https://www.bia.gov/sites/default/files/dup/inline-files/bsi\\_investigative\\_report\\_may\\_2022\\_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q](https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q).



Urban Indian Health Institute & Seattle Indian Health Board (2021). Community Health Profile: National Aggregate of Urban Indian Organization Service Areas. Seattle, WA: <https://www.uihi.org/resources/community-health-profile-national-aggregate-of-urban-indian-organization-service-areas/>.

U.S. Commission on Civil Rights (2018). Broken Promises: Continuing Federal Funding Shortfall for Native Americans: Briefing Before the United States Commission on Civil Rights. Washington, D.C.: <https://www.usccr.gov/files/pubs/2018/12-20-Broken-Promises.pdf>.

U.S. Department of the Interior: Indian Affairs. "Missing and Murdered Indigenous People Crisis: Violence Against Native Americans and Alaska Natives Far Exceed National Averages." <https://www.bia.gov/service/mmu/missing-and-murdered-indigenous-people-crisis>.

## Evaluation

Administration for Children and Families. (2022). Community Assessment. <https://eclkc.ohs.acf.hhs.gov/program-planning/community-assessment-foundation-program-planning-head-start/community-assessment-foundation-program-planning-head-start>

Center for Community Health and Development. Assessing Community Needs and Resources. Lawrence, KS: <https://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources>

Center for Story-Based Strategy. Tools and Resources. Retrieved from <https://www.storybasedstrategy.org/tools-and-resources>

Equitable Evaluation Initiative. (2022). Reimagining the Purpose and Practice of Evaluation. <https://www.equitableeval.org>

Hopson, R. (2009). "Reclaiming knowledge at the margins: Culturally responsive evaluation in the current evaluation moment." In Ryan, K. and Cousins, B. (Eds.). *International Handbook on Evaluation* (pp. 431-448). Thousand Oaks, CA: Sage.

Kretzmann, J. P., McKnight, J. L., Dobrowolski, S., & Puntenney, D. (2005). *Discovering Community Power: A Guide to Mobilizing Local Assets and Your Organization's Capacity*. Evanston, IL: [https://wlcvs.org/wp-content/uploads/2015/07/ABCD\\_and\\_organisations.pdf](https://wlcvs.org/wp-content/uploads/2015/07/ABCD_and_organisations.pdf)

Media Justice. Resources. <https://mediajustice.org/resources/>

Mertens, D. M. (2009). *Transformative Research and Evaluation*. New York: Guilford Press.

Network Impact, & Center for Evaluation Innovation. (2014). *The state of network evaluation*. Boston, MA: <https://www.networkimpact.org/guide-to-network-evaluation>

OMG Center for Collaborative Learning. (2013). Building and Sustaining Partnerships to Advance a Postsecondary Systems Change Agenda. Retrieved from Philadelphia, PA: <https://www.equalmeasure.org/wp-content/uploads/2014/12/IssueBrief04-BuildingandSustainingPartnerships.pdf>

Opportunity Agenda. Vision, Values and Voice: A Communications Toolkit. <https://opportunityagenda.org/our-tools/communications-toolkit/>

Opportunity Studies. The Evaluation Part of a Proposed Budget. [http://www.opportunitystudies.org/repository/File/evaluation/evaluation\\_budgeting.pdf](http://www.opportunitystudies.org/repository/File/evaluation/evaluation_budgeting.pdf)

Strengthening Nonprofits. Community Assessment Tool: <https://strengtheningnonprofits.org/resources/guidebooks/Partnerships.pdf>

Wilder Research. (2009). Evaluation on a Shoestring Budget: Tips from the Wilder Research program evaluation workshop series. Retrieved from Saint Paul, MN: [https://www.wilder.org/sites/default/files/imports/EvaluationSeriesTipsheet\\_11-09.pdf](https://www.wilder.org/sites/default/files/imports/EvaluationSeriesTipsheet_11-09.pdf)

W.K. Kellogg Foundation. (2004). Logic Model Development Guide. Retrieved from Battle Creek, MI: <https://wkkf.issuelab.org/resource/logic-model-development-guide.html>

## Glossary

Gilder Lehrman Institute of American History. (2012). The Doctrine of Discovery. <https://www.gilderlehrman.org/history-resources/spotlight-primary-source/doctrine-discovery-1493>

## How the TRHT Framework and Process Were Developed

Collins, B., & Watson, A. M. S. (2015). Examining the Potential for an American Truth and Reconciliation Commission. <https://www.carnegiecouncil.org/media/series/ethics-online/examining-the-potential-for-an-american-truth-and-reconciliation-commission>

Davis, F. (2016). This Country Needs a Truth and Reconciliation Process on Violence Against African Americans—Right Now. Yes!, (July 8). <https://www.yesmagazine.org/social-justice/2016/07/08/this-country-needs-a-truth-and-reconciliation-process-on-violence-against-african-americans>

W.K. Kellogg Foundation. (2020). Insights and Lessons from Truth & Reconciliation Commissions. Battle Creek, MI: <https://wkkf.issuelab.org/resource/insights-lessons-from-truth-reconciliation-commissions.html>









## Appendix

# Resources

**T**his Appendix provides information on resources available in print and online to support TRHT implementation. These resources have been curated by several partners including the national TRHT Design Teams—inaugural group of communities who implemented TRHT—and

national evaluation team. As well, books are included below which will support deeper understanding of TRHT framework areas. These books are written by members of the Solidarity Council on Racial Equity (SCoRE). For more information on SCoRE and its members visit <https://score.wkkf.org/>.

All of the resources share unique perspectives on racial equity, healing, the TRHT framework areas, and culturally responsive and equitable evaluation practice. These resources are not intended to reflect recommendations from or the voice of the W.K. Kellogg Foundation or any single TRHT partner. Taken together they reflect relevant sets of knowledge to support individual and collective learning and implementation of effective Truth, Racial Healing and Transformation work.

# TRHT Model Resources and Examples

## ► Understanding the TRHT Framework Areas

### Narrative Change

#### Books and Articles

##### ■ Race and Mass Media

- Berg, C. R. (2002). *Latino Images in Film: Stereotypes, Subversion, Resistance*. Austin: University of Texas Press.
- Feng, P. X. (Ed.) (2002). *Screening Asian Americans*. New Brunswick, NJ: Rutgers University Press.
- Guerrero, E. (1993). *Framing Blackness: The African American Image in Film*. Philadelphia: Temple University Press.
- Jackson, S. J. (2014). *Black Celebrity, Racial Politics and the Press: Framing Dissent*. New York: Routledge.
- Rollins, P. C., and O'Connor, J. E. (Eds.). (1998). *Hollywood's Indian: The Portrayal of the Native American in Film*. Lexington, KY: University of Kentucky Press.
- Rutstein, N. (2001). *The Racial Conditioning of Our Children: Ending Psychological Genocide of Our Children*. Albion, MI: National Resource Center for the Healing of Racism.
- Samuels, E. L. (2019). *From The Help to Roma: How The National Domestic Workers Alliance Is Transforming Narratives in Pop Culture*. Retrieved from New York, NY: [http://popcollab.org/wp-content/uploads/2019/11/11-04\\_PCC-LearningTools-NDWA-WEB.pdf](http://popcollab.org/wp-content/uploads/2019/11/11-04_PCC-LearningTools-NDWA-WEB.pdf).
- Torres, Joseph and Gonzalez, Juan (2011). *News for all the People: The Epic Story of Race and the American Media*. London: Verso Books.



### ■ Research and Data

- Godsil, R. D., Tropp, L. R., Goff, P. A., and Powell, J. A. (2014). "The science of equality: Addressing implicit bias, racial anxiety and stereotype threat in education and health care." Retrieved from: <http://perception.org/wp-content/uploads/2014/11/Science-of-Equality.pdf>.
- W.K. Kellogg Foundation, & Northeastern University School of Journalism. (2016). "[Meta-analysis of recent polling data on the impact of racism on American society today.](#)"

### ■ History, Culture and Politics

- Hannah-Jones, N. (Ed.) (2021). *The 1619 Project*. New York, NY: One World.
- Martin, G. S. (2016). "Who guided the national discussion on Ferguson?" Retrieved from Northeastern University: <https://phys.org/news/2016-01-national-discussion-ferguson.html>.
- Newland, B. (2022). *Federal Indian Boarding School Initiative Investigative Report*. Retrieved from Washington, DC: [https://www.bia.gov/sites/default/files/dup/inline-files/bsi\\_investigative\\_report\\_may\\_2022\\_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q](https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q).
- *The New York Times* (2019). *The 1619 Project*. Retrieved from <https://www.nytimes.com/interactive/2019/08/14/magazine/1619-america-slavery.html>.

## Tools for Action

- Center for Media Justice <https://mediajustice.org/resource-type/tools/>.
- Center for Story Based Strategy <https://www.storybasedstrategy.org/tools-and-resources>.
- Communications Toolkit from Opportunity Agenda: <https://opportunityagenda.org/our-tools/communications-toolkit/>.
- Race Forward (2014). *Moving the Race Conversation Forward: #Media on Ferguson*. Retrieved from New York, NY: [https://act.colorlines.com/acton/attachment/1069/f-012e/1/-/-/-/-/Moving\\_Race\\_Conversation\\_Forward\\_Ferguson.pdf](https://act.colorlines.com/acton/attachment/1069/f-012e/1/-/-/-/-/Moving_Race_Conversation_Forward_Ferguson.pdf).
- Race Forward (2014). *Moving the Race Conversation Forward: Part One: How the Media Covers Racism, and Other Barriers to Productive Racial Discourse*. Retrieved from New York, NY: <https://www.raceforward.org/research/reports/moving-race-conversation-forward>.
- Race Forward (2014). *Moving the Race Conversation Forward: Part Two: Racial Discourse Change in Practice*. Retrieved from New York, NY: <https://www.raceforward.org/research/reports/moving-race-conversation-forward>.
- Ramos, M., and Marron, N. (2019). *From Seven Seconds to When They See Us: How Color of Change Is Transforming Narratives in Pop Culture*. Retrieved from New York, NY: [http://popcollab.org/wp-content/uploads/2019/11/11-04\\_PCC-LearningTools-COC-WEB.pdf](http://popcollab.org/wp-content/uploads/2019/11/11-04_PCC-LearningTools-COC-WEB.pdf).

## Racial Healing

### Books and Articles

#### ■ How Racial Healing Works

- Battle Creek Coalition for Truth, Racial Healing and Transformation. (2022). *How We Heal: An Anthology of Personal Testimonies about Racial Healing in Battle Creek*. Detroit, MI: Book Power Publishing.
- Kaur, V. (2020). *See No Stranger: A Memoir and Manifesto of Revolutionary Love*. New York, NY: One World.

#### ■ Racial Healing in Systems

- Blackstock, C., Cross, T., George, J., Brown, I., and Formsma, J. (2006). *Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth and Families*. Ottawa, CA: First Nations Child & Family Caring Society of Canada.
- Cross, T., Blackstock, C., Formsma, J., George, J., and Brown, I. (2015). "Touchstones of Hope: Still the best guide for Indigenous child welfare." *First People's Child and Family Review*, 10(2).
- DeWolf, T. N., and Geddes, J. (2019). *The Little Book of Racial Healing: Coming to the Table for Truth-Telling, Liberation, and Transformation*. New York, NY: Good Books.
- Dieng, J. B., Valenzuela, J. S. and Ortiz, T. (2016). "Building the we: Healing-informed governing for racial equity in Salinas." <https://www.raceforward.org/research/reports/building-we-healing-informed-governing-racial-equity-salinas>.
- Every Child Thrives. (2020). A Short List of Resources for Racial Equity, Healing and Justice. <https://everychildthrives.com/a-short-list-of-resources-for-racial-equity-healing-and-justice/>.
- Gelder, S. V. (2016). The radical work of healing: Fania and Angela Davis on a new kind of civil rights activism. <https://www.yesmagazine.org/issue/life-after-oil/2016/02/19/the-radical-work-of-healing-fania-and-angela-davis-on-a-new-kind-of-civil-rights-activism>

#### ■ Healing from the Trauma of Racism

- DeGruy, Joy (2005) *Post-traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Milwaukie, OR: Uptone Press.
- Henderson, M. (2009). *No Enemy to Conquer: Forgiveness in an Unforgiving World*. Baylor University Press.
- Menakem, R. (2017). *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas, NV: Central Recovery Press.

- Shervington, D. (2018). *Healing is the Revolution*. New Orleans, LA: Institute of Women and Ethnic Studies.
- Vogel, H. (2007). "Healing the trauma of America's past: Restorative justice, honest patriotism, and the legacy of ethnic cleansing." *Buffalo Law Review*, 55, 981-1046.
- Ward, L. (2020). *America's Racial Karma: An Invitation to Heal*. Berkeley, CA: Parallax Press.

## Tools for Action

### ■ Racial Healing Practice

- Every Child Thrives (2022). "Building Your Racial Healing Bookshelf, Playlist and Action Plan." <https://everychildthrives.com/building-your-racial-healing-bookshelf-playlist-and-action-plan/>.
- First Alaskans Institute (2013). "Advancing Native Dialogues on Racial Equity." Retrieved from <https://firstalaskans.org/alaska-native-policy-center/racial-equity/>.
- Singh, A. A. (2019). *The Racial Healing Handbook*. Oakland, CA: New Harbinger Publications.
- Tello, J. (2019). *Recovering Your Sacredness*. Hacienda Heights, CA: Sueños Publications LLC.
- W.K. Kellogg Foundation (2018). "Restoring to Wholeness: Racial Healing for Ourselves, Our Relationships and Our Communities." <https://wkkf.issuelab.org/resource/restoring-to-wholeness-racial-healing-for-ourselves-our-relationships-and-our-communities-trht.html>.
- W.K. Kellogg Foundation. National Day of Racial Healing. Retrieved from <https://healourcommunities.org/day-of-racial-healing/>. Includes action kits, conversation guides and resources for hosting a National Day of Racial Healing event.

### ■ Selected List of Trainings and Workshops for Racial Equity and Racial Healing Practice

- Center For the Healing of Racism: <https://www.centerhealingracism.org>.
- Parker Palmer's Center for Courage and Renewal: <http://www.couragerenewal.org/>.
- Madison Wisconsin Institute for the Healing of Racism, Inc.: <http://richarddavis.org/activist/institute-for-the-healing-of-racism/>.
- National Compadres Network: <https://www.nationalcompadresnetwork.org/training/training-curricula/>.
- Ntianu Center for Healing and Nature: Rx Racial Healing Workshop: <https://ntianucenter.org/events/rx-racial-healing-workshop-online/>.
- Race Forward: Racial Justice Leadership Institutes: <https://www.raceforward.org/trainings>
- STAR trainings (Star for Trauma Awareness & Resilience): [www.emu.edu/cjp/star](http://www.emu.edu/cjp/star).

- Transforming White Privilege: A 21st Century Leadership Capacity: <https://www.racialequitytools.org/curricula/transforming-white-privilege>.

## Separation

### Books and Articles

#### ■ Why Addressing Separation Matters

- Anderson, E. (2011). "Why racial integration remains an imperative." Poverty and Race Research Action Council Newsletter, 20(4), 1-19.

#### ■ Separation and the Economy

- Benner, C., and Pastor, M. (2015). *Equity, Growth and Community: What the Nation Can Learn from America's Metro Areas*. Oakland, CA: University of California Press.
- Dayen, D. (December 11, 2015). "How hedge funds deepen Puerto Rico's debt crisis." American Prospect Longform. Retrieved from <http://prospect.org/article/how-hedge-funds-are-pillaging-puerto-rico>.
- Lee, B. L., Nako, L., Lewis, J. W., Tegeler, P. D., Haberle, M., Rich, J. D., et al. (2015). *Amicus brief of Lawyers Committee for Civil Rights Under Law, PRRAC, Opportunity Agenda, Leadership Conference and 27 other groups, Inclusive Communities Project v. Texas*. Retrieved from [http://www.prrac.org/pdf/Texas\\_v\\_ICP\\_Amicus\\_Brief\\_LCCRUL-PRRAC-OA-LCCHR-et-al.pdf](http://www.prrac.org/pdf/Texas_v_ICP_Amicus_Brief_LCCRUL-PRRAC-OA-LCCHR-et-al.pdf).
- Mickelson, R. A. (2011). *The Reciprocal Relationship Between Housing and School Integration*. Retrieved from <http://www.school-diversity.org/pdf/DiversityResearchBriefNo7.pdf>.
- Orfield, G., and Lee, C. (2005). *Why Segregation Matters: Poverty and Educational Inequality*. Retrieved from Cambridge, MA: <https://www.civilrightsproject.ucla.edu/research/k-12-education/integration-and-diversity/why-segregation-matters-poverty-and-educational-inequality>.
- Pendall, R., Davies, E., Freiman, L., and Pitingolo, R. (2011). *A Lost Decade: Neighborhood Poverty and the Urban Crisis of the 2000s*. Retrieved from Washington, DC: <https://www.prrac.org/a-lost-decade-neighborhood-poverty-and-the-urban-crisis-of-the-2000s/>.
- Pike, A. (March 31, 2016). "Top infrastructure official explains how America used highways to destroy Black neighborhoods." Think Progress.

#### ■ Separation and Education

- Eaton, S., and Chirichigno, G. (2011). *The Impact of Racially Diverse Schools in a Democratic Society*. Retrieved from <http://www.school-diversity.org/pdf/DiversityResearchBriefNo3.pdf>.

- Hall, B. L. (2015). *Beyond Epistemicide: Knowledge Democracy and Higher Education*. Paper presented at the Higher Education in Neoliberalism and the Audit Culture, University of Regina. [https://dspace.library.uvic.ca/bitstream/handle/1828/6692/Hall\\_Budd\\_BeyondEpistemicide\\_2015.pdf?sequence=2&isAllowed=y](https://dspace.library.uvic.ca/bitstream/handle/1828/6692/Hall_Budd_BeyondEpistemicide_2015.pdf?sequence=2&isAllowed=y).

### ■ Research and Data

- Bloch, M., Cox, A., & Giratikanon, T. (2015, July 8, 2015). Mapping Segregation. Retrieved from <https://www.nytimes.com/interactive/2015/07/08/us/census-race-map.html>
- Ramey, C. (2015). "America's unfair rules of the road." Slate. Retrieved from Slate.com website: [http://www.slate.com/articles/news\\_and\\_politics/politics/2015/02/america\\_s\\_transportation\\_system\\_discriminates\\_against\\_minorities\\_and\\_poor.2.html](http://www.slate.com/articles/news_and_politics/politics/2015/02/america_s_transportation_system_discriminates_against_minorities_and_poor.2.html).
- Rothstein, R. (2014). *The making of Ferguson: Public Policies at the Root of Its Troubles*. Retrieved from Washington, DC: <http://www.epi.org/files/2014/making-of-ferguson-final.pdf>.
- Rothstein, R. (2017). *The Color of Law: A Forgotten History of How Our Government Segregated America*. New York, NY: Liveright Publishers.
- Santos, B. D. S. (2014). "Manifesto for good living: Buen vivir." In B. D. S. Santos (Ed.), *Epistemologies of the South: Justice Against Epistemicide*. pp 2-17.
- Sharkey, P. (2013). *Stuck in Place: Urban Neighborhoods and the End of Progress Toward Racial Equality*. Chicago, IL: University of Chicago Press.
- Spring, J. (2016). *Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States*. New York: Routledge.
- Starr, P. (2016, April 29). "Transportation Secretary: Interstate highway system targeted Black, low-income neighborhoods." cnsnews. Retrieved from <http://www.cnsnews.com/blog/penny-starr/transportation-secretary-interstate-highway-system-targeted-black-low-income>.
- Tesfai, A., & Gilhuly, K. (2016). *The Long Road Home: Decreasing Barriers to Public Housing for People with Criminal Records*. Retrieved from <http://www.humanimpact.org/wp-content/uploads/OHA-HIA-Final-Report.pdf>.
- Weiner, S. (2014). "How public transportation in the U.S. discriminates against minorities." Fast Company. Retrieved from Fast Company website: <http://www.fastcodesign.com/3037983/slicker-city/free-to-ride-looks-at-structural-inequality-in-american-public-transit>.
- Wenger, M. (2012). *Place Matters: Ensuring Opportunities for Good Health for All: A Summary of Place Matters' Community Health Equity Reports*. Retrieved from Washington, DC: <https://search.issuelab.org/resource/place-matters-ensuring-opportunities-for-good-health-for-all-a-summary-of-place-matters-community-health-equity-reports.html>.



## Law

### ■ Criminal Justice

- Bobo, L. D., and Thompson, V. (2006). "Unfair by design: The war on drugs, race, and the legitimacy of the criminal justice system." *Social Research*, 73(2), 445-472.
- Mason, C. (2012). "Dollars and detainees: The growth of for-profit detention." Retrieved from Washington, D.C.: [https://www.prisonpolicy.org/scans/sp/inc\\_Dollars\\_and\\_Detainees.pdf](https://www.prisonpolicy.org/scans/sp/inc_Dollars_and_Detainees.pdf)
- Mauer, M. (2011). "Addressing racial disparities in incarceration." *The Prison Journal*, 91(3), 87S-101S.
- Pager, D. (2003). "The mark of a criminal record." *American Journal of Sociology*, 108(5), 937-975.
- Stevenson, B. (2014). *Just Mercy: A Story of Justice and Redemption*. New York: Spiegel and Grau.

### ■ Race and the Law

- Berry, M. F. (1995). *Black Resistance/White Law: A History of Constitutional Racism in America*. New York: Penguin Books.
- Harris, C. I. (1993). "Whiteness as property." *Harvard Law Review*, 106(8), 1707.
- Lopez, I. H. (2006). *White by Law: The Legal Construction of Race*. New York: New York University Press.
- Obasogie, O. K. (June 7, 2016). "The Supreme Court is afraid of racial justice." *The New York Times*.
- Rothstein, R. (2014). *The Making of Ferguson: Public Policies at the Root of Its Troubles*. Retrieved from Washington, DC: <http://www.epi.org/files/2014/making-of-ferguson-final.pdf>.
- Rothstein, R. (2017). *The Color of Law: A Forgotten History of How Our Government Segregated America*. New York, NY: Liveright Publishers.

## Economy

### ■ Labor and Employment

- Austin, A. (2013). Do Native Americans face discrimination in the labor market? Retrieved from [https://www.huffpost.com/entry/do-native-americans-face\\_b\\_4339955](https://www.huffpost.com/entry/do-native-americans-face_b_4339955)
- Baptist, E. E. (2014). *The Half Has Never Been Told: Slavery and the Making of American Capitalism*. New York: Basic Books.
- Brenner, C., and Pastor, M. (2021). *Solidarity Economics: Why Mutuality and Movements Matter*. Cambridge, MA: Polity Press.

- Dickey, M. R. (2016). "Equal Employment Opportunity Commission says tech industry is underutilizing diverse talent pool." Tech Crunch.
- Jayaraman, S. (2021). *One Fair Wage: Ending Subminimum Pay in America*. New York, NY: The New Press.
- Kim, M., Unfairly disadvantaged?: Asian Americans and unemployment during and after the Great Recession (2007–10), Economic Policy Institute. Retrieved from <https://policycommons.net/artifacts/1414488/unfairly-disadvantaged/2028751/>
- Sawhill, I. V. (2016). "To help low-income American households, we have to close the 'work gap'." Social Mobility Memos.

### ■ Wealth and the Macro-Economy

- Conley, D. (2010). *Being Black, Living in the Red: Race, Wealth and Social Policy in America*. Berkeley, CA: University of California Press.
- Greater Buffalo Racial Equity Roundtable (2016). *The Racial Equity Dividend: Buffalo's Greatest Opportunity*. Retrieved from Buffalo, NY: <https://racialequitybuffalo.org/resources/dividend-report/>.
- Kuttner, R. (2016). "The new inequality debate." American Prospect Longform.
- McGhee, H. (2021). *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*. New York: One World.
- Oliver, M. L., and Shapiro, T. M. (2006). *Black Wealth/White Wealth*. New York: Routledge.
- Royster, D. (2003). *Race and the Invisible Hand: How White Networks Exclude Black Men from Blue-Collar Jobs*. Berkeley: University of California Press.
- The Opportunity Agenda. Breaking through the clutter: Tips for talking to the mainstream media about economic opportunity and inequality in America.
- The Opportunity Agenda. (2009). Closing the racial gap in economic opportunity.
- Wilson, V. (2016). "People of color will be a majority of the American working class in 2032." Economic Policy Institute. Retrieved from <https://www.epi.org/publication/the-changing-demographics-of-americas-working-class/>.

### ■ Research and Data

- Bertrand, M., & Mullainathan, S. (2004). "Are Emily and Greg more employable than Lakisha and Jamal? A field experiment on labor market discrimination." *The American Economic Review*, 94(4), 991-1013.
- *The Business Case for Racial Equity*. Retrieved from: <https://wkkf.issuelab.org/resource/business-case-for-racial-equity.html#:~:text=TheUnitedStateseconomycould,growthof0.5percentper.>

- Massey, D. S. (2007). *Categorically unequal: The American Stratification System*. New York: Russell Sage Foundation.
- *The Science of Equality*. Retrieved from: <http://perception.org/wp-content/uploads/2014/11/Science-of-Equality.pdf>.
- University of Minnesota Extension (2020). *Historical Trauma and Cultural Healing*. Retrieved from <https://extension.umn.edu/trauma-and-healing/historical-trauma-and-cultural-healing>

## ► TRHT Implementation – Communities: Engaging the Community to Develop a Vision and Plan

### Community assessment

- Community Tool Box (about assessing community needs and resources): <https://ctb.ku.edu/en/assessing-community-needs-and-resources>
- Keleher, T. (2009). *Racial Equity Impact Assessment Toolkit*. Retrieved from New York, NY: [https://www.raceforward.org/sites/default/files/RacialJusticeImpactAssessment\\_v5.pdf](https://www.raceforward.org/sites/default/files/RacialJusticeImpactAssessment_v5.pdf)
- *Strengthening Nonprofits – Conducting a Community Assessment*: <https://rootcause.org/wp-content/uploads/2019/11/Conducting-a-Community-Assessment.pdf>
- *Root Cause - Conducting a Community Assessment*: <https://rootcause.org/wp-content/uploads/2019/11/Conducting-a-Community-Assessment.pdf>

### Community asset mapping

- *Mapping Community Assets Workbook*: <https://resources.depaul.edu/abcd-institute/resources/Documents/DorfmanMappingCommunityAssetsWorkBook.pdf>
- *Participatory Asset Mapping*: <https://communityscience.com/wp-content/uploads/2021/04/AssetMappingToolkit.pdf>
- *UCLA Center for Health Policy Research Mapping*: [http://healthpolicy.ucla.edu/programs/health-data/trainings/documents/tw\\_cba20.pdf](http://healthpolicy.ucla.edu/programs/health-data/trainings/documents/tw_cba20.pdf)

## ▶ TRHT Implementation – Organizations

- *Report of President Clinton's Initiative on Race*: <https://clinton.presidentiallibraries.us/items/show/88801>
- Learning for Justice: <https://www.learningforjustice.org>
- Racial Equity Tools Web Site: <http://racialequitytools.org/home>

## ▶ TRHT Implementation – Individuals

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

## ▶ Considerations for Developing a Decolonization Agenda

- Backgrounder: Resilience & Trauma: <http://www.ncai.org/policy-research-center/research-data/prc-publications/Backgrounder-Resilience.pdf>
- Dunbar-Ortiz, Roxanne. (2014) *An Indigenous Peoples' History of the United States*. Boston, MA: Beacon Press.
- LaDuke, W. (1999). *All Our Relations: Native Struggles for Land and Life*. Chicago, IL: Haymarket Books.
- Native Americans in Philanthropy, & Candid. (2022). History through a Native Lens. <https://nativephilanthropy.candid.org/timeline/era/indian-new-deal-tribal-termination-and-urban-relocation/>.
- Native Children's Policy Agenda: Putting First Kids 1st: [https://www.ncai.org/resources/ncai-publications/Aug\\_2015\\_Native\\_Childrens\\_Policy\\_Agenda.pdf](https://www.ncai.org/resources/ncai-publications/Aug_2015_Native_Childrens_Policy_Agenda.pdf)

- Newland, B. (2022). *Federal Indian Boarding School Initiative Investigative Report*. Retrieved from Washington, DC: [https://www.bia.gov/sites/default/files/dup/inline-files/bsi\\_investigative\\_report\\_may\\_2022\\_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q](https://www.bia.gov/sites/default/files/dup/inline-files/bsi_investigative_report_may_2022_508.pdf?fbclid=IwAR0v2KQVwGZM9b4m0rEKI7oQNrOqvqU2IjLRL3r33fUcZrU6B0j3JG0fv5Q).
- State of Indian Nations: <https://ncai.org/about-ncai/state-of-indian-nations>
- Tribal Nations and the United States: An Introduction: <https://www.ncai.org/about-tribes>

## ▶ Evaluating TRHT Implementation

### ■ Culturally Responsive and Equitable Evaluation Guides

- Hopson, R. (2009). Reclaiming knowledge at the margins: Culturally responsive evaluation in the current evaluation moment. In Ryan, K. & Cousins, B. (Eds.). *International Handbook on Evaluation* (pp. 431-448). Thousand Oaks, CA: Sage.
- Mertens, D. M. (2009). *Transformative Research and Evaluation*. New York: Guilford Press.
- W.K. Kellogg Foundation. (2021). *Doing Evaluation in Service of Racial Equity #1: Debunk Myths*. Retrieved from Battle Creek, MI: <https://everychildthrives.com/racial-equity-evaluation-guides/>.
- W.K. Kellogg Foundation. (2021). *Doing Evaluation in Service of Racial Equity #2: Diagnose Biases and Systems*. Battle Creek, MI: <https://everychildthrives.com/racial-equity-evaluation-guides/>.
- W.K. Kellogg Foundation. (2021). *Doing Evaluation in Service of Racial Equity#3: Deepen Community Engagement*. Battle Creek, MI: <https://everychildthrives.com/racial-equity-evaluation-guides/>.

### ■ Evaluation Planning

- *The Case for Developmental Evaluation*: <https://www.fsg.org/blog/case-developmental-evaluation/>.
- NCAI Policy Research Center. "Research Regulation." Retrieved from <https://www.ncai.org/policy-research-center/initiatives/research-regulation>.
- *Net Gains: A Handbook for Network Builders Seeking Social Change*: [http://www.pvsustain.org/dmdocuments/net\\_gains\\_handbook\\_version\\_1.pdf](http://www.pvsustain.org/dmdocuments/net_gains_handbook_version_1.pdf)
- NCAI Policy Research Center. "Research Regulation." Retrieved from <https://www.ncai.org/policy-research-center/initiatives/research-regulation>.
- *The Step-by-Step Guide to Evaluation: How to Become Savvy Evaluation Consumers*: <https://wkkf.issuelab.org/resource/the-step-by-step-guide-to-evaluation-how-to-become-savvy-evaluation-consumers-4.html>.
- W.K. Kellogg Foundation (2004) *Logic Model Development Guide*: <https://wkkf.issuelab.org/resource/logic-model-development-guide.html>.



### ■ Measurement Tools and Approaches

- *Guidelines for Measuring Trust in Organizations*: <https://instituteforpr.org/guidelines-for-measuring-trust-in-organizations-2/>
- Davies, Rich and Dart, Jess . *The 'Most Significant Change' (MSC) Technique – A Guide to Its Use*: <https://www.mande.co.uk/wp-content/uploads/2005/MSCGuide.pdf>.
- Currall, Steven and Judge, Timothy. "Measuring Trust Between Organizational Boundary Role Persons": <https://www.sciencedirect.com/science/article/abs/pii/S0749597885710977>.

*Note: Additional evaluation resources can be found in [Section 8: Evaluating TRHT](#).*

## ► Overall

- Truth, Racial Healing & Transformation: Resources & Lessons from Three Years of Community Collaboration: <https://wkkf.issuelab.org/resources/37384/37384.pdf>
- Every Child Thrives. Racial Equity posts. <https://everychildthrives.com/topics/racial-equity/>

## Racial equity organizations

- Implementation – Communities Racial Equity Learning Community: <https://www.racialequitytools.org>
- PolicyLink: <https://www.policylink.org>
- Coming to the Table: <https://comingtothetable.org>
- Race Forward: <http://www.raceforward.org>
- Race-to-Equity: <http://racetoequity.net>
- United for a Fair Economy: [www.faireconomy.org/racial\\_wealth\\_divide](http://www.faireconomy.org/racial_wealth_divide)
- Kirwan Institute for the Study of Race and Ethnicity: <http://kirwaninstitute.osu.edu/>

# Recommended Readings About Sustaining TRHT Work

## ► Building Community Financial Support

- Everyday Donors of Color: Diverse Philanthropy During Changing Times: <https://scholarworks.iupui.edu/bitstream/handle/1805/26496/donors-color-report.pdf>.
- How Community Philanthropy Shifts Power: <https://learningforunders.candid.org/content/guides/how-community-philanthropy-shifts-power/>.
- Klein, K. (2016). *Fundraising for Social Change, 7th Edition*: Wiley.
- Systems to #ShiftThePower. Johannesburg, South Africa: Global Fund for Community Foundations. <https://globalfundcommunityfoundations.org/wp-content/uploads/2019/11/SystemsToShiftThePower.pdf>.

## ► Communications

- Communications Toolkit (The Opportunity Agenda): <https://www.opportunityagenda.org/explore/communications-toolkit>
- The Opportunity Agenda: <https://www.opportunityagenda.org>
- Potts, E., & Van Slyke, T. (2021). "At the Speed of Trust: Five Ways to Strengthen Our Narrative Rapid Response Power." Retrieved from <https://popcollab.medium.com/speed-of-trust-65b38dcf3130>
- W.K. Kellogg Foundation. (2022) Action Kits for Everyone, Students, Educators, Philanthropy, Libraries, Faith & Spiritual Ambassadors, Business Leaders, Arts Culture and Media and Health Equity. <https://healourcommunities.org/day-of-racial-healing/#take-action>.



## Appendix

# Glossary

---

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

Term	Definition	Source
<b>Ally</b>	<p>Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with marginalized groups in the struggle for justice.</p> <p>Allies understand it is in their interest to end all forms of oppression, even those from which they may benefit in concrete ways.</p> <p>Allies commit to reducing their complicity or collusion in oppression of those groups and invest in strengthening their knowledge and awareness of oppression.</p>	<p>Juanita Mcleod, Understanding Racial Terms and Differences, National Institutes of Health Office of Equity, Diversity, and Inclusion</p>
<b>Anti-Racist</b>	<p>A person who makes a conscious choice to act to challenge the white supremacy system: including her/his own white privilege, as well as some form of oppression against people of color.</p>	<p>Keith Lawrence, Aspen Institute on Community Change and Terry Keleher, Applied Research Center at UC Berkeley, Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities</p>
<b>Belonging</b>	<p>The values and practices where no person is left out of our circle of concern. Belonging means more than having access, it means having a meaningful voice and the opportunity to participate in the design of political, social and cultural structures. Belonging includes the right to both contribute to and make demands upon society and political institutions.</p>	<p>Othering and Belonging Institute</p>
<b>Bias</b>	<p>An orientation toward something or someone. This orientation can be positive, negative or neutral. A bias can be informed by a previous experience. In other words, biases can be rational.</p>	<p>YWCA: Our Shared Language—a Social Justice Glossary</p>

Term	Definition	Source
<b>Bigotry</b>	Stubborn and complete intolerance of any creed, belief or opinion that differs from one's own.	National Institutes of Health Office of Equity, Diversity and Inclusion. Advancing Racial Equity, Race Resources: Understanding Racial Terms and Differences
<b>Collusion</b>	Ways members of agent and target groups think and act, often unconsciously, that support oppressive systems and maintains the status quo.	Social Justice Definitions, National Committee for Community and Justice
<b>Colonization</b>	When one nation subjugates another, conquering its population and exploiting it, often while forcing its language and cultural values upon another people.	Juanita Mcleod, Understanding Racial Terms and Differences, National Institutes of Health Office of Equity, Diversity, and Inclusion, What is Colonialism? National Geographic
<b>Color-blindness and Post-Racial Thinking</b>	<p>Color blindness posits that the best way to end discrimination is by treating everyone as equally as possible. It ignores and denies the reality that discrimination exists, that it has structural roots and causes negative racial experiences.</p> <p>Post-Racial thinking describes a theoretical environment where discrimination, bias and prejudice don't exist. Data certainly confirms that people of color, Native and Indigenous peoples and immigrants continue to be discriminated against.</p>	Psychology Today



Term	Definition	Source
<b>Cultural Pluralism</b>	<p>Recognition of the contribution of each group to a common civilization. It encourages the maintenance and development of different lifestyles, languages and convictions. It is a commitment to deal cooperatively with common concerns. It strives to create the conditions of harmony and respect within a culturally diverse society.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder's Tool Kit.</p>
<b>Cultural Racism Culture</b>	<p>Aspects of society that overtly and covertly attribute value and normality to White people and Whiteness, and devalue, stereotype, and label people of color as "other," different, less than, or render them invisible.</p> <p><i>Examples</i> of these norms include defining White skin tones as nude or flesh colored, having future time orientation, emphasizing individualism as opposed to a more collective ideology, defining one form of English as standard, and identifying only Whites as the great writers or composers.</p>	<p>Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook.</p> <p>New York: Routledge.</p>
<b>Culture</b>	<p>A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder's Tool Kit.</p>
<b>Decolonization</b>	<p>Dismantling colonization or freeing one sovereign from the forced control and rule of another. Decolonization ensures the right ability to practice self-determination over land, cultures, political and economic systems.</p>	<p>Interdependence: Global Solidarity and Local Actions</p>

Term	Definition	Source
<b>Denial</b>	Refusal to acknowledge the societal privileges (see the term “privilege”) that are granted or denied based on an individual’s ethnicity or other grouping. Those who are in a stage of denial tend to believe, “People are people. We are all alike regardless of the color of our skin.” In this way, the existence of a hierarchical system or privileges based on ethnicity or race can be ignored.	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.
<b>Discrimination</b>	The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.
<b>Diversity</b>	The wide range of national, ethnic, racial and other backgrounds of U.S. residents and immigrants as social groupings, co-existing in U.S. culture. The term is often used to include aspects of race, ethnicity, gender, sexual orientation, class and much more.	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit.
<b>Empowerment</b>	When target or oppressed group members refuse to accept the dominant ideology and their subordinate status and take actions to redistribute social power more equitably.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook.  New York: Routledge.

Term	Definition	Source
<b>Equality and Equity</b>	<p>Equality refers to sameness, where everyone receives absolute equal treatment and resources. This, however, does not take into account the needs or the history of each individual or identity group and therefore equal treatment does not always result in equal outcomes. Sameness can often be used to maintain the dominant status quo.</p> <p>Instead, equity refers to fairness, where everyone gets what they need based on their individual needs and history.</p>	<p>Adapted from multiple sources by the W.K. Kellogg Foundation</p>



Term	Definition	Source
<b>Ethnicity</b>	Large groups of people classed according to common racial, national, tribal, religious, linguistic or cultural origin or background, a social construct used to categorize and characterize seemingly distinct populations.	Juanita Mcleod, Understanding Racial Terms and Differences, National Institutes of Health Office of Equity, Diversity, and Inclusion



Term	Definition	Source
<b>Hierarchy of Human Value</b>	<p>Generally speaking, what we refer to as the hierarchy of human value is the belief that confers value to one individual over another based on socially constructed group membership—that some people and groups of people are innately more valuable than others and therefore more deserving of the rights and benefits afforded by society. There were a number of examples of the hierarchy used between the 15th and 18th century that were foundational to the current-day belief system:</p> <p>In 1493, the Papal Bull “Doctrine of Discovery” was issued by Pope Alexander VI to announce that land not held by Christians was available to be “discovered,” giving title of the land to the “discoverer” and taking it from the Indigenous inhabitants. This doctrine was used by European monarchies to legitimize the colonization of lands outside of Europe and to make Christianity “supreme.” This doctrine allowed European entities to seize lands inhabited by Indigenous peoples under the guise of “discovering new land.”</p> <p>In 1684, Francois Bernier published a categorization for humans based on racialized categories.</p> <p>Carolus Linnaeus, 18th century botanist created a system for classifying all living things. His racialized taxonomy of the human family, conferring inferior and superior status to different groups based on immutable characteristics, became the basis of “scientific racism.”</p> <p>Scientific racism, or theories advanced by scientists about a so-called natural racial hierarchy, were supported and upheld by major academic institutions in the United States and Europe well into the 20th century. They were used as scientific, logical and moral justification for genocide, enslavement and other human rights abuses.</p>	<p>Gilder Lehman Institute of American History,</p> <p>Ibram X. Kendi, <i>Stamped from the Beginning: The Definitive History of Racist Ideas in America.</i></p> <p>Nathan Rutstein,</p> <p><i>The Racial Conditioning of our Children: Ending Psychological Genocide in Schools.</i></p>



Term	Definition	Source
<b>Implicit Bias</b>	Differential treatment of people based on biases that unconsciously influence behavior towards others.	National Equity Project
<b>Inclusion</b>	Inclusion authentically brings traditionally excluded individuals and/or groups into processes, activities and decision/policy making with voice and authority.	Crossroads Charlotte Individual Initiative Scorecard for Organizations Scorecard Overview.
<b>Individual Racism</b>	The beliefs, attitudes and actions of individuals that support or perpetuate racism, based on conscious and unconscious prejudice. Individual racism can occur at both a conscious and unconscious level and can be both active and passive. Examples include telling a racist joke, using a racial epithet, assuming someone’s behavior is because they are a person of color or believing in the inherent superiority of Whites.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. <i>Teaching for Diversity and Social Justice: A Sourcebook</i> . New York: Routledge.
<b>Institutional Racism</b>	<p>Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for Whites and oppression and disadvantage for people from groups classified as non-White.</p> <p><i>Examples:</i> Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).</p> <p>City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.</p>	Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. <i>Flipping the Script: White Privilege and Community Building</i> .

Term	Definition	Source
<b>Internalized Oppression</b>	<p>Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements:</p> <p><i>Decision-making</i>—Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, White people may think they know more about what needs to be done for people of color than people of color do. On an interpersonal level, authority and power of people of color may not be supported—especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.</p> <p><i>Resources</i>—Resources, broadly defined (e.g., money, time, etc.), are unequally in the hands and under the control of White people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving “everybody.”</p> <p><i>Standards</i>—With internalized racism, the standards for what is appropriate or “normal” that people of color accept are White people’s or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.</p>	Donna Bivens, “Internalized Racism: A Definition,” Women’s Theological Center.

Term	Definition	Source
<b>Internalized Oppression</b>	<p><i>Naming the problem</i>—There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease—emotional, economic, political, etc., on people of color.</p> <p>With internalized racism, people of color might, for example, believe we are more violent than White people and not consider state-sanctioned political violence or the hidden or privatized violence of White people and the systems they put in place and support.</p>	<p>Donna Bivens, “Internalized Racism: A Definition,” Women’s Theological Center.</p>
<b>“ISMs” and Phobias</b>	<p>A way of describing any attitude, action or institutional structure that subordinates (oppresses) or others a person or group because of their target group, color (racism), gender and gender identity (sexism, transphobia), economic status (classism), age (ageism), religion (e.g., anti-Semitism, Islamophobia), sexual orientation (homophobia, heterosexism), language/immigrant status (xenophobia), etc.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, Calif.: Claremont Graduate University.</p>
<b>Lateral Violence/ Oppression</b>	<p>Also framed as internalized colonialism, oppression, or horizontal violence—this is a part of a larger cycle of hurt that has its roots in colonization, intergenerational trauma, racism and discrimination. Internalized colonialism, or internalized oppression, is a concept in which an oppressed group uses the methods of the oppressor against itself. It occurs when one group perceives an inequality of human value relative to another group, and desires to be like the more highly-valued group.</p>	<p>We R Native Taylor Rae</p>

Term	Definition	Source
<b>Micro-Aggression</b>	<p>The everyday, subtle, intentional—and oftentimes unintentional—interactions or behaviors that communicate some sort of bias toward historically marginalized groups.</p> <p>The difference between microaggressions and overt discrimination, or macroaggressions, is that people who commit microaggressions might not even be aware of them. And yet, they may have big, life-changing impacts.</p>	Kevin Nadal
<b>Movement Building</b>	<p>The effort of social change agents to engage power holders and the broader society in addressing a systemic problem or injustice while promoting an alternative vision or solution. Movement building requires a range of intersecting approaches through a set of distinct stages over a long-term period of time.</p>	Racial Equity Tools Glossary, Maggie Potapchuk – MP Associates; Sally Leiderman and Stephanie Halbert Jones – CAPD; Shakti Butler – World Trust Educational Services
<b>Oppression</b>	<ol style="list-style-type: none"> <li>1. A system for gaining, abusing and maintaining structural and institutional power for the benefit of a limited dominant class.</li> <li>2. The inequitable distribution of structural and institutional power.</li> <li>3. A system where a select few hoard power, wealth and resources at the detriment of the many.</li> <li>4. The lack of access, opportunity, safety, security and resources that Minoritized populations experience; a direct result of a vacuum created by privilege.</li> <li>5. A state of being that is the opposite of social justice.</li> </ol>	YWCA: Our Shared Language: A Social Justice Glossary

Term	Definition	Source
<b>Power</b>	<ol style="list-style-type: none"> <li>1. The ability to name or define.</li> <li>2. The ability to decide.</li> <li>3. The ability the set the rule, standard, or policy.</li> <li>4. The ability to change the rule, standard, or policy to serve your needs, wants or desires.</li> <li>5. The ability to influence decision makers to make choices in favor of your cause, issue or concern.</li> </ol>	YWCA: Our Shared Language: A Social Justice Glossary
<b>Prejudice</b>	<p>A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.</p>	Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, Calif.: Claremont Graduate University.
<b>Privilege</b>	<ol style="list-style-type: none"> <li>1. The unearned social, political, economic, and psychological benefits of membership in a group that has institutional and structural power.</li> <li>2. Living and existing in a world where standards and rules are premised upon your needs, wants and desires.</li> <li>3. To identify with or be identified as a member of a dominant social group (as opposed to a Minoritized group).</li> </ol> <p>See the term “right” also in this glossary. See also “white privilege.”</p>	YWCA – Our Shared Language: Social Justice Glossary



Term	Definition	Source
<b>Race</b>	A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period of time. Racial categories subsume ethnic groups.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. <i>Teaching for Diversity and Social Justice: A Sourcebook</i> .  New York: Routledge.
<b>Racial and Ethnic Identity</b>	An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience.	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. <i>Teaching for Diversity and Social Justice: A Sourcebook</i> .  New York: Routledge.
<b>Racial Anxiety</b>	Often, members of the White group are reluctant to talk about issues of racial bias because they fear saying or doing the wrong thing and thus being labeled as racist. This can inhibit honest and meaningful communication and therefore can make it more difficult to understand different perspectives.	Perception Institute
<b>Racial Equity</b>	Racial equity is the condition where people of all races and ethnicities have an equal opportunity to live in a society where a person's racial identity would not determine how they are treated or predict life outcomes.  Racial equity requites both systems transformation and racial healing.	W.K. Kellogg Foundation

Term	Definition	Source
<b>Racial Healing</b>	<p>A core component of achieving racial equity is racial healing. Racial healing is the experience shared by people when they speak openly and hear the truth about past wrongs and the negative impacts of racism, while building authentic relationships across difference while addressing the roots and consequences of those wrongs.</p>	W.K. Kellogg Foundation
<b>Racism</b>	<p>Historically rooted system of power hierarchies based on race—infused in our institutions, policies and culture—that benefit White people and hurt people of color.</p> <p>Racism isn't limited to individual acts of prejudice, either deliberate or accidental. Rather, the most damaging racism is built into systems and institutions that shape our lives.</p>	Race Forward: Race Reporting Guide
<b>Right</b>	<p>A resource or position that everyone has equal access or availability to regardless of their social group memberships.</p>	National Conference for Community and Justice—St. Louis Region. Unpublished handout used in the Dismantling Racism Institute program.
<b>Social Justice</b>	<p>Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole.</p>	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. <i>Teaching for Diversity and Social Justice: A Sourcebook</i> . New York: Routledge.
<b>Social Power</b>	<p>Access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.</p>	Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. <i>Teaching for Diversity and Social Justice: A Sourcebook</i> . New York: Routledge.

Term	Definition	Source
<b>Stereotype Threat</b>	Research indicates that when members of communities of color feel they are representing their entire identity group, their apprehension tends to increase, and this stress may negatively affect their cognitive behavior.	Claude Steele, Whistling Vivaldi. W.W. Norton and Company.
<b>Structural Racism</b>	A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with “Whiteness” and disadvantages associated with “color” to endure and adapt over time.	Aspen Institute: “11 Terms You Should Know to Better Understand Structural Racism”
<b>White Privilege</b>	The unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are White. Generally White people who experience such privilege do so without being conscious of it.	Juanita Mcleod, “Understanding Racial Terms and Differences,” National Institutes of Health Office of Equity, Diversity, and Inclusion, Racial Equity Tools Glossary; Peggy McIntosh, “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies” (1988).
<b>White Supremacy</b>	The false belief that the White race is inherently superior to other racial and ethnic groups and that White people should have control over people of all racial groups. This also includes the social, economic and political systems that collectively enable white supremacy to maintain power over people from other races.	Merriam Webster Dictionary



## Appendix

# How the TRHT Framework and Process Were Developed

---

**T**he W.K. Kellogg Foundation (WKKF) originated with our founder’s vision to provide for the health, happiness and wellbeing of children—an aim that continues as the foundation’s north star today. As a periodic vehicle for strategy refinement, the foundation’s board of trustees and leadership poses a simple, yet very important question: “Are the children well?”

## How the TRHT Framework and Process Were Developed



In 2007, the foundation determined that racism intensified conditions that block the pursuit of health, happiness and wellbeing of all children. While the foundation has always invested in programs that increase access to education and healthcare for children and adults of color, in 2007, the board of trustees committed WKKF to becoming an effective anti-racist organization.

As they pursued that aim, in 2015, the WKKF Board of Trustees decided it was time to launch a new process to address the ongoing and seemingly intractable reach and impacts of racism in America. This new approach, called Truth, Racial Healing and Transformation (TRHT), is a holistic process that brings together the people work of disrupting the belief system that fuels racism, healing hearts traumatized by its impacts and developing trust-based relationships while addressing the landscape of systems that disrupt the lives of children and families of color. Dr. Gail Christopher, senior advisor and vice president for TRHT during that era, led the work to engage over 170 national partners and, with them, develop and pilot the framework and process. In 2017, we began to test the approach in 14 communities.

## Adapting TRC Models for the TRHT



Early on, the foundation examined Truth and Reconciliation Commissions (TRCs) around the world to learn from them. TRCs have been instrumental in healing from deeply rooted conflicts around the world and have been most often implemented by countries experiencing leadership transitions. TRC processes have varied, but typically involve public and private activities designed to uncover and deepen the understanding of tragedies and/or human rights violations. Prior TRC efforts have been initiated by litigation, government mandate and/



or calls from activists. The approach has also been used to address historic wrongs in Australia, Canada and a few communities in the United States.

Although TRCs were fundamentally focused on restitution, TRHT is focused on healing and truth-telling as a means to eliminate the belief in racial hierarchy endemic in our country's systems and interpersonal relationships for centuries. TRHT adapted some lessons learned from TRCs to create a timely and unprecedented process for communities in the United States.

These references provided insights and drew attention to the need for a TRC-style process in the United States:

- ▶ The Carnegie Council's essay, "Examining the Potential for an American Truth and Reconciliation Commission"
- ▶ WKKF booklet "Insights and Lessons from Truth and Reconciliation Commissions"
- ▶ Fania Davis' essay "This Country Needs a Truth and Reconciliation Process on Violence Against African Americans—Right Now"

### **TRC Example: Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission**

In June 2012, the state of Maine launched the Maine Wabanaki-State Child Welfare

Truth and Reconciliation Commission process to examine the discrimination faced for generations by the Wabanaki people. The commission was charged with determining the past and present state of the Maine child welfare practices affecting Wabanaki people and set a vision for re-creating a child welfare system that would benefit Wabanaki children. It was a historic agreement to uncover and acknowledge the truth, while creating opportunities to heal and learn from the truth.

The Maine Wabanaki-State Child Welfare Truth and Reconciliation Commission was the first TRC effort within the U.S. collaboratively developed between Indian nations and a state government. Wabanaki and State representatives partnered for more than a decade on improving the child welfare system, but problems continued. The parties then realized they needed to unearth the story of Wabanaki people's experiences to fully uphold the spirit, letter and intent of the Indian Child Welfare Act (ICWA), consistent with the law and promoting healing.

The TRC had three key purposes:

- ▶ Create a common understanding between the Wabanaki Nations and the state of Maine concerning what happened and is happening to Wabanaki children within the child welfare system

- ▶ Act on the information revealed during the TRC to implement change to improve the system and better support the children and families served
- ▶ Promote healing among Wabanaki children, their families and the people who administered the troubled system

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

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

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

### **TRC Example: Australia and the Stolen Generation**

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

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

In 1997, a national inquiry titled "Bringing Them Home" reported on the extent of the tragedy caused by the Australian government, bringing the Stolen Generation to the attention of more than half a million people who signed national Sorry Books. The call for an official apology then became

a national issue, and in 2000, nearly a million people walked across bridges in all major cities and towns to show their support for new relations between Aboriginal and non-Aboriginal Australians.

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

### **TRC Example: Canadian Truth and Reconciliation Commission**

For more than 100 years, generations of First Nations children in Canada were taken from their families and communities and placed in Residential Schools in an effort to eradicate family ties and cultural linkages and to indoctrinate children into Euro-Christian society through seven major religious organizations. Their tongues were pricked with needles, punishment for and forewarning against speaking their language or engaging in any tribal rituals. After basic primary education, children were enslaved in agricultural projects to support the residential schools. The children being forcibly removed from their families left a legacy of trauma throughout the country. Today they are called and recognized as Survivors after they officially shared their stories with the Royal Commissioner.

In 1996, the Royal Commission on Aboriginal Peoples issued a report urging Canadians to begin a process of reconciliation. The report began to open the eyes of some. However, most Aboriginal children’s stories remained unacknowledged until 2007, when survivors brought their experiences to light in the largest class-action lawsuit in Canada’s history.

On June 11, 2008, Canadian Prime Minister Stephen Harper acknowledged the intergenerational damage caused by the Residential Schools, offering an apology to the First Nations people. Following this, the Truth and Reconciliation Commission of Canada was established. The Commission spent six years traveling the country to hear the stories of more than 6,000 witnesses, holding seven national events lasting four days each. The Commission’s work resulted in a 2015 report that included 94 legacy and reconciliation calls to action. The legacy calls to action focused on redressing the harms of Canadian residential schools in the areas of child welfare, education, language and culture, health and justice. The reconciliation calls to action focused on creating better relations between federal, provincial and First Nations governments. An assessment by the Canadian Broadcasting System found that by 2022, just 13 of the 94 calls to action had been completed and another 32 are underway.

CBC News reports that while there was a late 2018 plan to hand over control of child welfare services to First Nations governments, First Nations representatives had concerns about jurisdiction and lack of adequate funding.

The work of redress and reconciliation continues. In 2021, a First Nations community in British Columbia found evidence of a mass gravesite containing the remains of 215 children on the grounds of a former residential school that First Nations children were forced to attend. As the Truth and Reconciliation Commission reported, residential schools were a program of cultural genocide. In July 2022, Pope Francis visited First Nations people in Canada, greeted by protesters demanding that he rescind the 1493 Papal Bull “Doctrine of Discovery.” During his visit, he offered an apology. However, the visit was divisive and problematic—helpful for some and also very painful for many Indigenous people in North America.

## Developing the TRHT Approach



In December 2015, Dr. Gail Christopher and her team convened the first group of potential partners at the US Institute of Peace in Washington, D.C., to talk about adapting the TRC approach to the United States. In early 2016, the Foundation publicly announced their intention to initiate Truth, Racial Healing and Transformation. Many organizations and individuals contacted the foundation expressing interest in participating. By the spring of 2016, more than 100 diverse organizations signed on as official partners (see below), as well as a few dozen individual thought leaders from around the U.S.

## The Framework Development Process



Upon reviewing examples of Truth and Reconciliation Commission (TRC) experiences from around the world, WKKF recognized that the United States requires a different process, addressing our unique history and diversity. The United States needs evolutionary transformation. Within the United States, there’s a persistent and intentional effort to miseducate the masses on the origins of racial disparities and the policies and norms which help to maintain them. Counteracting this then requires an intentional and strategic campaign of truth telling. The lies have damaged our social fabric, sustaining segregation and systemic oppression. This is all based on the deeply held belief in a hierarchy of human value—the belief that some people or groups of people are more worthy of experiencing wellbeing and the benefits of democracy—causing the general public to accept our

current reality as inevitable rather than manufactured. Much of the current effort at breaking this vicious cycle is focused on changing structures (e.g., policies and systems) that perpetuate a racial hierarchy. However, through deep analysis and study, we posited that systems change without addressing the root causes of the problem—the deeply entrenched belief system fueling racism—will not lead to lasting change.

Narrative change, racial healing and deep cross-cultural trust building are necessary to redesigning inequitable policies and systems and eliminating racial disparities for good. The **truth** emerges from concerted, protracted, consistent efforts to create and instill a more expansive narrative about our human journey. **Racial healing** moves us toward one another in a spirit of trust, wholeness and love. A **transformative**, positive change in the landscape of systems that impact children and families will come from this shift in our individual and collective consciousness and the resulting actions we take on behalf of ourselves and future generations of our human family.

## Our Approach



Our approach began by examining how the belief in a racial hierarchy became embedded in our society and considering effective actions that will permanently uproot it. We developed the draft framework with national partners, focusing on narrative change, racial healing, separation (communities being separated from each other reinforces the hierarchy), law (the laws that reinforce the hierarchy and policies that come from them) and economy (the ways capitalism reinforces the hierarchy).

To pilot the TRHT framework and visioning process, national partner organizations volunteered representatives to comprise five design teams. Two primary design teams focused on Narrative Change and on Racial Healing, the heart of a successful TRHT process. The other three design teams focused on the core societal institutions in which the belief in a hierarchy of human value is embedded and evidenced: Separation, Law and Economy. They met over the next five months in a deeply participatory process to pilot the visioning approach, offer guidance to the foundation and make recommendations for ways to move the work forward nationally and locally in each of the TRHT Framework areas.



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

The national partners that engaged in 2016 included organizations large and small. Together, their potential reach at the time was 289 million people. Some organizations are focused in one geographic location, while others have affiliates in hundreds of communities across the country. They represent every identity group and every sector of society, from business to academia, faith, entertainment, finance and technology. Many focus on racial justice and racial healing, while others address issues of health and wellbeing, housing, education, the needs of children or women and a host of other important matters. These partners represented a wide range of perspectives, which is a critical asset in trying to uproot the belief in a racial hierarchy. They offered many different venues where honest and deep dialogues could take place, whether in libraries through the American Library Association, city halls through the National League of Cities, churches through Sojourners, on college campuses through the Association of American Colleges & Universities, in health delivery venues through the American Public Health Association, in personal development arenas through the YWCA and in community spaces through the Community Action Partnership. These are but a few examples of the wide net of influence and potential to transform our country represented by the national partners. Together, they represent the capacity, over time, to dramatically impact virtually every sector and community in the country, including public and private institutions. This span of influence presents the possibility of changing narratives about race, racism, community and people on a broad basis.

In the context of this diversity, the TRHT national partner organizations have a high level of credibility and influence in the communities where they operate and with the clientele they serve. Each is deeply committed to eliminating the hierarchy of human value and replacing it with the shared ability for us to see ourselves in each other.

The following organizations participated in the 2016 piloting of the process and development of recommendations for implementation:

- Act III Productions
- Action Communication and Education
- Advancement Project
- AFL-CIO Housing Investment Trust
- American Library Association
- American Public Health Association
- American Society for Public Administration
- Arab American National Museum
- Ashé Cultural Arts Center
- Asian & Pacific Islander American Health Forum

- Asian Americans Advancing Justice (AAJC)
- Asian Pacific Community in Action
- Association of American Colleges and Universities
- Be Bold Media
- Beloved Community Center of Greensboro
- Black Women's Blueprint, Inc.
- Blacks in Government
- Boys and Girls Clubs of America
- W. Haywood Burns Institute
- The Center for Justice and Peacebuilding at Eastern Mennonite University
- Center for Policing Equity
- Center for Social Inclusion
- Center on Budget and Policy Priorities
- College Unbound
- ColorOfChange.org
- Coming to the Table
- Common Cause
- Community Action Partnership
- Council for a Strong America
- Council of State Governments
- Council on Social Work Education
- Demos
- DiversityData.org Project
- Farmworker Justice
- First Alaskans Institute
- Futuro Media Group
- Government Alliance on Race and Equity
- The Haas Institute for a Fair and Inclusive Society Health Equity Initiative
- The Department of Housing and Urban Development (HUD)

- Imagining America: Artists and Scholars in Public Life
- Initiatives of Change, USA
- International Association of Official Human Rights Agencies
- International City/County Management Association
- Jack and Jill of America
- Jobs With Justice
- The Kellogg Fellows Leadership Alliance
- The Kirwan Institute for the Study of Race and Ethnicity
- The Lakeshore Ethnic Diversity Alliance
- Little Black Pearl Art and Design Center
- Los Angeles Area Chamber of Commerce
- MACRO Ventures
- Maine-Wabanaki
- NAACP
- National Association of Community and Restorative Justice
- National Civic League
- National Collaborative for Health Equity
- National Compadres Network
- National Congress of American Indians
- National Council of Asian Pacific Americans
- National Council of La Raza
- National Hispanic Media Coalition
- National Indian Child Welfare Association (NICWA)
- National League of Cities
- National Network for Safe Communities at John Jay College
- National Park Foundation
- National Urban League
- Neighborhood Associates Corporation
- Northeastern University School of Journalism

- Opportunity Finance Network
- Perception Institute
- People Improving Communities through Organizing (PICO) National
- Poverty & Race Research Action Council
- Progress Investment Management Company
- Quad Caucus
- Race Forward
- Radio Bilingüe
- Restorative Justice for Oakland Youth
- Rosenberg Foundation
- South Asian Americans Leading Together (SAALT)
- Schultz Family Foundation
- Search for Common Ground
- Shangri La Center for Islamic Arts and Cultures Sojourners
- Southeastern Council of Foundations Southern Poverty Law Center
- SOZE
- Safe Places for Advancement of Community and Equity (SPACES)
- State Priorities Partnership
- Steps Coalition
- Sundance Institute
- Third Sector New England
- Transformative Justice Coalition
- University and Community Action for Racial Equity (UCARE) at the University of Virginia
- Urban Peace Institute
- US Human Rights Network
- Washington Regional Association of Grantmakers
- William Winter Institute for Racial Reconciliation Within Our Lifetime Network
- YWCA USA



In December 2016 the 176 partners who participated in the pilot process, other WKKF grantees and representatives from communities interested in implementing the TRHT gathered in Carlsbad, California, for a five-day TRHT Summit. Members of the National Design Teams shared their thinking and deepened participants' understanding of the approach. The first version of the TRHT Implementation Guidebook was distributed to all participants. The assembled communities then considered how to implement the framework locally—who to engage and how to develop a draft vision for their community.

## Implementing TRHT in Communities



In 2017, the W.K. Kellogg Foundation provided TRHT grants to fourteen communities. The implementations were different in each community, tailored to the unique contexts of each place. A few communities pursued work in all five Framework areas. Others focused on a smaller subset.



This updated Implementation Guide has been written with learnings from these first communities. We are grateful to the innovative and tireless work of thousands of people in these communities:

- The State of Alaska (First Alaskans Institute)
- Battle Creek, Flint, Kalamazoo and Lansing, MI (Council of Michigan Foundations)
- Baton Rouge and New Orleans, LA (Foundation for Louisiana)
- Buffalo, NY (Community Foundation for Greater Buffalo)
- Greater Chicago, IL (Woods Fund of Chicago and The Chicago Community Trust)
- Dallas, TX (Communities Foundation of Texas)
- Los Angeles, CA (Southern California Grantmakers)
- Richmond, VA (Initiatives of Change)
- Selma, AL (Black Belt Community Foundation)
- St. Paul, MN (Saint Paul Community Foundation)

## Acknowledgements



The W.K. Kellogg Foundation holds deep appreciation for the 176 national organizational and individual TRHT partners who contributed to the national design process in 2016. Their invaluable contributions significantly shaped the TRHT process and this Implementation Guide. In particular, we would like to thank the following individuals by name for their significant contributions as co-leads and consultants to the five TRHT Design Teams:

### Narrative Change

- Charles King, founder and CEO, MACRO Ventures
- Rinku Sen, president and executive director, Race Forward
- Linda Guinee, senior associate, Third Sector New England (consultant)

### Racial Healing

- Carol Bebel, co-founder and executive director, Ashé Cultural Arts Center
- Liz Medicine Crow, president and CEO, First Alaskans Institute

- Jerry Tello, cofounder of Los Compadres Network and director of the National Latino Fatherhood and Family Institute
- Denese Shervington, president and CEO, Institute of Women and Ethnic Studies
- Rob Corcoran, national director, Initiatives of Change (consultant)

## Separation

- Terry Cross, founding executive director and senior advisor, National Indian Child Welfare Association
- Harvey White, former president, American Society for Public Administration
- Philip Tegeler, executive director, Poverty & Race Research Action Council
- Susan Eaton, director, Sillerman Center for the Advancement of Philanthropy at the Heller School, Brandeis University (consultant)

## Law

- Barbara Arnwine, president and founder, Transformative Justice Coalition
- Reilly Morse, president and CEO, Mississippi Center for Justice
- Mischa Thompson, policy advisor, Helsinki Commission
- Mike Wenger, adjunct faculty, The George Washington University (consultant)

## Economy

- Bruce Goldstein, president, Farmworker Justice
- Algernon Austin, senior research fellow, Center for Global Policy Solutions
- Sarita Gupta, executive director, Jobs with Justice
- Julie Williams, founder and principal, Kirtan Solutions (consultant)

**Narrative change, racial healing and deep cross-cultural trust building are necessary to designing equitable policies and systems and eliminating racial disparities for good.**



W.K.  
KELLOGG  
FOUNDATION®

1 Michigan Avenue East  
Battle Creek, MI 49017-4012