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### Undoing Institutional Racism: Anti-Racism Training Handbook

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# Undoing Institutional Racism

Anti-Racism Intergroup Dialogue Handbook

India Irons, MSW Candidate

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Undoing Institutional Racism: Anti-Racism Intergroup Dialogue Handbook

India Irons

TSOCW 533A: Advanced Integrative Practice 2

University of Washington-Tacoma

JaeRan Kim, PhD, LICSW

March 10, 2018

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### **Acknowledgements**

I would like to acknowledge the initial work by Dr. Marian Harris in her research on Racial Disproportionality in Child Welfare. Dr. Harris is my inspiration of advocacy and social justice within my own conducted study, Institutional Racism in Child Welfare. In addition, Michael Eric Dyson's book, Tears We Cannot Stop, brings a spiritual perspective in a way that does not point fingers nor place blame, but communicates to us all setting aside as differences and coming together as brothers and sisters in Christ.

“I don't want to just talk to you because you are a social worker or government official, it's your job and ethical duty to do what's right. I want to talk to the soul and spirit within you to see that racism is wrong in order to compel your spirit to make a change to do right.” India Irons

**Dedication**

*To*

**Hazel J. Chatmon**

Civil Rights Activist, Selma 1965

**Ella-Webster Gardner**

Passed away September 2003

**Ruby Irons**

Passed Away September 2009

## Terms and Definitions

### Racial Disproportionality

- “Overrepresentation of a racial or ethnic group compared to its percentage in the total population,” (Washington State Department of Health & Services, 2017)

### Disparity

- “The unequal outcomes of one racial or ethnic group as compared to outcomes for another,” (Children’s Bureau, 2016).

### Referral Bias

- When similar cases are reported differently

### Racial Bias

- This will be defined in the next few slides

### Institutional Racism

- “Systemic, durable racism that is embedded in institutions, organizations, laws, customs and social practices,” (Harris, 2014).

### White Guilt

- “the individual or collective guilt felt by some white people for harm resulting from racist treatment of ethnic minorities by other white people both historically and currently in the United States,” (Shelby Steele, 2006)

### White Innocence

- “where white people see themselves as being innocent of the crimes of their forefathers, rightly or wrongly,” (Abagond, 2008).

### White Privilege

- “an invisible package of unearned assets that I can count on cashing in each day, but about which I was “meant” to remain oblivious.” (Peggy McIntosh, 2006).

## **Introduction**

Undoing Institutional Racism: Anti-Racism Intergroup Dialogue Handbook was designed by a University of Washington-Tacoma Masters of Social Work student who completed her advanced practicum at Washington State Department of Social and Health Services, Lakewood Office as a CWTAP Intern. As a CWTAP Intern, India Irons was co-assigned to 8 cases at different stages of dependency. As India shadowed her mentor in the Child Family Welfare Services position to become a caseworker in Children's Administration, she began her research on Institutional Racism in Child Welfare, the effects of racist policies impacting social work practice that created the racial discrimination, bias, and disparities of African American children and their families who encounter the child welfare system. Racial disproportionality in child welfare has been a known issue within Children's Administration, however it has been normalized and not considered a priority to address.

Research has shown that African American children and their families experience racial discrimination and bias in the child welfare system. African American children make up at least 15% in the general child U.S. population, but make up at least 35% in the foster care system. Therefore, Undoing Institutional Racism: Anti-Racism Intergroup Dialogue Handbook, aims to address racial discrimination and bias in the child welfare system by defining racism, analyzing color blind policy approaches and how it affects practice when working with families of color. The needs statement that will be addressed through this handbook is: Caseworkers in Children's Administration need cultural responsiveness about racism, privilege, and power in order to change the attitudes that contribute to racial disproportionality among African American children and their families. Undoing Institutional Racism: Anti-Racism Intergroup Dialogue Handbook creates an open space and support system for case workers to have difficult conversations about institutional racism in the child welfare system, strategies to improve social work practice, and tools to advocate for families of color.

The theoretical orientation of Undoing Institutional Racism intergroup dialogue is Critical Race Theory. Kolivoski et al (2014) states that, "Critical race theory (CRT) provides a framework for examining power structures that maintain racial inequities and developing strategies for action and change," (p. 269). Applying critical race theory would require the child welfare workers to be aware of how racism contributes to the experiences of African American children and their families when they encounter the child welfare system (Dettlaff, A. J., & Rycraft, J. R., 2008; Harris, M.S. & Hackett, W., 2008; Kolivoski et al, 2014). Child welfare workers would also have the knowledge of how whiteness affords the privilege and power within the child welfare system; African American children and their families are held to "middle class standards" (Dettlaff, A. J., & Rycraft, J. R., 2008; Harris, M.S. & Hackett, W., 2008; Kolivoski et al, 2014). Child welfare workers need to be aware of colorblind policies that practice that ignore the unique experiences and create negative impact for African American children and their families (Dettlaff, A. J., & Rycraft, J. R., 2008; Harris, M.S. & Hackett, W., 2008; Kolivoski et al, 2014).

Undoing Institutional Racism: Anti-Racism Intergroup Dialogue is a one-day workshop, 9:00 AM-5:00 PM. The workshop is divided into 5 sessions: Ground Rules/ Pair Share & Group Discussion, Lecture: Institutional Racism in Child Welfare, White Guilt Video/Pair Share & Group Discussion, Tears We Cannot Stop/ Group Dialogue, and Advocacy-Called to Action/

Group Dialogue. Through this Anti-Racism Intergroup Dialogue, the case workers will be able to fulfill these two outcomes: Outcome 1-Improved ability to work with African American children and their families and Outcome 2- Increased acceptance of responsibility for maintain relationships with African American children and their families. The caseworkers will be measured by these indicators for outcome 1: Caseworkers are engaged towards African American children and their families and Caseworkers participate in advocacy for African American children and their families. The caseworkers will be measured by these two indicators for outcome 2: caseworkers set up opportunities to dialogue about racism, privilege and power and caseworkers demonstrate ability to address diversity.

**Appendix A-Agenda**

9:00 AM-9:15 AM	Welcome
9:15 AM-10:00 AM	Session 1: Ground Rules/ Pair Share & Group Discussion
10:00 AM-10:15 AM	Break
10:15 AM-11:00 AM	Session 2: Lecture: Institutional Racism in Child Welfare
11:00 AM-12:00 PM	Session 3: White Guilt Video/Pair Share & Group Discussion
12:00 PM-1:00 PM	Lunch
1:00 PM-3:00 PM	Session 4: Tears We Cannot Stop/ Group Dialogue
3:00 PM-3:15 PM	Break
3:15 PM-4:45 PM	Session 5: Advocacy-Called to Action/ Group Dialogue
4:45 PM-5:00 PM	Summary, Feedback, and Closing

## Appendix B-Materials

### Materials Needed

- Laptop (there will be a laptop in each presentation room)
- Projector with screen (there will be projection and a screen in every presentation room)
- Speakers (hard-wired in)
- Wi-Fi
- Pens and pencils
- Easel
- Markers
- Handouts
  - Personal Checklist
  - American Heritage Dictionary (2000)
    - Prejudice Definition Sheet
    - Racism Definition Sheet
    - Bias Definition Sheet
  - White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh
  - Thirty Statements
  - Feedback Survey

## Appendix C-Session 1

### **Exercise 1    Establishing Goals and Objectives**

- Goals**
1. To help participants feel comfortable in the group.
  2. To understand participants expectations.

**Materials Needed**    None

**Instruction**    1. Have the group sit in a circle (To encourage openness). This would be effective without tables in the room. If participants are sitting at tables, facilitator divide participants where they can pair/share. Facilitator must not stand behind the desk.

2. Ask the participants to share

- Their names
- Their reasons for participating in the facilitated intergroup dialogue
- Their experiences of the intergroup dialogue and their expectations
- Their ground rule to set the atmosphere for discussion

3. Share your (the facilitator's) own expectations for the intergroup dialogue

- Participants will take responsibility for their own learning
- Participants will share their feelings and be as honest as possible
- For learning to occur, we need to create a safe environment to be willing to lean into discomfort

**Time**            10-15 minutes

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## Appendix C-Session 1

### Exercise 2

1. To help participants begin to raise the issue of racism.
2. To developing a climate of trust, safety, and support.

### Materials Need

None

### Instruction

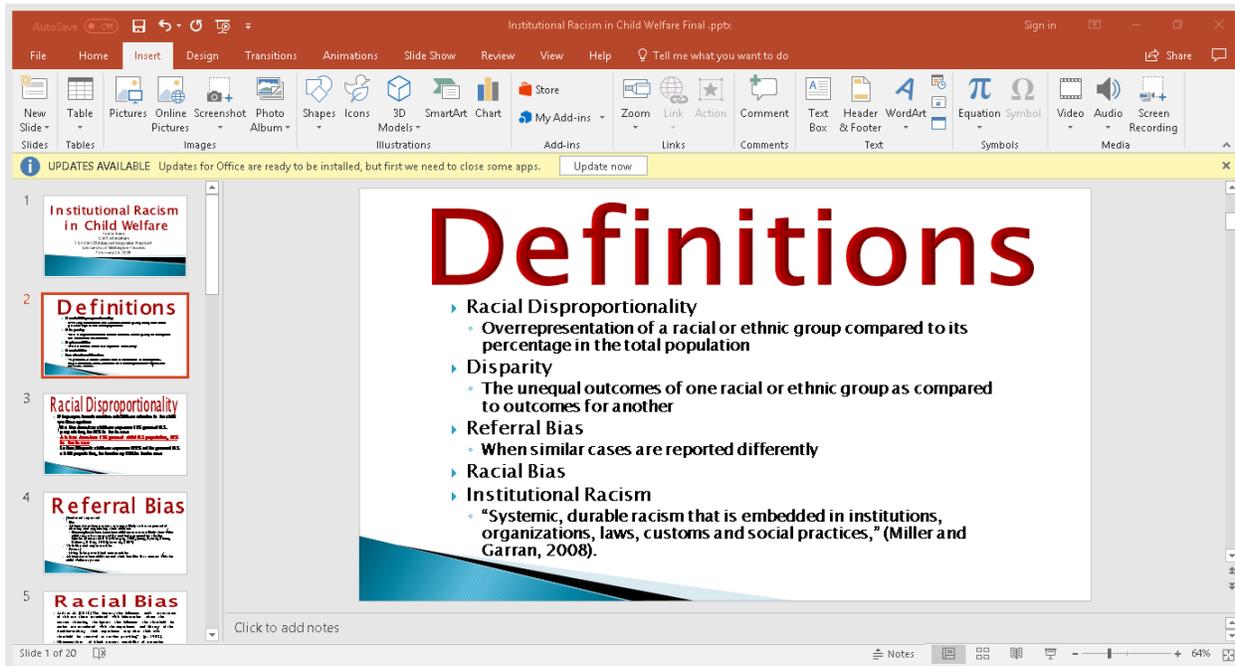
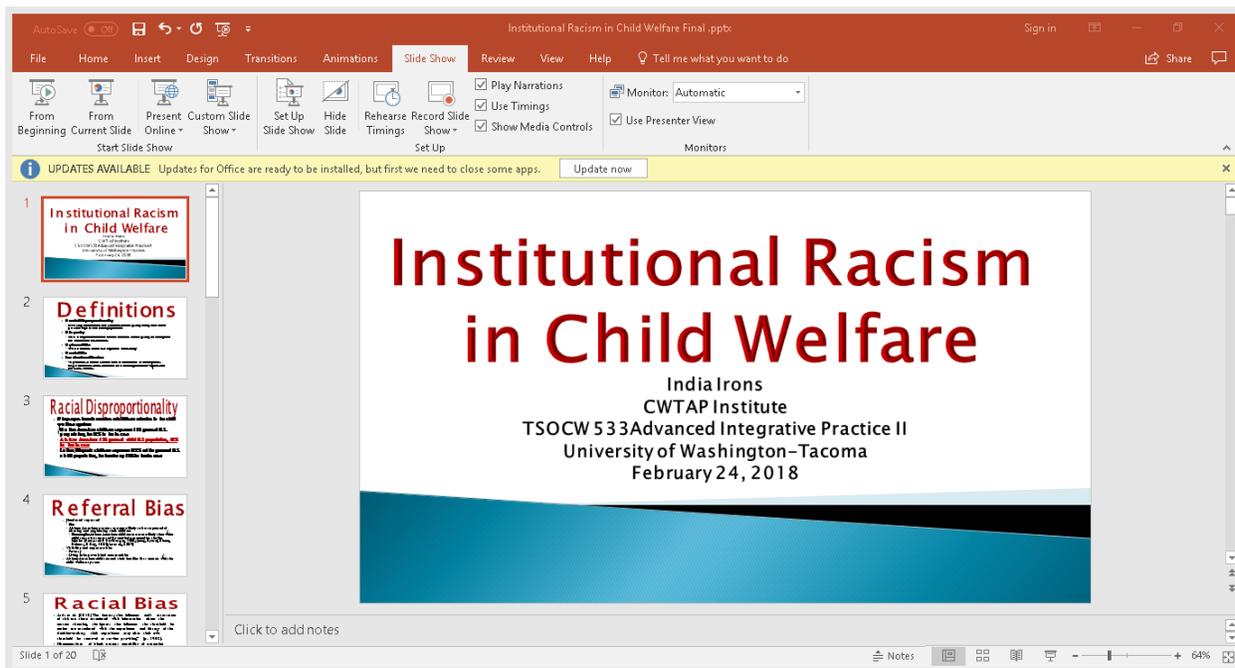
1. Have the group count off by twos (1-2-1-2)
  - a. Ask all the “1’s” to sit in a circle with their backs to the center of the circle.
  - b. Ask all the “2’s” to sit in an outside circle, facing the “1’s” (each person has a partner facing her/him.)
2. Ask all the “1’s” to share with the person opposite them
  - a. Their names
  - b. “Something special that happened to me this week.”

(This process should continue for about 2 minutes.)
3. Ask all the “2’s” to repeat the same process.
4. Ask all the “2’s” to move one person to the right.
5. Have them repeat the above process, sharing names and responding to “One feeling I have about being here.”
6. Continue this process for another two to four rounds, always asking the “2’s” to move one person to the right. Other exchanges that may be asked for include
  - a. “Share the first word that comes to your mind when you think about racism.”
  - b. “Share one experience you have had with racism and how you responded.”
  - c. “Share one feeling you have about dealing with racism.”
  - d. “Share why you believe racism needs to be addressed.”
  - e. “Share why you believe whites need to address racism.”

Adapted from an exercise developed by Gerald Weinstein, School of Education, University of Massachusetts

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## Appendix D-Session 2: Training Slides



This screenshot shows a PowerPoint slide titled "Racial Disproportionality" in a red font. The slide content includes a bulleted list: "Disproportionate number of children of color in the child welfare system", "Native American children represent 1% general U.S. population, but 2% in foster care", "African American 15% general child U.S population, 32% in foster care", and "Latino/Hispanic children represent 22% of the general U.S. child population, but make up 20% in foster care". The slide is part of a presentation with five slides, as indicated by the slide navigation pane on the left. The PowerPoint interface shows the "Slide Show" tab is active, and the status bar indicates "Slide 3 of 20".

This screenshot shows a PowerPoint slide titled "Referral Bias" in a red font. The slide content includes a bulleted list: "Mandated reported Bias", "African American parents are more likely to be suspected of abusing and neglecting their children", "Example: African American children are more likely than white children to be reported by medical personnel for similar injuries (Hampton & Newberger, 1985; Jenny, Hymel, Ritzen, Reinert, & Hay, 1999; Lu et al., 2004)", "Visibility and exposure bias", "Poverty", "Living in impoverished communities", and "African American children and their families first contact with the child welfare system". The slide is part of a presentation with five slides, as indicated by the slide navigation pane on the left. The PowerPoint interface shows the "Home" tab is active, and the status bar indicates "Slide 4 of 20".

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4 Referral Bias

5 **Racial Bias**

6

7 Disparities in Foster Care

8 Policies

# Racial Bias

- ▶ Ards et al. (2012) “the factors that influence one’s assessment of risk are those associated with information about the current situation, the factors that influence the threshold for action are associated with the experience and history of the decision-maker; their experience may alter their own threshold for removal or service provision,” (p. 1482).
- ▶ Misconceptions of black parents capability of parenting
- ▶ Stereotypes
- ▶ Racial bias
- ▶ Prejudice

Slide 5 of 20 Click to add notes

Notes 64%

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4 Referral Bias

5 **Racial Bias**

6

7 Disparities in Foster Care

8 Policies

- ▶ Caseworkers use their own values and upbringing as benchmarks for appropriate parenting rather than thoroughly assessing risk and considering families' culture in the assessment process (Dettlaff, A., & Rycraft, J.R., 2010; Harris & Hackett, 2008).
- ▶ Caseworkers don't think black people can parent their own children
- ▶ “When an investigator comes out, they will be more inclined to want to believe whatever is being said rather than really investigate it. A lot of the caseworkers go into black neighborhoods, and they have accused the black family of using drugs or being drug dealers because they have nice furniture or nice cars, or they have a lot of people who hang outside where they live at, so they assume that there's drugs,” (Dettlaff, A., & Rycraft, J.R., 2010).
- ▶ “When you have workers that show up and it's already dark, and they're already afraid because they're in [community]... I don't know anything that parent could say that would convince them to leave that child in that home, and they say, I'm going to err on the side of caution ... remove, and ask questions later,” (Dettlaff, A., & Rycraft, J.R., 2010).
- ▶ Caseworkers lie in affidavits to justify moving-
- ▶ “For black families, the bar is raised higher ... the standard that maybe everyone should meet, only certain people have to actually meet,” (Dettlaff, A., & Rycraft, J.R., 2010)
- ▶ Fear of liability
- ▶ Lack of parent engagement-communication barriers

Slide 6 of 20 Click to add notes

Notes 64%

This screenshot shows a PowerPoint slide titled "Disparities in Foster Care" in a large red font. The slide content includes a bulleted list of statistics and quotes. The first bullet point states: "57% of African American children in out-of-home placement in contrast to 72% of white children remained in their homes and received in home services (Harris & Hackett, 2008)". This is followed by sub-bullets: "Multiple placements", "Behavioral issues", "Trauma", and "Long term foster care". The second main bullet point reads: "Race is a factor of life in the US, and to not consider race and culture is unrealistic and to not identify services that meet their [African American] unique needs is unconscionable. I wouldn't presume to go into an Asian family and tell them what they needed culturally," (Harris & Hackett, 2008). The third main bullet point is: "I have a problem with any African American male over the age of twelve," was a statement from one court appointed attorney," (Harris & Hackett, 2008). The final two bullet points are: "Fathers are marginalized, ignored, not valued" and "Parents are not always included in shared planning meetings". The slide is part of a presentation with 20 slides, and this is slide 7. The interface shows the Home tab with various toolbars and a slide navigation pane on the left.

4 Referral Bias

5 Racial Bias

6

7 Disparities in Foster Care

8 Policies

Click to add notes

Slide 7 of 20

This screenshot shows a PowerPoint slide titled "Policies" in a large red font. The slide content includes a bulleted list of legislative acts: "The Multi-Ethnic Placement Act of 1994, amended as Interethnic Adoptions Provisions 1996" and "The Adoption and Safe Families Act of 1997". The slide is part of a presentation with 20 slides, and this is slide 8. The interface shows the Home tab with various toolbars and a slide navigation pane on the left.

6

7 Disparities in Foster Care

8 Policies

9 Multi-Ethnic Placement Act

10 Adoption and Safe Families Act

Click to add notes

Slide 8 of 20

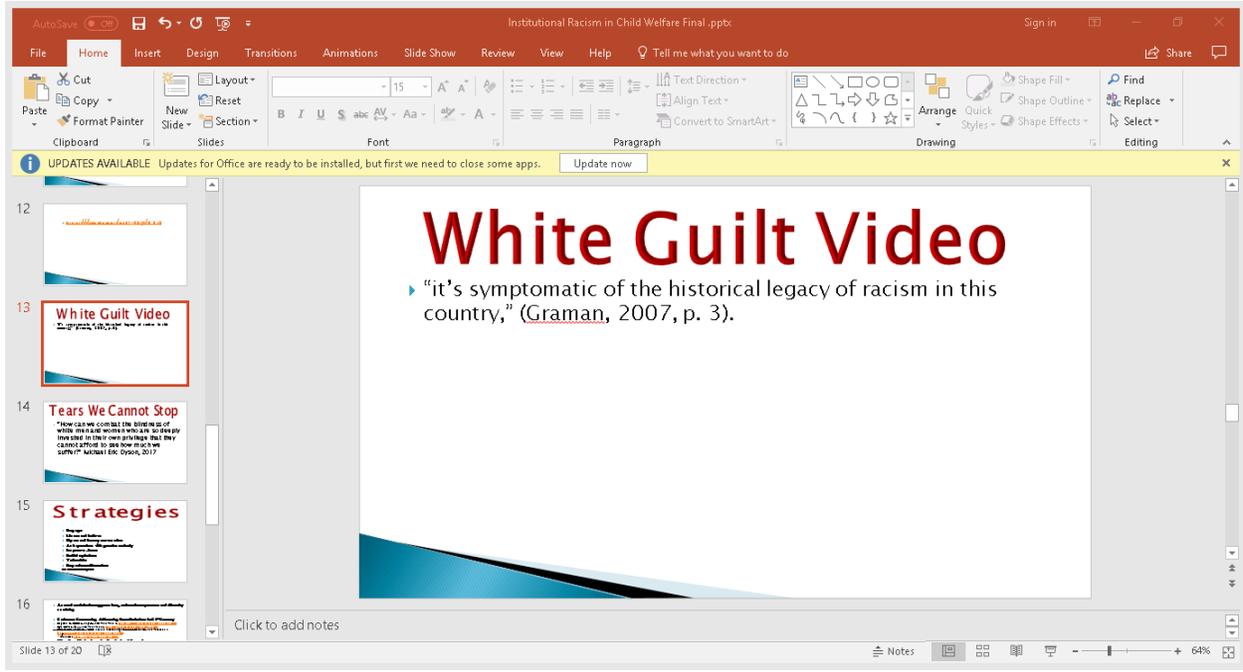
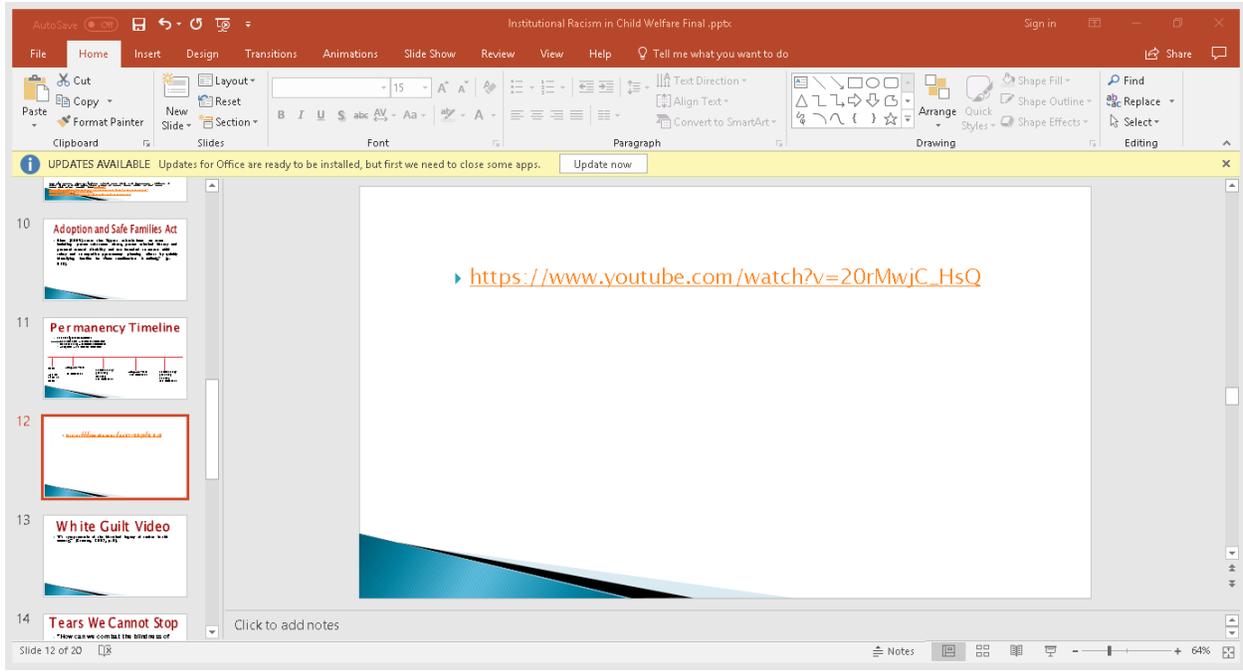


This screenshot shows a PowerPoint slide titled "Adoption and Safe Families Act". The slide content includes a bulleted point: "Hines (2004) states that 'Bypass criteria focus on areas including parent substance abuse, parent criminal history and parental mental disability and are intended to ensure child safety and to expedite permanency planning efforts by quickly identifying families for whom reunification is unlikely,' (p. 519)." The slide is part of a presentation with a slide bar on the left showing slides 9 through 13. The PowerPoint interface includes a ribbon with tabs for File, Home, Insert, Design, Transitions, Animations, Slide Show, Review, View, and Help. A yellow notification bar at the top indicates that updates for Office are available.

This screenshot shows a PowerPoint slide titled "Permanency Timeline". The slide content includes a bulleted list of "Federal Measurable/Goals":

- Reunification <12 months from OPD
- Guardianship <18 months from OPD
- Adoption <24 months from OPD

Below the list is a horizontal timeline diagram with five vertical lines extending downwards to labels. The labels are: "OPD: Age of child at OPD:", "Dep. Review (6 months)", "Permanency planning Hearing (12 months)", "Dep. Review (18 months)", and "Permanency planning hearing (24 months)". The slide is part of a presentation with a slide bar on the left showing slides 9 through 13. The PowerPoint interface is identical to the first screenshot, including the ribbon and update notification bar.



This screenshot shows a PowerPoint slide titled "Tears We Cannot Stop" in a red serif font. The slide content includes a quote: "How can we combat the blindness of white men and women who are so deeply invested in their own privilege that they cannot afford to see how much we suffer?" Michael Eric Dyson, 2017. The slide is part of a presentation with a slide bar on the left showing slides 12 through 16. The status bar at the bottom indicates "Slide 14 of 20" and a zoom level of 64%.

This screenshot shows a PowerPoint slide titled "Strategies" in a large red serif font. The slide lists several bullet points: Engage, Listen and believe, Open and honest conversation, Ask questions with genuine curiosity, Impact vs. intent, Build a platform, Take risks, and Experience discomfort. The source "Culturesconnecting.com" is listed at the bottom. The slide bar on the left shows slides 15 through 19. The status bar at the bottom indicates "Slide 15 of 20" and a zoom level of 64%.

This screenshot shows a PowerPoint slide titled "Attend racial microaggressions, cultural competence and diversity training". The slide lists several organizations and their contact information:

- ▶ **Cultures Connecting Addressing Race Relations in 21<sup>st</sup> Century**
  - ▶ Caprice D. Hollins, Psy.D., 206-353-2831, [Caprice.Hollins@CulturesConnecting.com](mailto:Caprice.Hollins@CulturesConnecting.com)
  - ▶ Ilsa Govan, M.A., 206-568-8556, [Ilsa.Govan@CulturesConnecting.com](mailto:Ilsa.Govan@CulturesConnecting.com)
- ▶ **WORKSHOP REGISTRATION:** Please contact Mercedes Robinson, 425-301 3221  
[Mercedes.Robinson@CulturesConnecting.com](mailto:Mercedes.Robinson@CulturesConnecting.com)  
Website: <http://culturesconnecting.com/>
- ▶ **The People's Institute for Survival and Beyond**
  - ▶ People's Institute Northwest
  - ▶ P.O. Box 47437
  - ▶ Seattle, WA 98146
  - ▶ Phone: 206-938-1023
  - ▶ Fax: (206) 938-6081
  - ▶ Email: [pinwseattle@yahoo.com](mailto:pinwseattle@yahoo.com)
  - ▶ Website: <https://www.pinwseattle.org/>

The slide is part of a presentation with 20 slides. The current slide is slide 16 of 20. The interface shows the Microsoft Office ribbon with tabs for File, Home, Insert, Design, Transitions, Animations, Slide Show, Review, View, and Help. The Home tab is active, showing options for Cut, Copy, Paste, Format Painter, New Slide, Section, Font, Paragraph, Drawing, and Editing. A yellow banner at the top indicates that updates for Office are available.

This screenshot shows a PowerPoint slide titled "India Irons". The slide displays the following contact information:

**India Irons**  
Cell Phone: 253-442-7437  
E-Mail: [iirons@yahoo.com](mailto:iirons@yahoo.com)

The slide is part of a presentation with 20 slides. The current slide is slide 17 of 20. The interface shows the Microsoft Office ribbon with tabs for File, Home, Insert, Design, Transitions, Animations, Slide Show, Review, View, and Help. The Home tab is active, showing options for Cut, Copy, Paste, Format Painter, New Slide, Section, Font, Paragraph, Drawing, and Editing. A yellow banner at the top indicates that updates for Office are available.

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15 Strategies

16

17 India Irons

18 References

19 Click to add notes

Slide 18 of 20 64%

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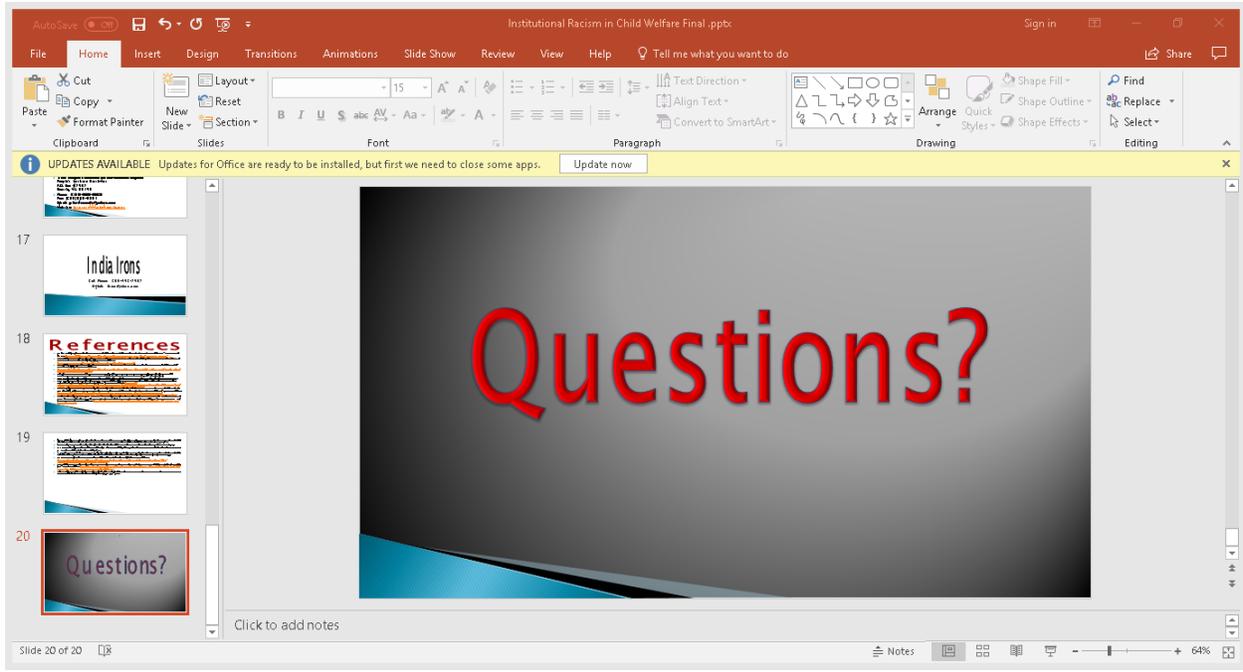
19 Click to add notes

20 Questions?

Slide 19 of 20 64%

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## Appendix D-Session 2: Lecture-Institutional Racism in Child Welfare

### Lecture: Institutional Racism in Child Welfare

#### Children's Administration Mission

To transform lives by protecting children and promoting healthier families through strong practice and strong partnerships with the community and tribes.

However, we fail the families of color due to the racial discrimination and bias they experience in the child welfare system.

I am here to talk to not just talk to just because you are a social worker and its part of your job description and ethical duty to be knowledgeable and aware of this issue. Dr. Diehm, one of the professors of University of Washington-Tacoma, once asked me, "why should the people who are not the target population care?" My response to the question is that I am here to talk and minister to the soul and spirit within you to see and call to action to make a change to address racial disproportionality in the child welfare, dismantling the system

### Definitions-Slide 2

Here are some terms that I will refer to throughout the whole presentation:

#### Racial Disproportionality

- "Overrepresentation of a racial or ethnic group compared to its percentage in the total population," (Washington State Department of Health & Services, 2017).

#### Disparity

- "The unequal outcomes of one racial or ethnic group as compared to outcomes for another," (Children's Bureau, 2016).

#### Referral Bias

- When similar cases are reported differently

#### Racial Bias

- This will be defined in the next few slides

#### Institutional Racism

- "Systemic, durable racism that is embedded in institutions, organizations, laws, customs and social practices," (Miller and Garran, 2008).

### Racial Disproportionality-Slide 3

- There is a disproportionate number of children of color in the child welfare system

- *Native American children represent 1% general U.S. population, but 2% in foster care*
- *African American children 15% general child U.S population, 32% in foster care*
- *Latino/Hispanic children represent 22% of the general U.S. child population, but make up 20% in foster care*

(Dettlaff, A., & Rycraft, J.R. ,2010; Harris & Hacket, 2008)

The reason why African American children is highlighted is because throughout this presentation, I will be referring to the racial discrimination and bias African American children and their families experience when they encounter the child welfare system.

#### **Referral Bias-Slide 4**

- African American children and their families first point of contact into the child welfare system is getting an intake through mandated reporting.
- According to Washington State law, Mandated reporter is
  - Any person who has cause to believe that a child has suffered abuse or neglect should report such incidents.
- Bias
  - When the mandated reporter has racial bias, it contributes to racial disproportionality because it indicates that African American parents are most likely and suspected to abuse and neglects their children.
    - Example: African American children are more likely than white children to be reported by medical personnel for similar injuries (Hampton & Newberger, 1985; Jenny, Hymel, Ritzen, Reinert, & Hay, 1999; Lu et al., 2004)
- Visibility/Exposure bias
  - Occurs when the “visibility “of families increases their likelihood of being reported.
  - Poor families may be more likely to be reported because their use of social services subjects them to creased exposure of mandated reporters
  - African American children are more likely to live in poverty and may receive more services, making them more visible.

(Dettlaff, A., & Rycraft, J.R. ,2010; Harris & Hacket, 2008; Hines et al., 2004)

- Significant factors-could potentially be reported as maltreatment
  - Unemployment, African American children living in single parent household, 4 or more African American children living in a single parent household, Domestic violence, incarcerated parents, living in neighborhoods with high risk of crime

(Dettlaff, A., & Rycraft, J.R. ,2010; Harris & Hacket, 2008; Hines et al., 2004)

- Racial factors
  - Single mothers-African American
  - Fathers in prison-African American

### **Racial Bias-Slide 5**

The social worker is the next point of contact after the intake screens in

- Ards et al., researchers in the social work field stated, “the factors that influence one’s assessment of risk are those associated with information about the current situation, the factors that influence the threshold for action are associated with the experience and history of the decision-maker; their experience may alter their own threshold for removal or service provision,” (p. 1482).

This means that the social worker makes initial contact with the child to investigate and assess for risk, safety, barriers, needs, and support. However, when the caseworkers have misconceptions, stereotypes, racial bias, and prejudice towards the African American family, it hinders their assessment therefore influencing the likelihood of removal. This includes the social workers own values and experiences of their own upbringing that indicates misconceptions of black parent’s capability of taking care of their children as well as lack of cultural training will also hinder assessment and influence removal of the child.

### **Racial Bias-Slide 6**

These are misconceptions and examples that were identified in research

- Caseworkers don’t think black people can parent their own children
  - Quote from social workers that participated in research
- “When an investigator comes out, they will be more inclined to want to believe whatever is being said rather than really investigate it. A lot of the caseworkers go into black neighborhoods, and they have accused the black family of using drugs or being drug dealers because they have nice furniture or nice cars, or they have a lot of people who hang outside where they live at, so they assume that there's drugs,” (Dettlaff, A., & Rycraft, J.R. (2010).
  - Black parents are well off, they are drug dealers
- “When you have workers that show up and it's already dark, and they're already afraid because they're in [community]... I don't know anything that parent could say that would

convince them to leave that child in that home, and they say, I'm going to err on the side of caution ... remove, and ask questions later,"(Dettlaff, A., & Rycraft, J.R. (2010).

- Social workers-high rate of crimes; fear hinders assessment to remove
- Caseworkers lie in affidavits to justify moving
  - There wasn't enough evidence, so the social worker exaggerates to justify removal
- "For black families, the bar is raised higher ... the standard that maybe everyone should meet, only certain people have to actually meet," (Dettlaff, A., & Rycraft, J.R. ,2010)
  - Black families are held to middle class standards
  - Access and accessibility
- Fear of liability
  - Caution; don't think the child is safe; misconceptions
- Lack of parent engagement-communication barriers
  - Black parents "hostile," negative stereotype of black people, misconception of black parents being dangerous

### **Disparities in Foster Care-Slide 7**

After the investigation, the social worker makes the determination that there was substantiated evidence that the child has been abused or neglected to remove the child. In court, the Primary focus is safety, stability, permanency, and best interest of the child. There is an initial hearing that determines whether the child should be placed in substitute care or remain/returned to parents; whether in-home services and/or court ordered services can be placed. Services are in place to mitigate the safety threat or risk that brought the kid in care so that children's administration would no longer be involved.

- 57% of African American children in out-of-home placement in contrast to 72% of white children remained in their homes and received in home services ((Harris & Hacket, 2008).
  - Multiple placements
  - Trauma
  - Behavioral issues
  - Long term
- "Race is a factor of life in the US, and to not consider race and culture is unrealistic and to not identify services that meet their [African American] unique needs is

unconscionable. I wouldn't presume to go into an Asian family and tell them what they needed culturally," (Harris & Hackett, 2008)

- No culturally responsive services to help address needs and barriers of the family
- Access & accessibility to services who are most likely contracted white providers
- "I have a problem with any African American male over the age of twelve," was a statement from one court appointed attorney," (Harris & Hackett, 2008).
  - A black father would have a negative experience with this attorney due to the stereotype and prejudice
- Black fathers are marginalized, ignored, not valued
- Parents are not always included in shared planning meetings

#### **Policies-Slide 8**

- Racism in the institution itself which is evidence in these two policies
  - Multi-Ethnic Placement Act
  - Adoption and Safe Families Act

#### **Multi-Ethnic Placement Act-Slide 9**

- MEPA-IEP does not consider Race, Color, and National Origin when it comes to the placement of the child in foster care. The caseworkers of the Department cannot ask or consider: why a family wants to parent across Race, Color, or National Origin; What family knows about RCNOs different from its own; and whether a family's activities reflect a knowledge of or appreciation for the RCNO of the child the family wishes to parent.
- The Department may offer trans-RCNOs parenting and information to prospective parents who request it; we cannot suggest it
- MEPA-IEP does not acknowledge culture; therefore the policy is colorblind which contributes to the disparities of children of color in the child welfare system.

(Harris & Hackett, 2008; Hines et al, 2004; Joan Heifetz Hollinger, 2006; USHHS:ACFOCR, 2009)

#### **Adoption and Safe Families Act –Slide 10**

In 6-12 months, the parent(s) are required to meet compliance and progress by showcasing their ability to parent, keep the child safe, and maintaining stability through court-ordered services. African American children and their families encounter disparities when the child welfare workers don't address the barriers that brought them into care the first place. In addition, African American/Black families receive fewer, inadequate, and non-culturally responsive services. African American children and their families are held to "middle class standards." Due to the shortened time frames, child welfare workers experience high caseloads and burn out. The shortened timelines, lack of experience of child welfare workers, and lack of and inadequate services contribute to the barriers of reunification for African American children and their families.

(Harris & Hackett, 2008; Hines et al, 2004; Joan Heifetz Hollinger, 2006; USHHS:ACFOCR, 2009)

### **Appendix E-Session 3: White Guilt Video/ Pair Share**

#### **Note to Facilitator:**

The link below is the White Guilt Video, Reverse Racism is Still Racism

[https://www.youtube.com/watch?v=20rMwjC\\_HsQ](https://www.youtube.com/watch?v=20rMwjC_HsQ)

#### **Group Discussion:**

After watching the video, the facilitator should ask the participants reactions to the video. The facilitator should highlight the themes and reactions of the participants.

#### **Facilitator Notes:**

In watching this video, racism is in our system. In correlation with the child welfare system, white children and their families get benefits and are invested

The system was not meant to benefit our black children and families

The Policies are inherently racist

Influences the social work practice working with black children and their families

Harris (2014) reports “institutional racism causes

- Negative views of black people
- Exclusion of black people from development, participation, and control of institutions that impact the lives of black people
- Exclusion of black people from services and supports.”

(Dettlaff, A., & Rycraft, J.R. ,2010; Harris & Hacket, 2008; Hines et al, 2004)

Racial disproportionality has been a known and unresolved issue because it has been normalized, not considered a problem nor a priority.

The child welfare system should be focused on family preservation for all children and not just white children who enter the system in smaller numbers and have early exits from the system.

(Dettlaff, A., & Rycraft, J.R. ,2010; Harris & Hacket, 2008; Hines et al, 2004)

## **Appendix F- Session 4: Tears We Cannot Stop/ Group Dialogue**

### **Tears We Cannot Stop-Slide**

- “How can we combat the blindness of white men and women who are so deeply invested in their own privilege that they cannot afford to see how much we suffer?” Michael Eric Dyson, 2017

### **Exercise 3: Definition of Prejudice**

#### **Goals**

1. To help participants begin to understand prejudice.
2. To develop a functional definition of prejudice

#### **Materials Needed**

Prejudice Definition Sheet

Racism Definition Sheet

Bias Definition Sheet

Easel Paper

Markers

Masking Tape

**Time:** 30 min

#### **Instruction**

1. Begin the activity by stating that it is essential to understand the difference between racism and prejudice before exploring how they operate in our society. Then begin to explore the definitions of prejudice.
2. Pass out the copies of the Prejudice Definition Sheet.
3. Ask the participants to look at the four definitions presented on the sheet. Using the four as a starting point ask each person to develop a definition of prejudice with which she or he feels comfortable.
4. Divide the group into small groups of four.
5. Ask the participants to share their individual definitions in the small groups and then develop a group definition of prejudice. Ask someone in each group to jot down the definition on the easel paper.
6. After fifteen minutes ask each group to hang up its easel paper and share its definitions with the large group.
7. Reactions, discussion. Points raised should include the following:
  - a. Prejudice is based on assumptions that have not been checked out.
  - b. The word prejudice is composed of pre and judge. This is a key concept in understanding prejudice.

- c. It is important to understand the difference between prejudice and bias.
- 8. Repeat the process for terms: racism and bias.
  - a. Where does racism, prejudice, and bias appear in your social work practice?
  - b. How do we stereotype our clients?
  - c. Brainstorm specific examples of prejudice behavior within the child welfare system.
  - d. What seems to be common in all the definitions?
  - e. Is power part of your group's definition? If not, how does your definition differ from prejudice?
  - f. What is power, and how do you define it (institutional, political, and economical)?
  - g. By the definition of racism, are people of color in the United States today racist against whites?
  - h. Do people of color currently have the power to oppress whites as a group?

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

### Prejudice Definition Sheet

In the American Heritage Dictionary (2000), prejudice is defined as

1. An adverse judgement or opinion beforehand, or without knowledge or examination of the facts; B. a preconceived preference or idea.
2. The act or state of holding unreasonable preconceived judgements or convictions.
3. Irrational suspicion or hatred of a particular group, race or religion.
4. Detriment or injury caused to a person by the preconceived, unfavorable conviction of another or others.

### Bias Definition Sheet

In the American Heritage Dictionary (2000), bias is defined as

2.
  - a. A preference or an inclination, especially one that inhibits impartial judgment.
  - b. An unfair act or policy stemming from prejudice.

These verbs mean to influence in a, often unfavorable way. To bias is to cause to incline toward or away from something or someone:

In the American Heritage Dictionary (2000), racism is defined as

1. The belief that race accounts for differences in human character or ability and that a particular race is superior to others.
2. Discrimination or prejudice based on race.
3. prejudice plus power

### **Facilitator Notes:**

Racism is prejudice plus power and therefore people of color cannot be racist against whites in the United States. People of color can be prejudice against whites, but clearly do not have the power to oppress whites as a group to enforce prejudice.

This concept is not easy and difficult to accept, but it will be understood from the participants as the intergroup dialogue continues.

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## **Appendix F-Session 4: Tears We Cannot Stop/ Group Dialogue**

### **Exercise 34 Adjective List: How I See Myself—My Whiteness**

#### **Goals**

1. To help participants begin to explore their whiteness.
2. To explore seeing oneself as an individual rather than part of a group.

#### **Materials Needed**

Copies of personal checklist (p. 153).

Pens and pencils

Excel paper

Markers

Masking tape

**Time:** 30 min

#### **Instructions**

1. Hand out copies of the Personal Checklist to participants.
2. Ask them to select from the list five words that they feel best describe themselves. If they feel that the appropriate words are not on the list, they may add words that they feel best describe them.

3. Ask several participants to share their words. Write the words on easel paper. Note how many people in the group had the same words on their lists.
4. Ask the participants to return to the Personal Checklist and select five words that describe them racially. Again, if they feel the appropriate words are not there, have them add others.
5. Ask participants to share their lists, noting whether they changed any words on their second lists. Write the changed words on the easel paper. Note how many people in the group changed their lists and the kinds of changes they made.
6. Discuss the following:
  - a. How did the participants feel while developing the lists?
  - b. Why did they change their lists?
  - c. Why do people see themselves differently when referring to themselves as part of the white race? Black race? Other racial/ethnic groups?
  - d. What does that say about white people, in that whites see themselves as individuals first?
  - e. What does that say about person of color, in that blacks, Latino/Hispanics, Bi-Racial, and other racial/ethnic identities see themselves as individuals first?

**Note to Facilitator:**

1. You may want to discuss the individual-group issue—that is that white people do not have to see ourselves as white or members of a group. We have the luxury of seeing ourselves as individuals (which is one of the privileges of people in a one-up group), whereas people who are oppressed by the system can never forget who they are racially or their connection to their “groupness.” The oppressed group is always more aware of their group identity than the dominant group is of theirs. In fact, one of the ways in which we keep oppression alive is not to see our groupness or our connection to other whites. By seeing ourselves only as individuals we have the privilege of doing nothing—and can distance ourselves from the actions of the whites that we might find offensive. (It may be interesting to see whether women in the group list words that indicate awareness of belonging to an oppressed group, as compared to the men’s word lists. This dynamic can highlight the racial issue.) the important thing to stress here is that a member of an oppressed group needs the support of that group, whereas the oppressor does not need the group’s support. Many people of color see themselves as part of a group first, whereas most white people see ourselves as individuals first.
2. Some people do not like such checklists because they feel pigeon-holed and categorized. It is helpful to acknowledge that it is hard to define oneself in only five words and to emphasize that they are to pick words that best seem to identify themselves.
3. It is useful not to tell participants the goal of this exercise before beginning it. Participants’ list change when they realize that they will have to define themselves racially after they define themselves the first time. Therefore, to gain the full impact of this exercise, give each direction separately, as suggested.
4. You may want to add your own words or develop a list of words that you feel are appropriate to your own groups.

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

### Personal Checklist

1. Select five (5) words from the list below that best describe you:

Accepted	Easy	Limited	Secure
Adaptive	Emotional	Misunderstood	Select
Afraid	Employed	Nice	Selective
African	Enraged	Normal	Separatist
Arrogant	Exploited	Oppressed	Sexual
Assaulted	Flexible	Oppressive	Sharp
Average	Free	Outraged	Sister
Bad	Friendly	Paternal	Smart
Beautiful	Good	Patient	Soft
Better	Happy	People	Soulful
Big	Helpless	Poor	Spiritual
Blamed	Hopeful	Powerful	Strong
Brave	Humble	Privileged	Supportive
Brother	Hurt	Proper	Tight
Brutal	Independent	Protective	Together
Chosen	Individual	Protestant	Tokenized
Christian	Inferior	Pure	Tracked
Confident	Insulted	Proud	True
Conservative	Intelligent	Puzzled	Trustworthy

Controller	Invisible	Religious	Undereducated
Creative	Jewish	Respected	Underemployed
Denied	Just	Rich	Understanding
Determined	Knowledgeable	Right	Unemotional
Dignified	Leader	Ripped Off	Uptight
Disappointed	Liberal	Schizophrenic	Victimized
Dying	Hungry	Scientific	Worthy

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## Appendix F-Session 4: Tears We Cannot Stop/ Group Dialogue

### White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person’s voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children’s teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others’ attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.

18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race. 21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.
31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.
32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.
33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race. 34. I can worry about racism without being seen as self interested or self-seeking
35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.
37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.
38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.
39. I can be late to a meeting without having the lateness reflect on my race.
40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
41. I can be sure that if I need legal or medical help, my race will not work against me.
42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.
43. If I have low credibility as a leader I can be sure that my race is not the problem.
44. I can easily find academic courses and institutions which give attention only to people of my race. 45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.
46. I can choose blemish cover or bandages in “flesh” color and have them more or less match my skin.
47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.
48. I have no difficulty finding neighborhoods where people approve of our household.
49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.
50. I will feel welcomed and “normal” in the usual walks of public life, institutional and social.

Adapted by McIntosh, P. (1988). *White privilege and male privilege : A personal account of coming to see correspondences through work in women's studies* (Working paper (Wellesley College. Center for Research on Women) ; no. 189). Wellesley, MA: Wellesley College, Center for Research on Women.

**Note to Facilitator:**

1. Handout copies of White Privilege: Unpacking the Invisible Knapsack by Peggy McIntosh to the participants.
2. Ask the participants to mark true/false next to the corresponding statement.
3. Reactions & Discussion
4. What did the participants notice? What did they learn from this handout?
5. How does privilege of participants impact clients, families of color, that encounter child welfare system?
6. The facilitator should emphasize that whites are not the target population of institutional racism in child welfare, they have the privilege to not consider it an issue and it doesn't affect them.

Adapted by McIntosh, P. (1988). *White privilege and male privilege : A personal account of coming to see correspondences through work in women's studies* (Working paper (Wellesley College. Center for Research on Women) ; no. 189). Wellesley, MA: Wellesley College, Center for Research on Women.

## Appendix F- Session 4: Tears We Cannot Stop/ Group Dialogue

### Exercise 39: Exploration of Racist Attitudes

#### Goals

1. To help participants become aware of racist attitudes they presently accept or previously accepted.
2. To explore the myths behind some of those attitudes.
3. To help participants understand how and why these attitudes are racist.

#### Materials Needed

Copies of “Thirty Statements”

Pens and Pencils

#### Instructions

1. Have the participants fill out the “Thirty Statements,” sheets, putting an X before those statements that represent their current attitudes and an O before those statements that represent previously held attitudes. They are to leave blank those attitudes they have never held.
2. Have participants share their responses, indicating why they changed previously held attitudes or why they maintain present attitudes and how they feel about them. Your role, and the role of the group, is to clarify the racism in each of those statements.
3. Discuss participants’ reactions.
  - a. Do they understand why a given statement is racist?
  - b. On what myths are the attitudes based?

#### Note to Facilitator:

- This exercise is long due to the process of going through each statement
- Participants can potentially choose which statements is important or stands out to them that needs clarification
- Explanation adjust perspectives of experiences, beliefs, and attitudes towards persons of color

Adapted from an exercise developed by James M. Elder

Developed by Gerald Weistein, Lenoard Smith, and James Elder, University of Massachusetts.

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

### Thirty Statements

- \_\_\_\_\_ 1. I am not racist.
- \_\_\_\_\_ 2. I don't understand what you people are saying or what you want.
- \_\_\_\_\_ 3. On the whole, the educated, the upper classes, the emotionally mature, and the deeply religious are much less racist.
- \_\_\_\_\_ 4. Other ethnic groups have had to struggle. Why is this so different?
- \_\_\_\_\_ 5. Angry people of color make me feel so helpless.
- \_\_\_\_\_ 6. Racism exists only where people of color exists.
- \_\_\_\_\_ 7. No matter what i say, it doesn't satisfy them (people of color).
- \_\_\_\_\_ 8. If you could just get people feeling good about themselves, there would be much less racism.
- \_\_\_\_\_ 9. Blacks and Latinos are more violent than whites.
- \_\_\_\_\_ 10. I'm not racist, but when it comes right down to it, I wouldn't marry a black person.
- \_\_\_\_\_ 11. I should not be held responsible for the actions of my ancestors.
- \_\_\_\_\_ 12. I'm with them (people of color) up to the point where they (want to) break the law.
- \_\_\_\_\_ 13. These days whenever a person of color sneezes, thirty-seven white people rush up to wipe his or her nose.
- \_\_\_\_\_ 14. People of color must be present in order for whites to address issues of racism.
- \_\_\_\_\_ 15. How can I address racism without being anti-white?
- \_\_\_\_\_ 16. I do not personally have responsibility for the policies of racist institutions.
- \_\_\_\_\_ 17. People of color are just as racist as whites.
- \_\_\_\_\_ 18. White people should not have to integrate if they don't want to.
- \_\_\_\_\_ 19. Love cannot be legislated.
- \_\_\_\_\_ 20. Immigrants need to learn to speak English—after all, my parents came here and had to learn English to be successful.
- \_\_\_\_\_ 21. Every person should be judged solely on her or his accomplishments, regardless of race.
- \_\_\_\_\_ 22. Because of the civil rights legislation of the past forty years, blacks have greater responsibility to exploit the opportunities made available to them.
- \_\_\_\_\_ 23. We (whites) should get a little more appreciation for what we're doing to help.
- \_\_\_\_\_ 24. I've gotten to know some black people so well that I just don't see them as black anymore.
- \_\_\_\_\_ 25. Some of my best friends are Black (or Latino, or Asian American, or Native American...).
- \_\_\_\_\_ 26. They don't want us to deal with their problems.
- \_\_\_\_\_ 27. Every time I express my opinion to a person of color, I feel put down.
- \_\_\_\_\_ 28. On the basis of statistics, it is true that there is a higher crime in Black and Latino neighborhoods.
- \_\_\_\_\_ 29. People of color are more aware of their feelings.
- \_\_\_\_\_ 30. In many situations, people of color are paranoid and over sensitive. They read more into the situation than is really there.

Adapted from an exercise developed by James M. Elder

Developed by Gerald Weinstein, Lenoard Smith, and James Elder, University of Massachusetts.  
Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## Appendix F- Session 5: Tears We Cannot Stop Recap

### Facilitator Notes Overview of “Tears We Cannot Stop,” Michael Eric Dyson, 2017

#### White Innocence

#### White Guilt

#### White Privilege

#### Racist Attitudes

- Don't see race, don't see color
- We are treated the same
- Not a problem, not the issue
- Challenge against race-power
  - Must be gentle to not hurt your feelings or we are considered a threat
  - Power
- Don't have to think about race -privilege
- White innocence
  - Racism ended years ago
  - It doesn't have to do with me

Blacks or person who identify as a person of color are not racist because they don't have the power

- Person of color
  - Educated and aware how the system affects children and families of color, which affects our practice
  - we have no power

to do nothing is a burden to the progress our progress

“in its place should rise a curiosity and genuine desire to know and understand what it mean to be black in America.” Michael Eric Dyson, 2017

## Appendix G-Session 5: Advocacy- Called to Action Group Discussion

- ▶ Engage
- ▶ Listen and believe
- ▶ Open and honest conversation
- ▶ Ask questions with genuine curiosity
- ▶ Impact vs. intent
- ▶ Build a platform
- ▶ Take risks
- ▶ Experience discomfort
  
- ▶ **Attend racial microaggressions, cultural competence and diversity training**

- ▶ **Cultures Connecting Addressing Race Relations in 21<sup>st</sup> Century**

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**Adapted from [culturesconnectin.com](http://culturesconnectin.com)**

### Note to Facilitator:

1. Ask participants to think of one positive anti-racist attitude or value they hold.
2. Ask participants to list specific actions they have taken on that attitude.
3. What can the caseworkers do to advocate for families of color in the FAR, FVS, Investigations, and CFWS position?
4. What can supervisors, area administrators and regional directors do to support caseworkers on cultural competency, racial microaggressions training, and difficult conversations on racism, privilege and power?
5. Provide different resources for caseworkers to see different ways they can improve their social work practice on the micro level, working with families of color
6. Have the participants make a commitment to addressing institutional racism in child welfare whether its on a micro, mezzo, or macro level
7. Have participants make a measurable plan for commitment; help hold themselves and each other accountable to addressing racial disproportionality in child welfare.

## Appendix H

### Evaluation and Feedback Sheet

1. How helpful has this workshop been for you?

Not at all helpful	Somewhat Helpful	Very Helpful
0    1    2    3    4	5    6    7    8	9    10

2. Identify one thing you did to facilitate your learning.

3. Identify two key things you will take away from this experience.

4. List the elements (resources, exercises, etc.) that you feel were the most helpful to you.  
Why were they helpful?

5. List the elements that you feel were the least helpful. Why?

6. What changes would you recommend to improve the program?

7. How would you rate your facilitator?

Not at All	Somewhat Helpful	Very Helpful
0    1    2    3    4	5    6    7    8	9    10

Why?

8. Additional Comments:

Adapted from Katz, J. (2003). *White awareness: Handbook for anti-racism training* (2nd ed., rev. ed.). Norman: University of Oklahoma Press.

## Appendix I: Logic Model

Needs statement: Caseworkers in Children’s Administration need culturally responsive skills about racism, privilege, and power in order to change the attitudes that contribute to racial disproportionality among African American children and their families.						
Theory & key assumptions	Resources	Activities	Outputs	Outcomes	Outcome indicators	Long term goal
<p>Theory: Critical race theory</p> <p>Racism is institutional</p> <p>Because of institutional racism, the child welfare is not meant to benefit black families.</p> <p>The child welfare system holds the African American children and their families to white ‘middle class standards.’</p> <p>Implicit bias from social workers.</p>	<p>Racial disproportionality child welfare committee-child welfare</p> <p>Cultures connecting</p> <p>Alliance for Child Welfare Excellence: Racial Macroaggressions training</p> <p>Venues: Lakewood DSHS Office, Tacoma DSHS Office, Puyallup DSHS Office, Tumwater DSHS Office, Bremerton DSHS Office,</p> <p>NAACP</p> <p>Michael Eric Dyson</p> <p>Diversity &amp; Inclusion- University of Washington-Tacoma</p> <p>University of Washington-Seattle Black Student union</p>	<p>Locate space(s) to facilitate peer intergroup dialogue</p> <p>Locate trained facilitators on racism, privilege, and power</p> <p>Apply for grants and government funding</p> <p>Distribute flyers, e-mails, website</p> <p>Reach out to community leaders</p> <p>Recruit caseworkers, area administrators, and supervisors</p> <p>Funding (speaker fees...)</p> <p>Intergroup dialogue curriculum</p> <p>Intergroup dialogue trainers</p>	<p>Space located</p> <p>Grants and government funding received</p> <p>Children’s Administration flyers, e-mails, and website distributed</p> <p>Community leaders agreed to partner</p> <p>30 caseworkers, supervisors, and area administrators recruited</p> <p>Funding (speaker fees...)</p> <p>Intergroup Dialogue Curriculum</p> <p>Intergroup Dialogue Trainers located</p>	<p>1. Improved ability to work with African American children and their families</p> <p>2. Increased acceptance of responsibility for maintaining relationships with African American children and their families</p>	<p>1a. Caseworkers are engaged towards African American children and their families</p> <p>1b. Caseworkers participate in advocacy for African American children and their families.</p> <p>2a. Caseworkers set up opportunities to dialogue about racism, privilege, and power.</p> <p>2b. Caseworkers demonstrate ability to address diversity</p>	<p>There is no racial discrimination and bias in child welfare workers and services.</p>

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## Appendix J: Data Collection Form

Outcomes/Criteria	Tools	Data Collection Process	Data Collection Method	Validity and Reliability
<p>Outcome 1 (Improved ability to work with African American children and their families.)</p> <p>Indicator 1A: Caseworkers are engaged towards African American children and their families.</p> <p>Criteria for 1A: Interview African American families to get their perspective of how caseworkers engaged well with the family.</p> <p>Indicator 1B. Caseworkers participate in advocacy for African American children and their families.</p> <p>Criteria for 1B: Caseworkers advocate for African American families in shared decision meetings.</p> <p>Outcome 2 (Increased acceptance of responsibility for maintaining relationships with African American children and their families).</p> <p>Indicator 2A. Caseworkers set up opportunities to dialogue about racism, privilege, and power.</p> <p>Criteria for 2A. (Caseworkers respond to cultural competency survey.).</p> <p>Indicator 2B. (Caseworkers demonstrate ability to address diversity).</p> <p>Criteria for 2B. (Caseworkers connect African American children and their families with culturally responsive services).</p>	<p>Outcome 1 tool(s) (focus groups with caseworkers to self-reflect of how they engaged with African American children and their families.</p> <p>Focus groups with caseworkers on their perspective of how they advocate for African American children and their families.</p> <p>Focus groups with African American children and their families to see how they perceive caseworkers advocating for them throughout the life of the case.</p> <p>Outcome 2 tool(s) Focus groups of caseworkers on their self-reflection of racism, bias, privilege, and power and how it affects practice.</p> <p>Interview caseworkers to see what services they connected their African American children and their families to help address their needs.</p>	<p>Who:</p> <p>Intergroup Dialogue trainers</p> <p>When:</p> <p>Dependency Timeline</p> <p>6<sup>th</sup> and 12<sup>th</sup> month</p>		<p>Validity:</p> <p>Hold focus groups to get feedback on what participants feel are outcomes</p> <p>Reliability:</p> <p>Training those implementing evaluation</p>

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