# Anti-Racism Training

Presented by

Multicultural Committee of The American Council of the Blind

1-3PM

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Presenter

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## White Identity Development

### Before Stage I

Description:

Although children do not fully understand race and ethnicity as complex social constructs used to generalize about groups of people, there is much information they learn about race and ethnicity at a young age.

Examples:

Children recognize what are familiar and strange names, and what is normal and strange food. They notice that parents may be tense when they visit certain parts of town or when they interact with “different” persons.

### Stage I: Pre-exposure/pre-contact

Description:

Whites have not begun to examine their own race.

Lack of awareness of self as a racial being.

No examination of social expectations and norms regarding race.

Unconscious identification with whiteness.

Acceptance of stereotypes about communities of color.

Examples:

“I don’t notice what a person’s race is.”

“I don’t have a racial identity. I don’t think of myself as white, I am just a person.”

### Stage II: Conflict/Disintegration

Description:

Whites begin to recognize that they live in a society that discriminates based on race.

They become aware of the realities of prejudice, discrimination and racism.

Conflict over new knowledge about race relations marked by confusion, guilt, anger and depression.

Examples:

“I never knew it was really that bad.”

“Why didn’t I learn this in elementary or high school?”

“Could it be that the white people want to forget racial injustice?”

“I will never forget that movie for as long as I live. It was a big slap in the face.”

“I feel so stupid I never even knew that these racial problems existed. I thought they were in the past.”

“I feel upset about all of the things I do not know.”

**Individuals respond to their newly found**

**awareness in one or two ways:**

EITHER

### Stage III: Antiracism

Description:

Whites begin to resist racism and identify with people of color.

Identification serves to alleviate strong feelings of guilt and confusion.

Whites still have self-focused anger and guilt about white culture.

OR

### Stage IV: Retreat into White Culture

Description:

Retreat from situations that stimulate internal conflict.

Retreat into comfort and security of same-race contact.

Overidentification with whiteness and defensiveness about white

culture.

Fear and anger toward people of color.

Examples:

“I am feeling really guilty lately about that (advantage).”

“It’s not my fault that I’m white.”

“I don’t feel any better than a black person, but I feel like I’m being attacked.”

### Stage V: Redefinition/Integration

Description:

Redefinition of what it means to be white.

Acknowledgment of responsibility for maintaining racism.

Individual becomes more balanced and more open to acquiring new information about race.

White people act as anti-racist allies.

## Self-Assessment Checklist: Costs of Racism

## For White People

Check each that applies:

* I do not know exactly what my European American heritage is, my great-grandparent’s names or what regions or cities my ancestors are from.
* I grew up, lived in a neighborhood or went to school or camp, which as far as I knew, was exclusively white.
* I grew up with people of color who were servants, maids, gardeners or babysitters in my house.
* I did not meet people of color in person, or socially, before I was well into my teens.
* I grew up in a household where I heard derogatory racial terms or racial jokes.
* I grew up in a family or heard as a child that people of color were to blame for violence, lack of jobs or other problems.
* I have seen or heard images or depictions in media of:
  + Mexicans depicted as drunk, lazy or illiterate
  + Asians depicted as exotic, cruel or mysterious
  + Arabs depicted as swarthy, ravishing or crazed
  + African Americans depicted as violent or criminal
  + Pacific Islanders depicted as fun-loving, lazy
  + American Indians depicted as drunk, savage or noble
  + I was told not to play with children of particular other ethnicities when I was a child.
* I have sometimes felt that white culture was empty and boring or that another racial group had more rhythm, more athletic ability, was better at math and technology or had more musical or artistic creativity than mine.
* I have felt that people of another racial group were more spiritual than white people.
* I have been nervous, fearful or found myself stiffening up when encountering people of color in a neutral public situation (for example, in an elevator, on the street)
* I have been sexually attracted to a person from another racial group because it seemed exotic or a challenge.
* I was in close friendship or relationship with a person of color, where the relationship was affected, stressed or endangered by racism between us or from others.
* I am not in a clos significant relationship with any people of color in my life right now.
* I have been in a close friendship or relationship with another white person where that relationship was damaged or lost because of a disagreement about racism.
* I have felt embarrassed by separate from, superior to, or more tolerant than other white people.
* I have worked in a job where people of color held more menial jobs, were paid less, or were otherwise harassed or discriminated against.
* I have been in an organization, workgroup, meeting or event which people of color protested as racist or which I knew to be racist.
* I have had degrading jokes, comments, or put-downs about people of color made in my presence and did not protest or challenge them.
* I have felt racial tension or noticed racism in a situation and was afraid to say or do anything about it.
* I have seen a person of color being attacked verbally or physically and did not intervene.
* I have felt angry, frustrated, tired or weary about dealing with racism and hearing about racial affairs.
* I live in a community where for whatever reason, no people of color are present, so that some of these questions do not apply.

## Qualities of a White Anti-Racist Ally

Identifies and speaks out about acts of racism.

Operates with others as a buffer against racism but does not act condescendingly.

Recognizes when remaining silent or being neutral operates as racial privilege.

Is responsible for self-education about privilege, racism, and oppression; does not expect people of color to always teach him or her.

Cultivates genuine relationships with people of color that are mutually beneficial.

Is not arrogant about being an ally.

Struggles continually with understanding and addressing aspects of their own racial privilege.

Understands that the experiences of people of color regarding racism are genuine.

Does not require people of color to prove the truth of their racial experiences or injuries.

Acts in solidarity with people of color without replacing them.

Does not expect recognition or gratitude.

Addresses racism because it is *personally* offensive.

Is motivated by a quest for justice, rather than a sense of guilt.

Is open to challenge.

Opposes racism without conditions.

Accepts that making mistakes is part of becoming an effective ally.

Acknowledges and learns from his or her mistakes without retreating.

Participates respectfully with persons of color and avoids cultural tourism.

Responds to racist statements even when a person of color is not present or does not object.

Is committed to social justice and to ending all forms of oppression.

## Strategies to Support White Anti-Racist Allies

## For People of Color

Offer encouragement to do their own soul work.

Encourage allies to do the work in their own communities.

Realize that white allies will make mistakes.

Be willing to struggle with the discomfort that comes with building cross-race relationships.

Do not try to represent all people of color.

Do not take the responsibility to always teach others about racism.

Be willing to confront your white allies when they have not stepped up to address racism.

Encourage white allies to explore and understand their own cultural backgrounds.

When it is safe to do so, share your feelings about your racial experiences and invite your allies to do so.

Regardless of how well you have learned to cope with racism, acknowledge that racism is hurtful and damaging to you.

Take care of yourself. Remember that you cannot support your white allies if you are burned out.

## Suggestions for Restructure of Organizations

Trainers note: These are broad suggestions as the trainer is not familiar with the arching culture or guidelines of the ACB board and organization.

### Opportunities for Systems Change and Innovation

The need to address racial disparities in accessing healthcare and related services in disability is not a new topic. Several federal agencies have directly articulated a commitment to eliminate health disparities and services including the Office of Minority Health in DHHS, the Health Resources and Services Administration of DHHS, CDS’s Office of Minority Health Equity. However, this commitment has not been made in the disability community, with the exception of efforts by the National Institute for Disability Rehabilitation Research. The change must come from advocacy that begins with disability organizations.

### Opening Statement to the Board of Directors

Disability organizations must consciously and deliberately give voice to those from racial, cultural and linguistically diverse groups of disabled people and their families who are unserved, underserved and underrepresented. The disability community has successfully embraced the value “Nothing about me without me” for disabled people and their family members. It is now time to apply this principle to those who are not at the table.

### Concrete Steps to Address Barriers and/or Reinvent Policy or Practices

1. Develop a Self-Assessment Tool to guide the organization for change.

It should include 2 sections:

1. Organizational Structure, Policy, Administration and Governance
2. Programs
3. Invest in Employee Education
4. Build Connection and Community - Deep investments to build capacity of the disability network to authentically collaborate and partner with ethnic-focus community-based organizations. They are the gateway to underserved minority communities who will build the bridge between the underserved communities and the disability network attempting to include them. The disability network should not try to be the gateway to minority communities but participate in active meaningful commerce through this gateway.
5. Beyond Recruiting and Hiring – Change organizational processes to close gaps that recruits of color face compared to their counterparts. Measure the outcomes of all people practices – from recruiting and hiring promotions, compensation and attrition to evaluate where racial disparities exist.

### Anticipated Outcomes for Disabled People of Color

1. Currently disabled people who are members of racial, ethnic, and linguistically diverse groups who are not included in decision making in disability organizations will be included on the board, staff, internships, and contractor positions. Disparities in access and goals and objectives of organizations will decrease and over time be eliminated.
2. The racial and ethnic diversity of the leadership of major stakeholder groups within an organization will reflect the racial and ethnic diversity of the people they serve.