

OREGON EDUCATION INVESTMENT BOARD

Equity and Partnerships Subcommittee

Members: Nichole June Maher; Chair, Gov. John Kitzhaber, Ramon Ramirez
Julia Brim-Edwards, Mathew Donegan, Samuel Henry, Harriett Adair, Janet Dougherty-Smith



JOHN KITZHABER
Governor of Oregon
OEIB Chair

MARK MULVIHILL
Chair Designee

JULIA BRIM-
EDWARDS

YVONNE CURTIS

MATTHEW DONEGAN

SAMUEL HENRY

NICHOLE JUNE
MAHER

DAVID RIVES

RON SAXTON

MARY SPILDE
Chair-Designee

KAY TORAN

JOHANNA
VAANDERING

DICK WHITNELL

Chief Education Officer
DR. NANCY GOLDEN

December 3, 2014

8:30am – 10:30am

NorthWest Health Foundation

221 NW 2nd Ave., #300

Portland, OR 97209

Call-In Number (888) 204-5984

Participant Code: 992939

AGENDA

- 1.0 Welcome & Review of Agenda**
Nichole Maher, Chair, Equity and Partnerships Subcommittee
- 2.0 Special Education by Race/Ethnicity**
Peter Tromba, Director of Research and Policy, OEIB
- 3.0 Research on the Educational Efficacy of Culturally Specific Non-Profit Institutions**
Dr. Ann Curry-Stevens, Portland State University
- 4.0 Family and Community Engagement Policy Outline**
Peter Tromba, Director of Research and Policy, OEIB
- 5.0 Public Testimony**

All meetings of the Oregon Education Investment Board and its subcommittees are open to the public and will conform to Oregon public meetings laws. The upcoming meeting schedule and materials from past meetings are posted [online](#). Staff respectfully requests that you submit 25 collated copies of written materials at the time of your testimony. Persons making presentations including the use of video, DVD, PowerPoint or overhead projection equipment are asked to contact board staff 24 hours prior to the meeting. A request for an interpreter for the hearing impaired or for accommodations for people with disabilities should be made to Seth Allen at 503-378-8213 or by email at Seth.Allen@state.or.us. Requests for accommodation should be made at least 48 hours in advance.

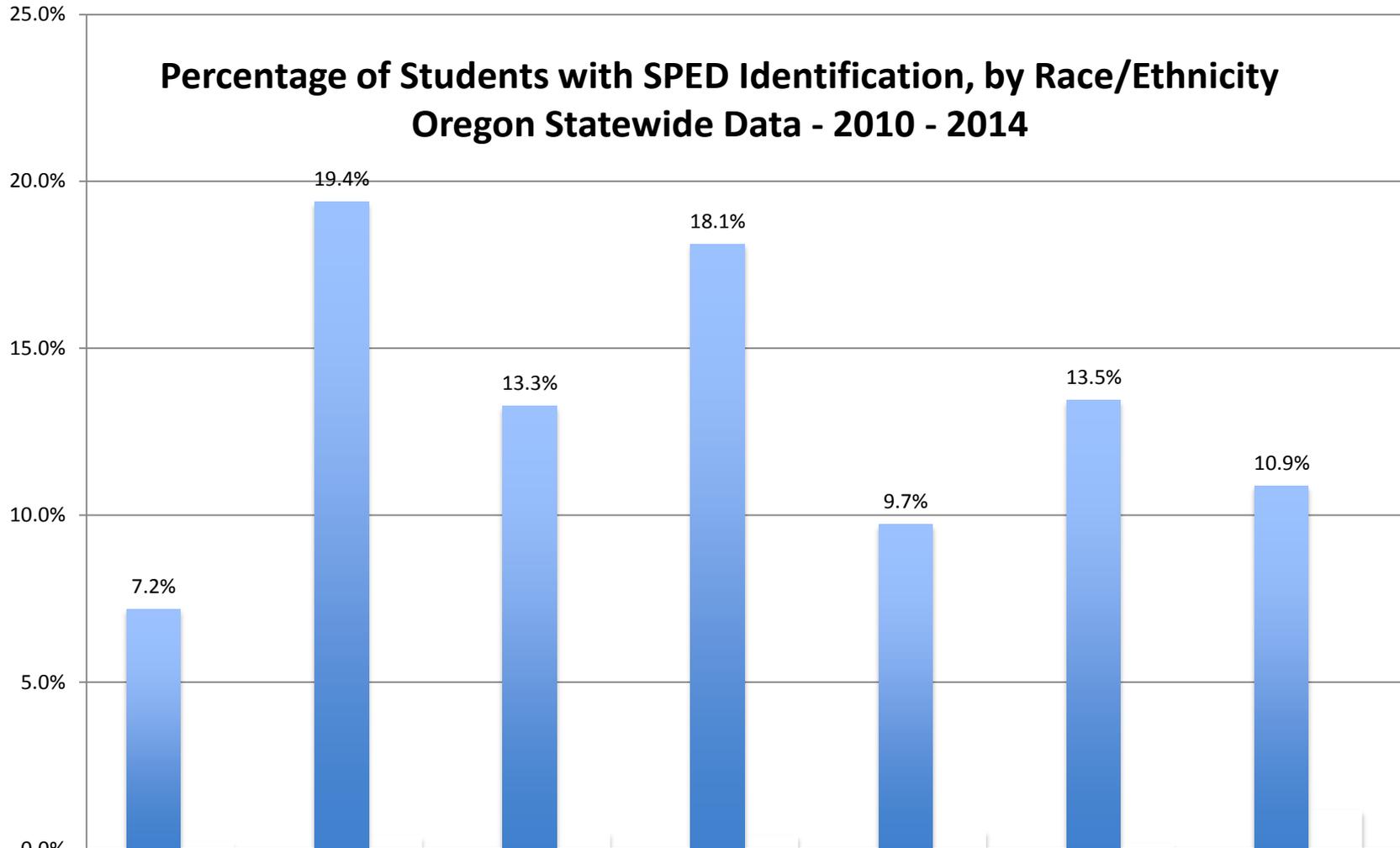
All meetings of the Oregon Education Investment Board and its subcommittees are open to the public and will conform to Oregon public meetings laws. The upcoming meeting schedule and materials from past meetings are posted [online](#). Staff respectfully requests that you submit 25 collated copies of written materials at the time of your testimony. Persons making presentations including the use of video, DVD, PowerPoint or overhead projection equipment are asked to contact board staff 24 hours prior to the meeting. A request for an interpreter for the hearing impaired or for accommodations for people with disabilities should be made to Seth Allen at 503-378-8213 or by email at Seth.Allen@state.or.us. Requests for accommodation should be made at least 48 hours in advance.

Version. 1: 11/25/14

Equity in Special Education. Race and Ethnicity Represented in Each Disability Type

Oregon Statewide Data 2010 – 2014
Equity and Partnerships Subcommittee
Oregon Education Investment Board
November 5, 2014

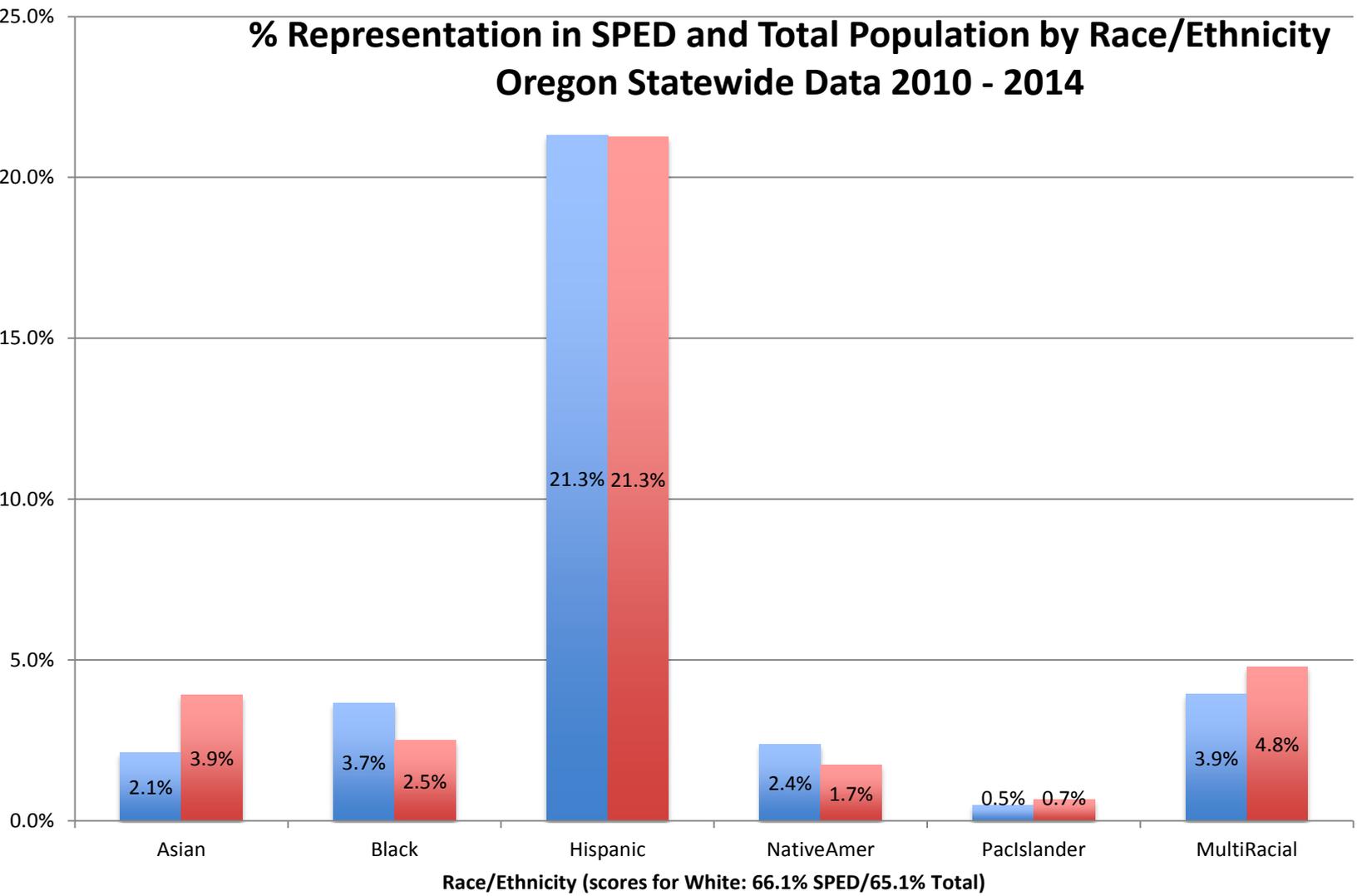
Percentage of Students with SPED Identification, by Race/Ethnicity Oregon Statewide Data - 2010 - 2014



	Asian	Black	Hispanic	NativeAmer	Paclslander	White	MultiRacial
■ % of population in SPED	7.2%	19.4%	13.3%	18.1%	9.7%	13.5%	10.9%
StdDev	0.2%	0.4%	0.5%	0.4%	0.6%	0.2%	1.2%

% Representation in SPED and Total Population by Race/Ethnicity Oregon Statewide Data 2010 - 2014

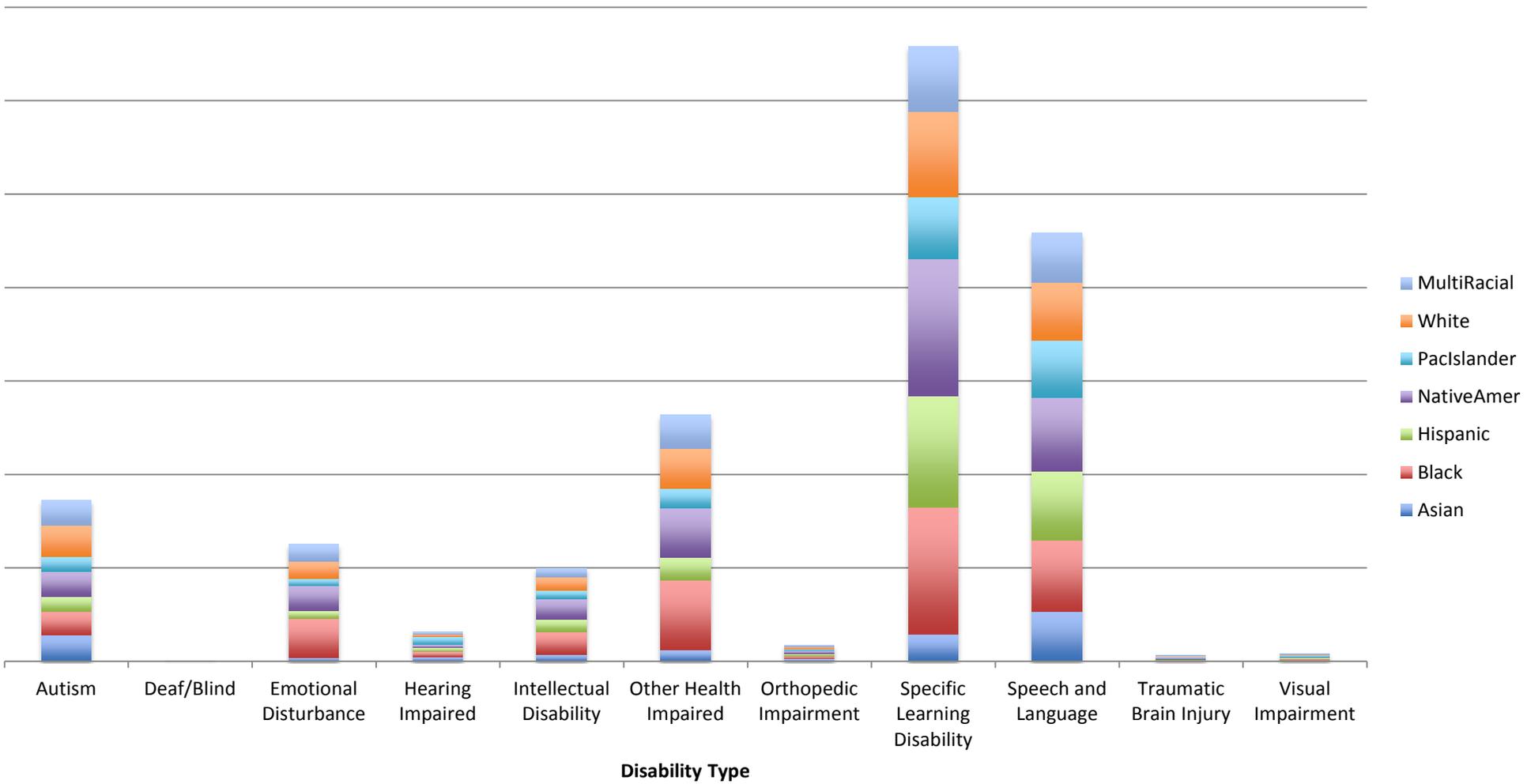
■ % of the SPED Pop
■ % of the Total Pop



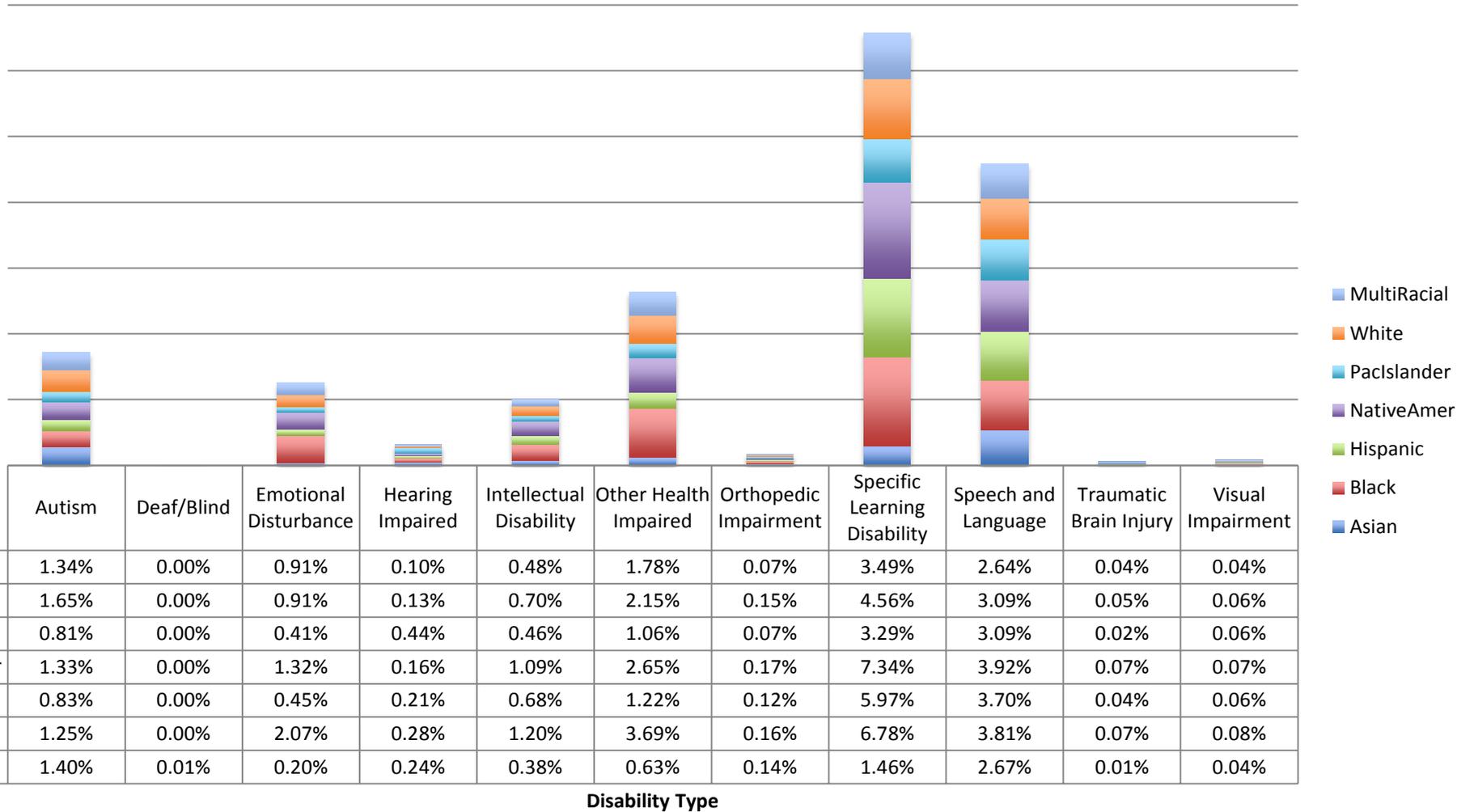
Special Identification Disability Codes and Descriptions

- **OAR 581-015-2120 through 581-015-2180**
 - Autism Spectrum Disorder (Autism)
 - Deafblindness (D/B)
 - Emotional Disturbance (ED)
 - Hearing Impairment (HI)
 - Intellectual Disability (ID)
 - Other Health Impaired (OHI)
 - Orthopedic Impairment (OI)
 - Specific Learning Disability (SLD)
 - Speech/Language or Communication Disorder (SLP)
 - Traumatic Brain Injury (TBI)
 - Visual Impairment (VI)

Incidence of SPED Identification for each race/ethnicity, by Disability Type. Oregon Statewide Data 2010 - 2014

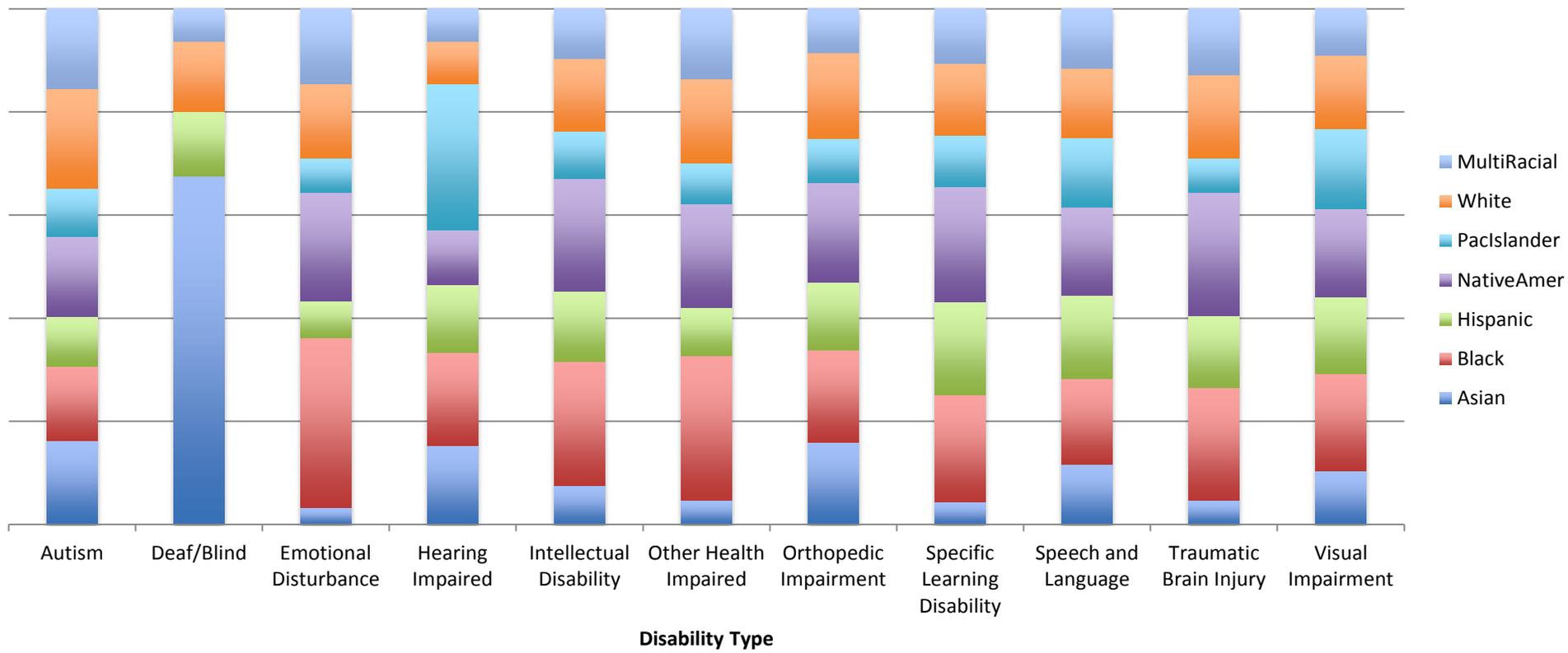


Incidence of SPED Identification for each race/ethnicity, by Disability Type. Oregon Statewide Data 2010 - 2014



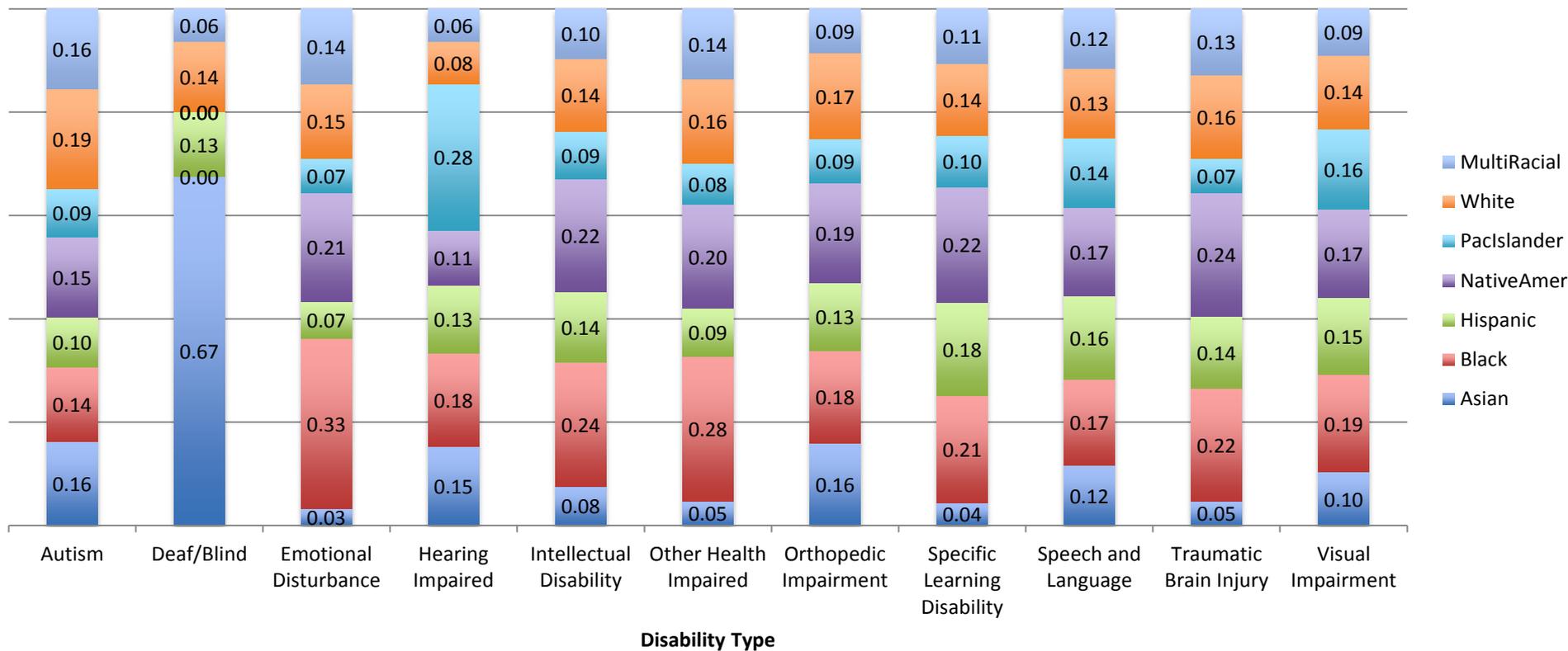
Normalized Comparison of SPED Identification for each Race/Ethnicity, by Disability Type.

Oregon Statewide Data 2010 - 2014



Normalized Comparison of SPED Identification for each Race/Ethnicity, by Disability Type.

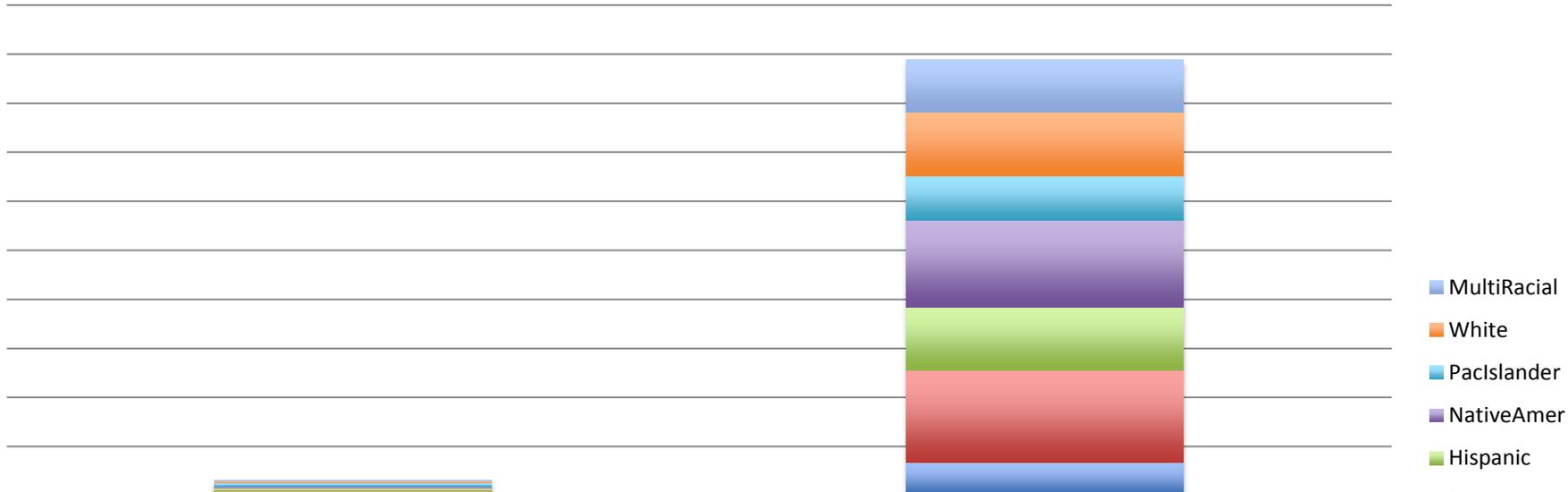
Oregon Statewide Data 2010 - 2014



Different Groupings of SPED Identifications

- Medical or School, version 1
 - Medical: D/B, HI, OI, TBI, VI
 - School: Autism, ED, ID, OHI, SLD, SLP
- Medical or School, version 2
 - Medical: D/B, HI, OI, TBI, VI, OHI
 - School: Autism, ED, ID, SLD, SLP
- Medical, Mixed, or School
 - Medical: D/B, OI, TBI
 - Mixed: Autism, HI, OHI, VI
 - School: ED, ID, SLD, SLP

Incidence of SPED Identification for each race/ethnicity, by Disability Groups (medical/school) - Version 1 Oregon Statewide Data 2010 - 2014

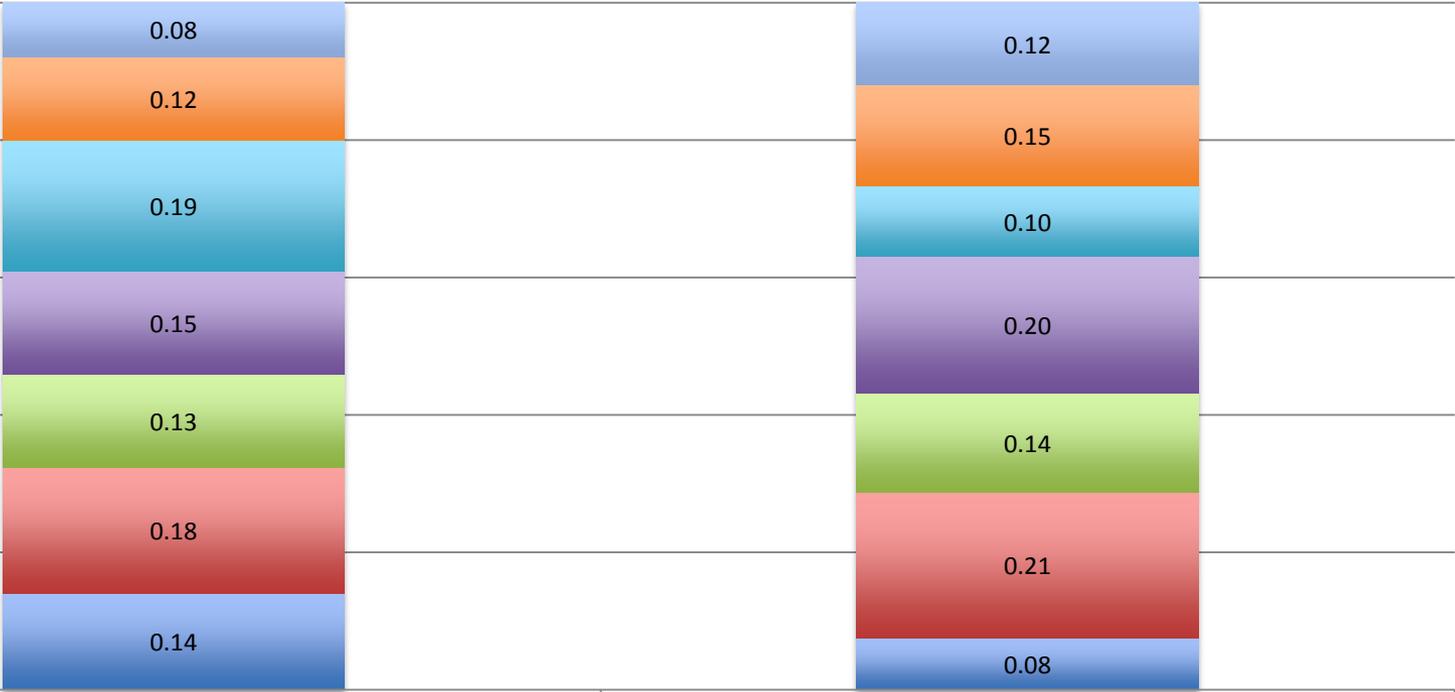


	Medical - D/B, HI, OI, TBI, VI	School - Aut, ED, OHI, ID, SLD, SLP
MultiRacial	0.25%	10.63%
White	0.38%	13.07%
Paclslander	0.60%	9.12%
NativeAmer	0.48%	17.64%
Hispanic	0.43%	12.85%
Black	0.58%	18.80%
Asian	0.44%	6.74%

Disability Type

Normalized Comparison of SPED Identification for each race/ethnicity, by disability groups (medical/school) - Version 1

Oregon Statewide Data 2010 - 2014



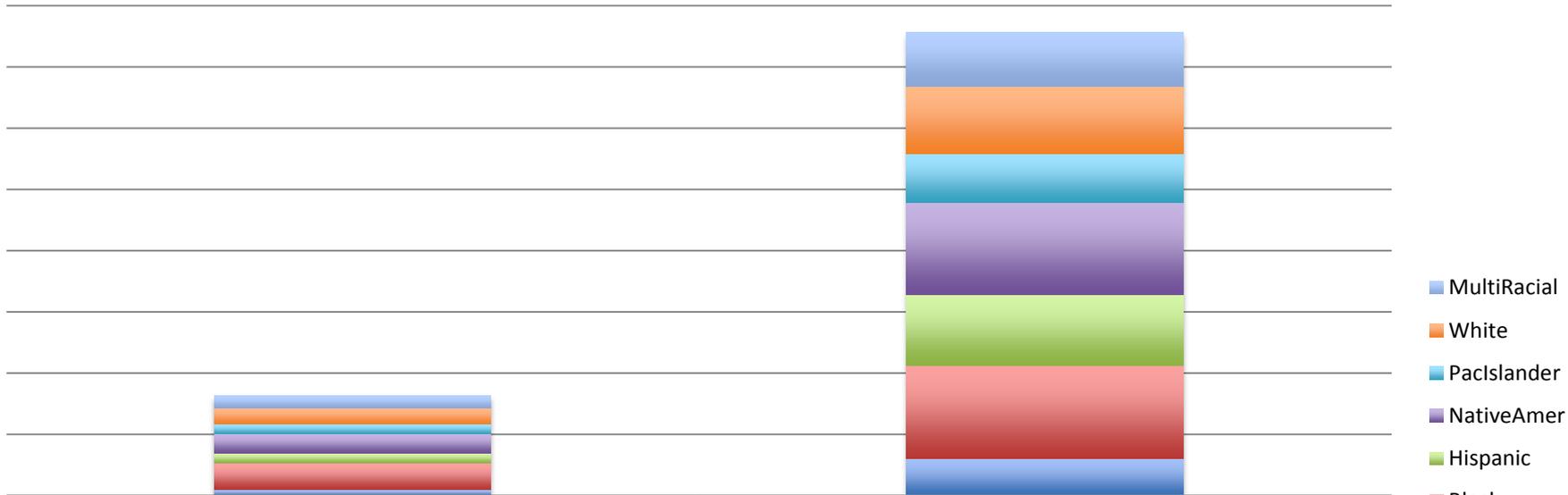
- MultiRacial
- White
- PacificIslander
- NativeAmer
- Hispanic
- Black
- Asian

Medical - D/B, HI, OI, TBI, VI

School - Aut, ED, OHI, ID, SLD, SLP

Disability Type

Incidence of SPED Identification for each race/ethnicity, by disability groups (medical/school) - Version 2 Oregon Statewide Data 2010 - 2014

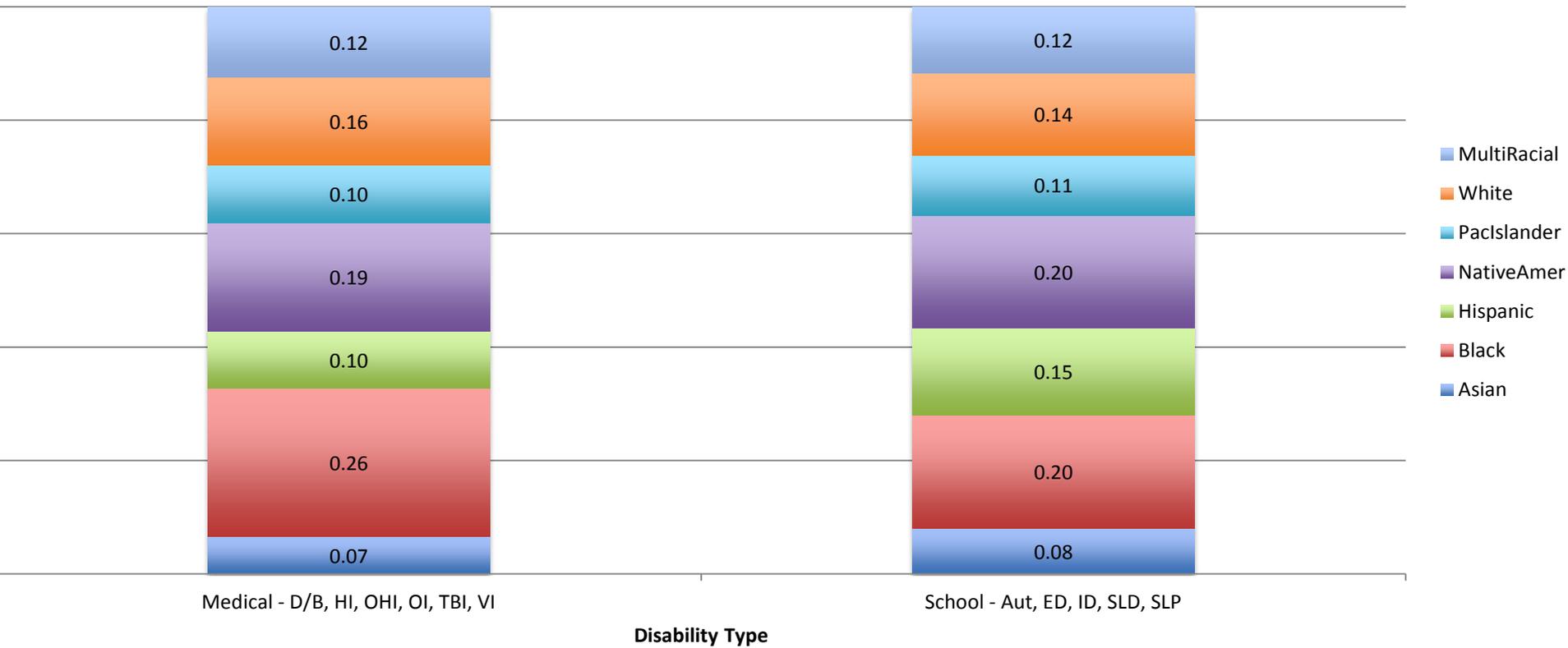


	Medical - D/B, HI, OHI, OI, TBI, VI	School - Aut, ED, ID, SLD, SLP
MultiRacial	2.03%	8.85%
White	2.54%	10.92%
Paclslander	1.66%	8.07%
NativeAmer	3.13%	14.99%
Hispanic	1.65%	11.63%
Black	4.27%	15.11%
Asian	1.07%	6.11%

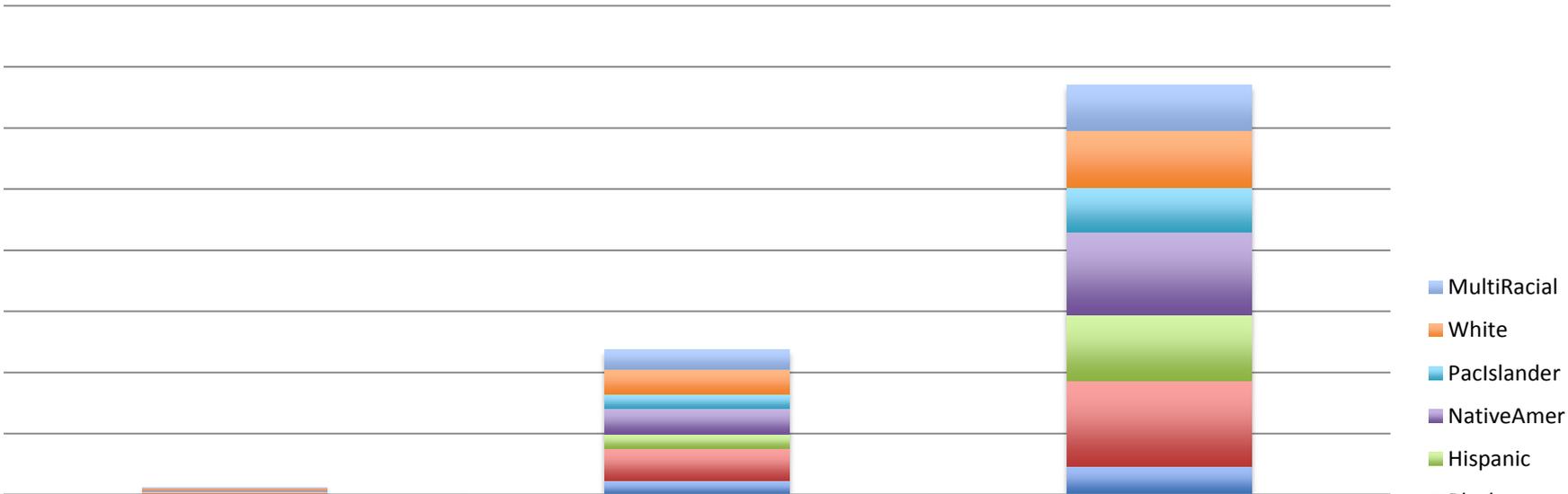
Disability Type

Normalized Comparison of SPED Identification for each race/ethnicity, by disability groups (medical/school) - Version 2

Oregon Statewide Data 2010 - 2014



Incidence of SPED Identification for each race/ethnicity, by disability groups (medical/mixed/school) Oregon Statewide Data 2010 - 2014

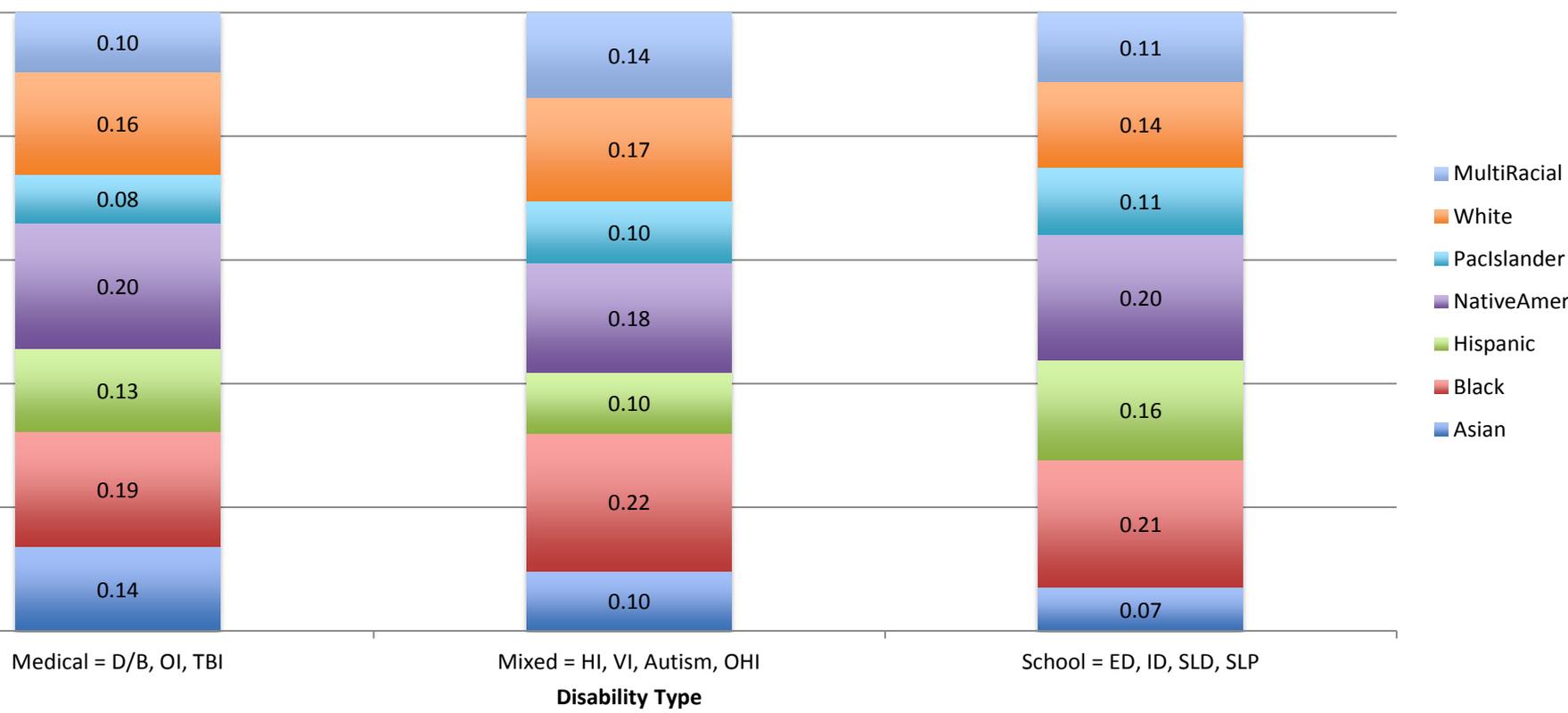


	Medical = D/B, OI, TBI	Mixed = HI, VI, Autism, OHI	School = ED, ID, SLD, SLP
MultiRacial	0.12%	3.25%	7.51%
White	0.20%	3.99%	9.26%
Paclslander	0.10%	2.38%	7.26%
NativeAmer	0.24%	4.21%	13.66%
Hispanic	0.16%	2.32%	10.80%
Black	0.22%	5.30%	13.86%
Asian	0.16%	2.31%	4.71%

Disability Type

Normalized Comparison of SPED Identification for each race/ethnicity, by disability groups (medical/mixed, school)

Oregon Statewide Data 2010 - 2014



Culturally-Specific and Culturally-Responsive Organizations: Theory, Practice and Research Behind the Movement

*Ann Curry-Stevens, Associate Professor
Director, Center to Advance Racial Equity
School of Social Work, Portland State University*



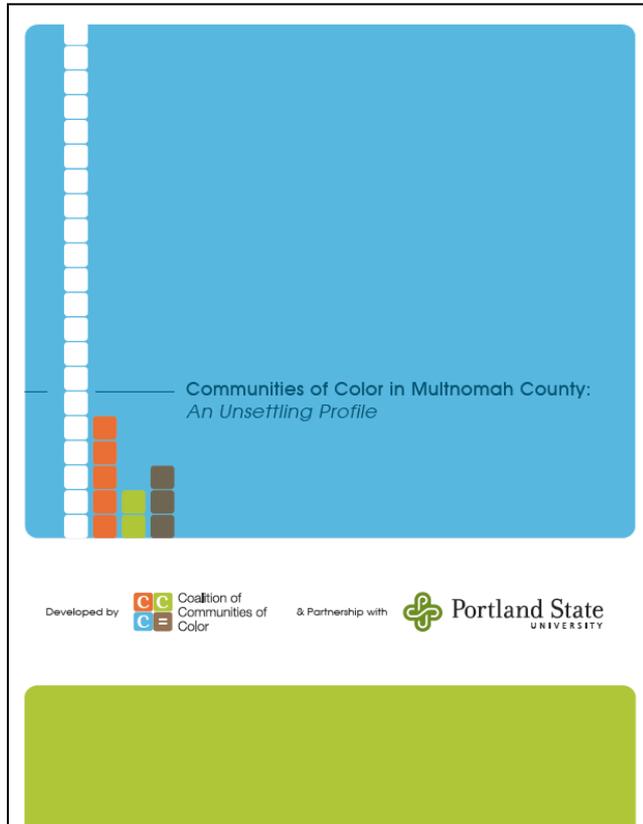
Portland State
UNIVERSITY

Overview

- Background
 - Rapid diversification
 - Disparities across all institutions, with inadequate progress
- Responses to disparities and their shortcomings
- Recommended responses to disparities
- Alternative: Culturally-specific services
- Why are they important?
- What does the research say?
- Introducing “Protocol for Culturally Specific Organizations”
 - Details of (a) equity policies, and (b) service equity
- Operationalizing an action plan
- Grantmakers options for introducing these constructs

First Report – June 2010

- Integrated for “communities of color”

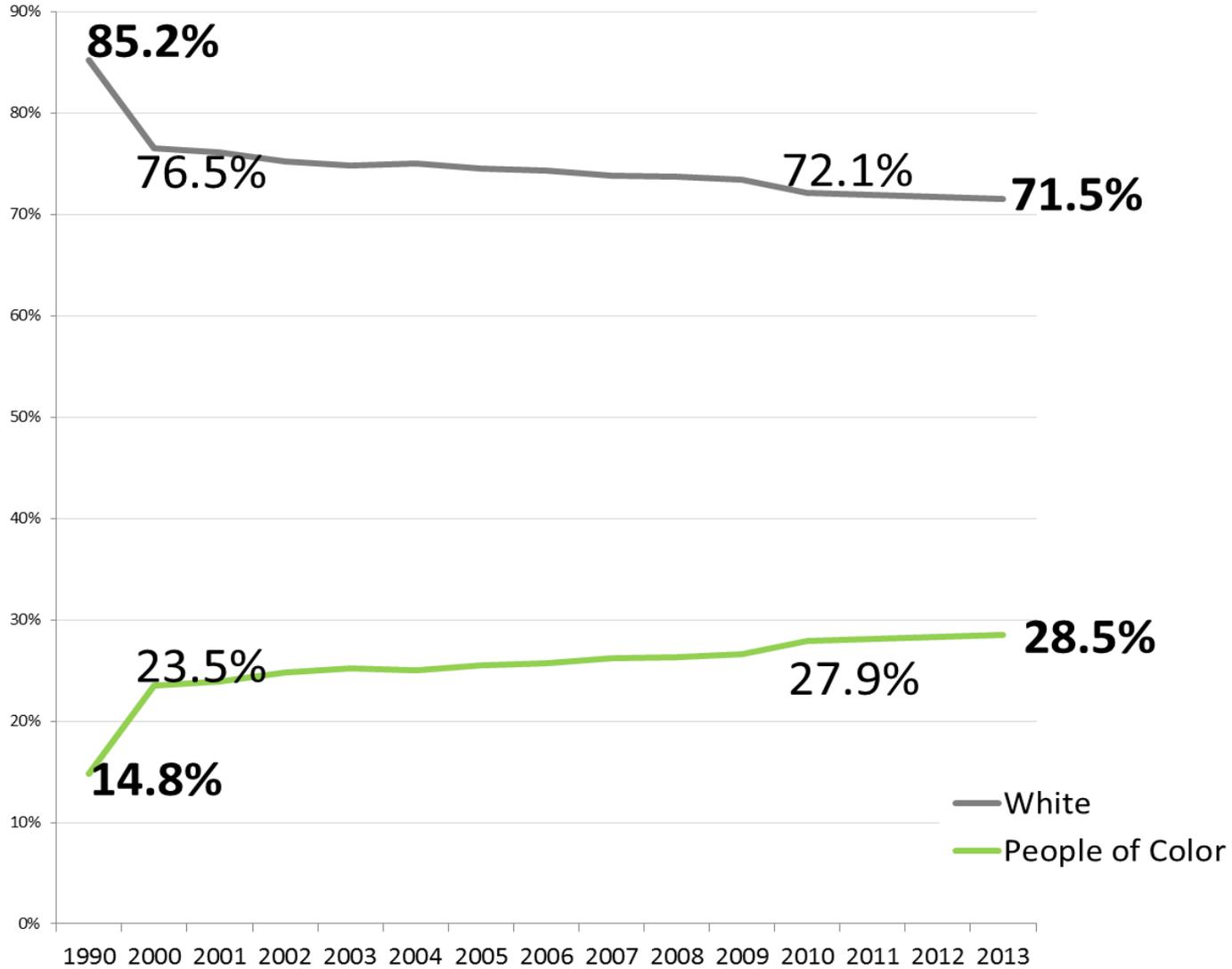


Subsequent Reports



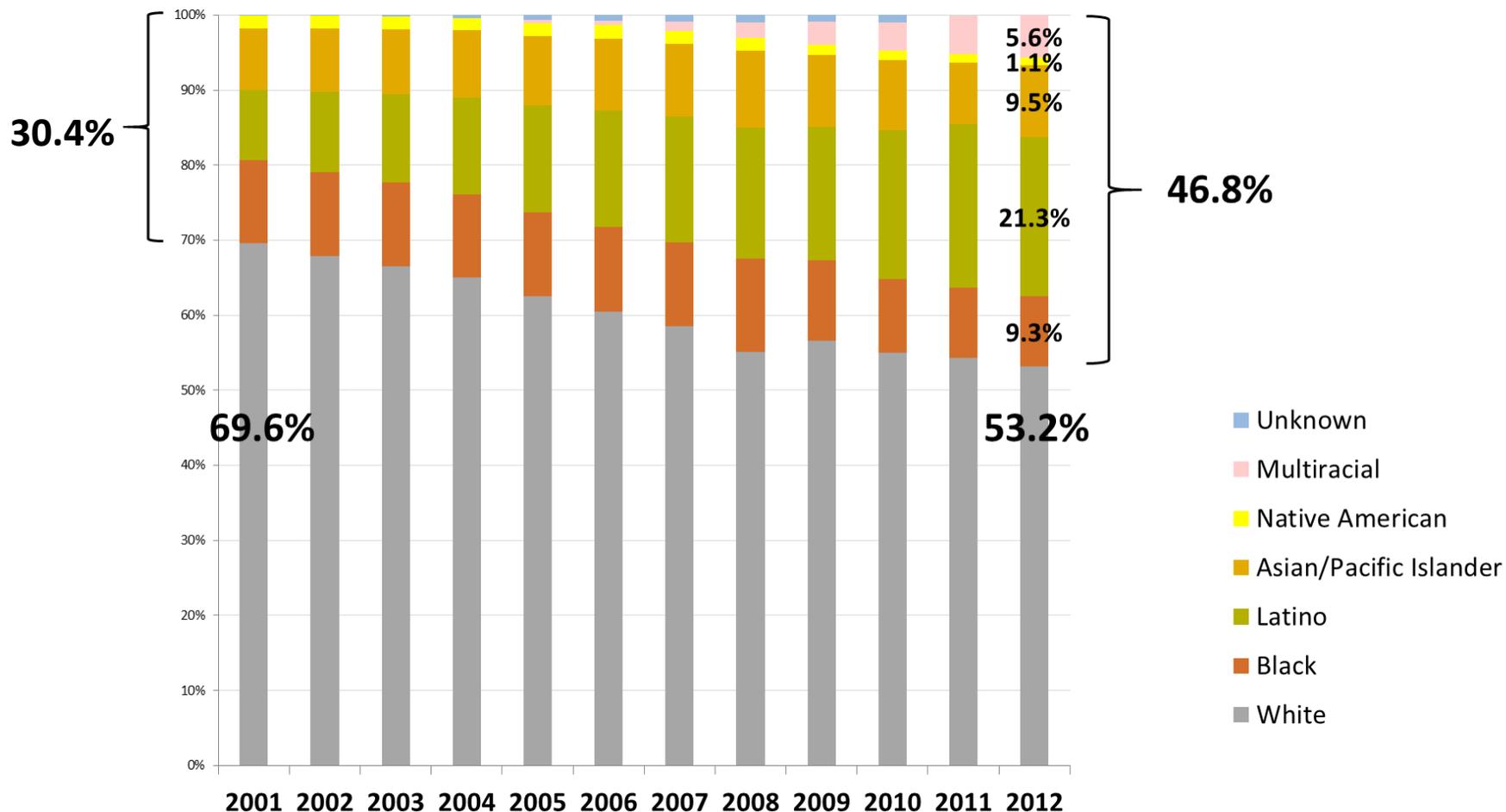
- Native American
- Latino
- Asian & Pacific Islanders
- African
- African American
- Slavic
- All free to view & download at www.coalitioncommunitiescolor.org

Population of Multnomah County



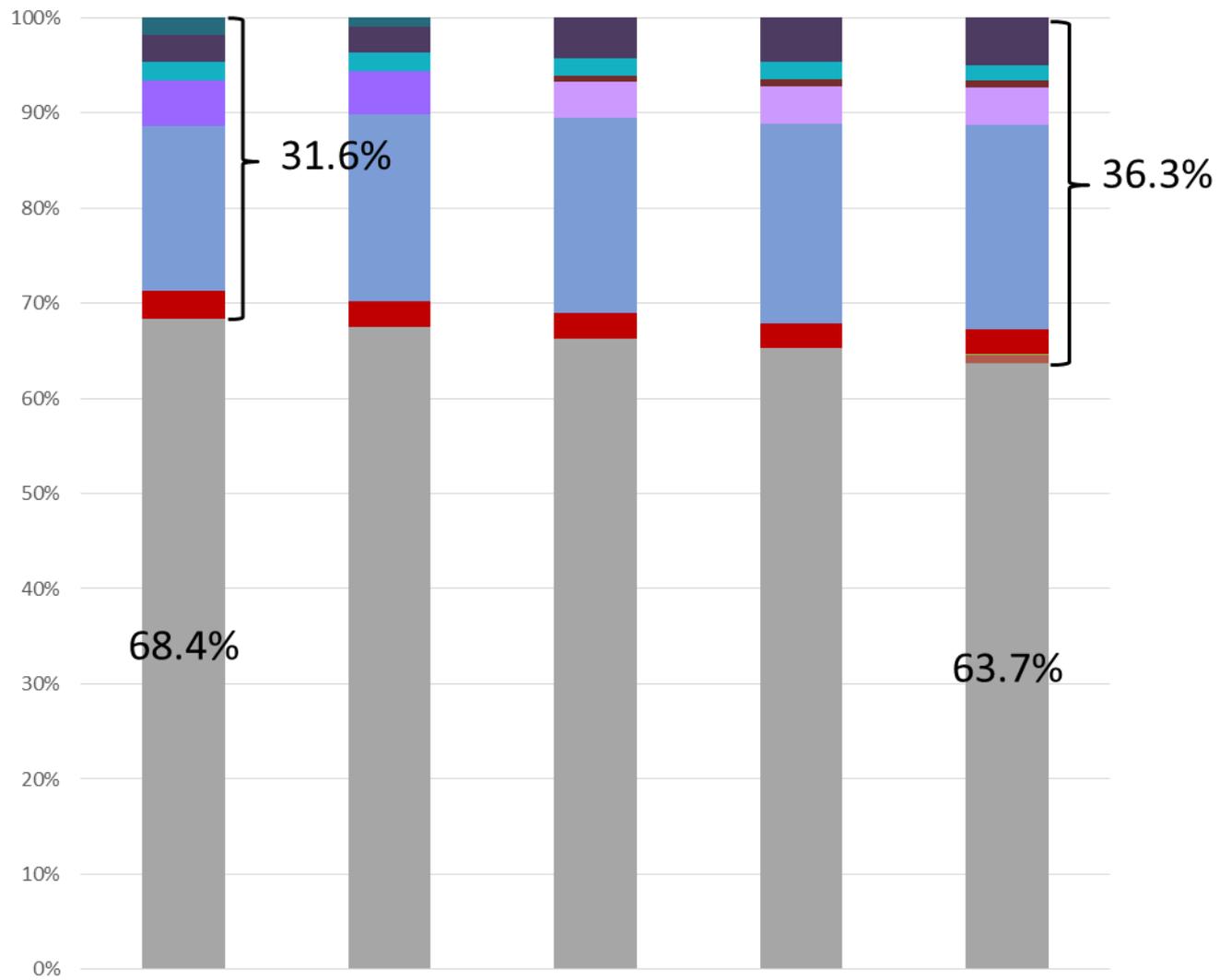
Oregon's population is 77.3% white & 22.7% people of color

Race/Ethnicity of Students in Public Schools, Multnomah County



NOTE: When we add the approx. 5000 Slavic youth to this chart in 2012, kids of color = 53.1% = majority culture is of color!

Distribution of Oregon's Public School Students



- White
- Black
- Asian
- Latino
- Pacific Islander
- Arabic
- Multi-Racial
- Declined
- Native American

Where have disparities been uncovered?

1. Population counts
2. Education
3. Occupation
4. Unemployment
5. Poverty levels
6. Access to food banks
7. Government procurement and contracting
8. Small business numbers
9. Hiring in public service
10. Incomes
11. Wealth
12. Bankruptcy
13. Lending institutions
14. Housing discrimination
15. Voter registration and voting
16. Volunteering
17. Public office
18. Philanthropy funding
19. Police hiring
20. Juvenile Justice
21. Child welfare
22. Health insurance
23. Health disparities
24. Racial harassment
25. Health risk behaviors (varied results)
26. Criminal justice
27. Access to public housing
28. Homeless numbers

Taking Responsibility

- Even among the “noble” professions
 - Indeed, yes! Turned away from other more profitable careers
 - Professional identity that applauds us for “doing good”
- It seems insulting to now say, “we are part of the problem”
 - We need to (along with service providers in health, education and human services) build our tolerance for being part of the problem
 - For we actually reinforce the status quo... when we look at it deeply
- This is a tough stretch
- Yet, communities of color need us to build our capacity and our tolerance to be identified as part of the problem, as unintentionally complicit

Dominant approaches to serving people of color

- *In past... genocide, segregation, assimilation*
- **Multiculturalism**
 - Promise: By learning about and accepting “each other,” we can work more effectively across differences
 - Reality: “Heroes and holidays” approaches to inconsequential issues, and largely assimilationist on important issues (Lee, Menkart, Okazawa-Rey, 2002)
- **Humanism and “colorblindness”**
 - Promise: By treating everyone the same (and getting rid of racist impulses and practices), we will create equality
 - Reality: Says, “I don’t see you as a person of color; I see you as a human being” with the impact of ignoring life experiences, and it obliterates an ability to discuss race and racism, because “we are above that”
- **Cultural competency**
 - Promise: By improving skills of white service providers, we can improve outcomes for service users of color
 - Reality: Its underpinnings require ignoring and even obliterating racist histories, because services still exist within a larger colonizer context (Pon, 2010)
- **Diversity**
 - Promise: If we diversify service providers, we will better include and serve communities of color
 - Reality: Doesn’t integrate a focus on power hierarchies, racism and white privilege and typically results in the hiring of 1-2 bilingual staff... but at least it signals we notice who is not included

Impact on clients & communities of color

- Perpetual outsiders
 - Without legitimacy as deserving of respect, recognition, fair treatment and unconditional regard
- Isolation
 - Misses opportunities for role modelling
 - Increases likelihood that people of color will not be affirmed in their fullest potential
 - Absence of “respectful recognition” is harmful to inclusion
- Psychological neglect and infringement
 - Negates positive racial identity formation

Dominant Context

- Mainstream services have failed communities of color
 - Abundant stigma, mistrust, exclusion
 - Re-inscription of racism
- *Ethical imperative...*
 - *Whose lives are sacrificed while waiting for mainstream service providers to improve?*
- *The racial equity, cultural responsiveness and cultural specificity imperatives...*



Pause for Definitions

- **Racial equity**

= The condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. Progress depends on addressing root causes of inequities such as eliminating policies, practices, attitudes and cultural messages that reinforce differential outcomes by race, or fail to eliminate them

- **Racial disparities**

= Different outcomes of a system or institution that exists that may or may not be due to discrimination. If an appropriate explanation exists, then no discrimination is believed to occur. If not, then the organization's practices are deemed to include some degree of institutional racism or white privilege

- **Culturally Responsive Services**

= Services that are respectful of, and relevant to, the beliefs, practice, culture and linguistic needs of diverse consumer/client populations and communities

= disparities may exist but the organization is reducing them effectively and durably

Culturally Specific Organizations (CCC, 2014)

- Majority of members and/or clients must be from a particular community of color (6 specified, plus pan-immigrant/refugee)
- Organizational environment is culturally focused and the community being served recognizes it as a culturally-specific organization
- Staff must be majority from the community being served, and the leadership (defined to collectively include Board members and management positions) must be majority from the community being served
- Organization has a track record of successful community engagement and involvement with the community being served
- The community being served recognizes the organization as advancing the best interests of the community and engaging in policy advocacy on behalf of the community being served

Why are these important?

- Community role
 - Led by (board and executive staff)...
 - Accountable to...
 - Located in...
 - Staffed by...
 - Serves...
 - Successfully engages and involved with...
- Organization's cultural identity affirms that of service users... enter as insiders
- Staff share experiences, live the community's priorities... "in solidarity with"
- Everything communicates "we are invested in you, and our community depends on your success" ... and it really does!
- Successfully and holistically meet needs – of clients and the community – and advocate for improved outcomes for all

Research Findings

- Holistic programing
 - Supports to individuals
 - Provide tangible supports to address immediate problems
 - Build community supports
 - Self-help and networking approaches
 - Involved in community development
 - Increases cultural pride, decreases isolation and inclusion
 - Responds quickly to changing local conditions
 - Known as “nimble” (Guo & Guo, 2011)
 - Build cultural consciousness, power and addresses racism
 - “Deliberately... redress social hierarchies in ways that are not possible in the mainstream... [becoming] spaces for mutual support, community building... actively contesting the color-blindness of the mainstream. It is also, therefore, an incredibly political space” (Browne, 2009)
- Located in local community, hire local community members who speak language
- Less likely to see distress as individual issue
 - More likely to understand broader context of racism, discrimination, unfair treatment and damaging discourses
- Matching the identity of workers and clients has a positive impact on client outcomes
 - Less premature ending of service; higher retention
 - Make better use of services
 - Improves mental health outcomes and life skills

Ripple Effects: Benefits for the community

- Grow own solutions to issues
 - Capacity building
- Build social and cultural capital
- Build valued local resources
 - With grant supports, stabilizes community resources
- Create local knowledges
 - Build expertise, reputation and influence
- Promote own leadership
 - Board, advisors, staff, volunteers

Transition

- Reviewing some real-life missteps...

Examples of Mainstream Errors

- A client of color “feels like a second-class citizen”
 - What do you do?
 - What did the therapist do?
 - Recommended assertiveness training
 - What injury is done through this understanding of the problem?
- Client living in poverty seek assistance in getting Section 8 housing
 - What do you do?
 - What did worker do?
 - Provided money management workshops
 - What mistakes are made here?
- Grade 3 child experiences race-based bullying and is acting out in the classroom
 - What would you do?
 - What did the counselor do?
 - Used behavior modification to get the student to stop acting out in the classroom
 - What injury is done here?

More mainstream errors

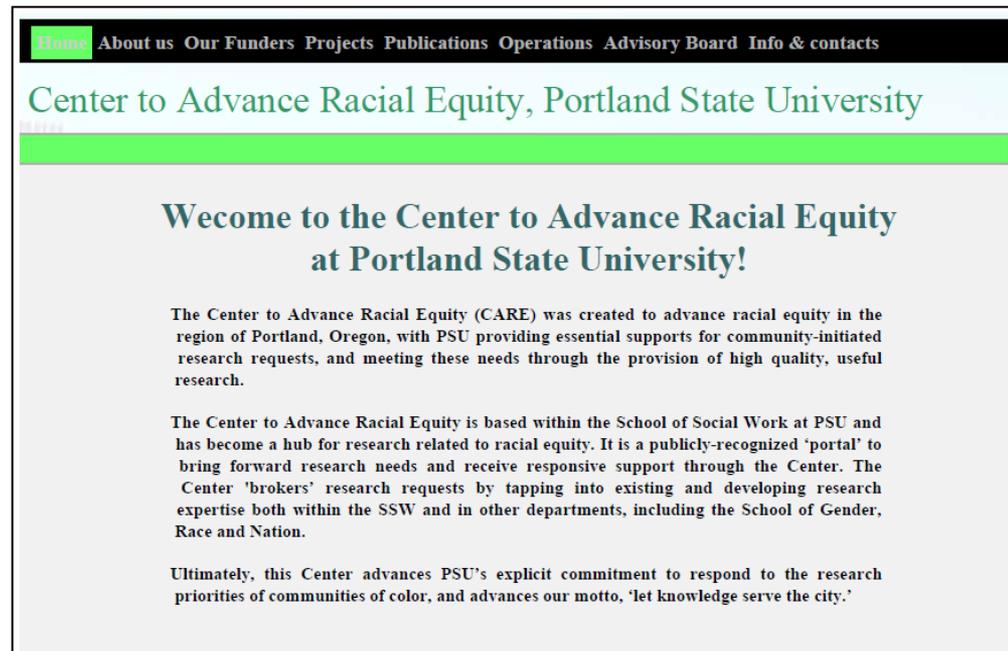
- An organization promises their funder that they will serve the Native American community in its program, but isn't appealing to such youth
 - What would you do?
 - The program manager calls NAYA to ask for help to reach such youth
 - What is wrong with this approach?
 - It is not enough for an organization to say that it will serve communities of color (unless it is a culturally-specific provider)
 - Typical practice is to hire 1-2 bilingual providers... not enough!
 - Must require that they provide service user statistics and success measures disaggregated by race and ethnicity
 - Exploitation of NAYA's assets to help another organization who didn't partner early, share funding, or honor the community

Summary of Culturally-Responsive Services

- *Approximate culturally-specific as closely as possible!*
 - Deep, long-term partnerships with communities of color
 - And are led by them, accountability to them, in true power-sharing relationships with them
 - No tokenism or window-dressing
 - Cultural validation and inclusion
 - For both service users and staff of color
 - Notice whiteness and deconstruct it
 - Critical analysis of power
 - Naming oppression, institutional racism, individual racism and white privilege
 - Be accountable for important outcomes & dissatisfied with weak results
 - Use both a “carrot” and a “stick” to affirm racial equity

New Research and Resource: Center to Advance Racial Equity (CARE) at PSU

- Resource for community groups to apply to for research support... community initiated, rather than academic investigator
- Coalition requested research support to do (a) literature review, and (b) propose a set of standards and metrics for determining degree to which organization is culturally responsive and racially equitable



The screenshot shows the homepage of the Center to Advance Racial Equity (CARE) at Portland State University. At the top, there is a navigation menu with links: Home, About us, Our Funders, Projects, Publications, Operations, Advisory Board, and Info & contacts. Below the menu is the title "Center to Advance Racial Equity, Portland State University" in green text. A bright green horizontal bar is positioned below the title. The main heading reads "Welcome to the Center to Advance Racial Equity at Portland State University!". The text below explains that CARE was created to advance racial equity in the region of Portland, Oregon, with PSU providing essential supports for community-initiated research requests. It also states that the Center is based within the School of Social Work at PSU and has become a hub for research related to racial equity. Finally, it mentions that the Center advances PSU's explicit commitment to respond to the research priorities of communities of color and advances their motto, "let knowledge serve the city."

[Home](#) [About us](#) [Our Funders](#) [Projects](#) [Publications](#) [Operations](#) [Advisory Board](#) [Info & contacts](#)

Center to Advance Racial Equity, Portland State University

Welcome to the Center to Advance Racial Equity at Portland State University!

The Center to Advance Racial Equity (CARE) was created to advance racial equity in the region of Portland, Oregon, with PSU providing essential supports for community-initiated research requests, and meeting these needs through the provision of high quality, useful research.

The Center to Advance Racial Equity is based within the School of Social Work at PSU and has become a hub for research related to racial equity. It is a publicly-recognized 'portal' to bring forward research needs and receive responsive support through the Center. The Center 'brokers' research requests by tapping into existing and developing research expertise both within the SSW and in other departments, including the School of Gender, Race and Nation.

Ultimately, this Center advances PSU's explicit commitment to respond to the research priorities of communities of color, and advances our motto, 'let knowledge serve the city.'

“Protocol for Culturally-Responsive Services”

(Curry-Stevens, Reyes & Coalition of Communities of Color, 2014)

- Available on CARE’s website
www.centertoadvanceracialequity.org
- Based on expansive literature review and evidence-based research on implementation
- Supports mainstream organizations seeking to become culturally-responsive
- Includes “standards” and “evidence of adherence” as well as assessment and action planning



Racial Equity Domains

1. Commitment, governance and leadership
2. Racial Equity Policies and Implementation Practices
3. Organizational Climate, Culture and Communications
4. Service Based Equity
5. Service User Voice and Influence
6. Workforce Composition and Quality
7. Community Collaboration
8. Resource Allocation and Contracting Practices
9. Data, Metrics and Quality Improvement

Additional Resources in Protocol

- Interview questions for funding bodies
- Racial equity policy
- Terms of reference for an Equity Team
- Recruitment policies and strategies
- Supervision policy
- Performance reviews
- Risk assessment tool
- Improving cultural responsiveness of interventions
- Client satisfaction survey
- Climate survey

Mono-cultural →		Multicultural →	Anti-Racist →	Anti-Racist Multicultural	
Exclusive	Passive	Symbolic change	Identity change	Structural change	Fully inclusive
Segregated	A “club” institution	Multicultural	Anti-racist	Transforming	Transformed org & society
Actively excludes or segregates communities of color	Tolerant of some people of color who adhere to dominant perspectives. Continues to actively maintain white power.	Embraces diversity and affirms itself to be inclusive (but on their terms), but without making structural change. Tolerates high levels of exclusivity.	Has strong analysis, and exerts efforts to be anti-racist. But institutional culture and structures maintain white privilege	Commits to equity processes and restructuring across entire organization to fully include people of color, inside and beyond the organization. Diversity and equity are assets	Future vision where inclusion is realized across society so that the organization can manifest equity holistically. A sense of restored community and mutual healing

How does one become more culturally responsive?

- **Voluntarily**

- Conduct assessment

- Protocol as suggested, or another tool such as “*Tool for Organizational Assessment Related to Racial Equity*” at www.coalitioncommunitiescolor.org

- Develop action plan with annual improvements required

- Intention and effort generates positive outcomes
- Aiming to become as similar to a culturally-responsive organization as possible!

- **Under pressure/expectations by funders**

- Which can require the above to occur

- And can fund strategically to those with existing demonstration of cultural responsiveness

The shortcomings of voluntary change

- Tokenism and window dressing
- Dalliance with racial equity
 - “Flavor of the month/year” that changes at will
- Usually the result of a bold ally
 - Personnel turnover results in agenda being lost
- Reluctant to commit the organization to structure equity into its fiber
 - Do training, maybe an assessment, maybe an initiative
 - But policies are not improved
- Remember, awareness ≠ action... and action does not guarantee results... and intention ≠ outcomes!!

Eg. #1: Racial Equity Policies & Implementation Practices

- Racial equity policy is **endorsed by the governing body**
- The policy clearly identifies the **rationale** for cultural responsiveness and for racial equity, asserting the benefits to service users, the community, the organization, and to wider society that can emerge. The policy also identifies the **importance of leading with race**, the role of partnerships, the importance of resource allocation, accountability mechanisms and definitions
- The **governing body holds responsibility** for the organization's improvements in cultural responsiveness and racial equity
- Annually, a **progress report** is prepared on progress towards these standards
- Annually, an Equity Plan is prepared that identifies **key goals for the coming year**
- **Governing bodies (executives, board members, managers) have written responsibilities** for racial equity and cultural responsiveness

More on Equity Policies

- **Job descriptions** identify responsibilities for implementation of adherence to these standards, and for implementation of the annual Equity Plan
- The organization has a policy about ensuring that all job descriptions reflect specific roles for adherence to these standards, and for coverage of roles in the Equity Plan
- Program managers and executive staff are **evaluated for their ability to implement racial equity and culturally responsive services**
- Equity Plans and progress reports are **publicly available** to consumers, partners and the public
- The Community Advisory Board participates in the development and monitoring of the Equity Plan and progress reports
- The organization has a **recognition and reward system** to reinforce adherence to these standards

Eg. #2: Service-Based Equity

- *On Service Responsiveness and Effectiveness*
 - The organization **serves all service users with equitable results. It does not “skim” low needs clients, referring more challenging clients to culturally-specific organizations.**
 - Services provided by the organization have been **validated as useful, relevant and likely to promote health and wellbeing by the communities being served.**
 - Staff adapt “universal interventions” to ensure they are relevant for the community and individuals being served.
 - Service roles are extended in ways deemed useful by the user – and likely to **include advocacy, education, advising, and information sharing** – stretching beyond conventional professional interventions in health and human services.
 - Evaluation research is conducted in the organization’s services to ensure the **identification and elimination of bias in assessment and intervention practices.**
 - Service providers understand the service user’s “explanatory model for illness” (identifying the spiritual and cultural beliefs about illness of the community).

On Respectful Recognition by Providers

- Staff understand the communities they serve, in a non-static manner, including their culture, values, norms, history, customs, and particularly the types of discrimination, marginalization and exclusion they face in the USA. This knowledge needs to be applied in a responsive non-limiting and non-stereotyping manner.
- Culture-bound issues are understood to include constructs of individualism, collectivism, private property and the permission-granting process.
- Community members confirm that staff practice with respectful recognition.
- Wherever possible, the organization interacts with service users according to their preferred cultural norms including social greetings, family conventions, dietary preferences, welcoming culture, healing beliefs, and spiritual needs.
- Staff know the resources available in the community that best support service users, including the strengths and weaknesses of these services, and particularly the conditions to access the services.
- The entire organization works to build a climate that promotes acceptance, inclusion and respect.
- Respect is maximized under conditions of solidarity, and advocacy for social justice is a part of the core work of the organization.
- Staff are effective in building purposive relationships with service users. Working cross-culturally typically requires deep listening, reciprocity, cultural respect and commitment to trustworthiness.

Service Equity: *On Staff Awareness*

- Staff know the disparities facing local communities of color, particularly those that limit (1) service users' ability to improve their health and/or wellbeing and (2) the specific health and wellbeing risks faced by the community.
- Staff engage in continuous learning about their own biases, assumptions and stereotypes that limit their ability to be culturally responsive, and to understand how these biases affect their work with service users.
- Staff review their profession's cultural norms and standards, updating these to eliminate the racial bias embedded within, and replacing them with knowledge about culturally responsive approaches.
- Staff understand the dynamics of inclusion within US society for immigrants and refugees, and the barriers typically experienced by these communities.
- Staff are held accountable to the performance levels to which they are trained.

Notice Emphasis...

- On standards, rather than self-interpretation
- Links to evidence that demonstrate organization's cultural responsiveness
- Easy to operationalize action plan
- Metrics have been validated by the community that asserts the importance of each one, and aligns with the literature review

Organizational Profile

Organizational
commitment, leadership
& governance

Racial equity policies &
implementation
practices

Organizational climate,
culture &
communications

Service-based equity

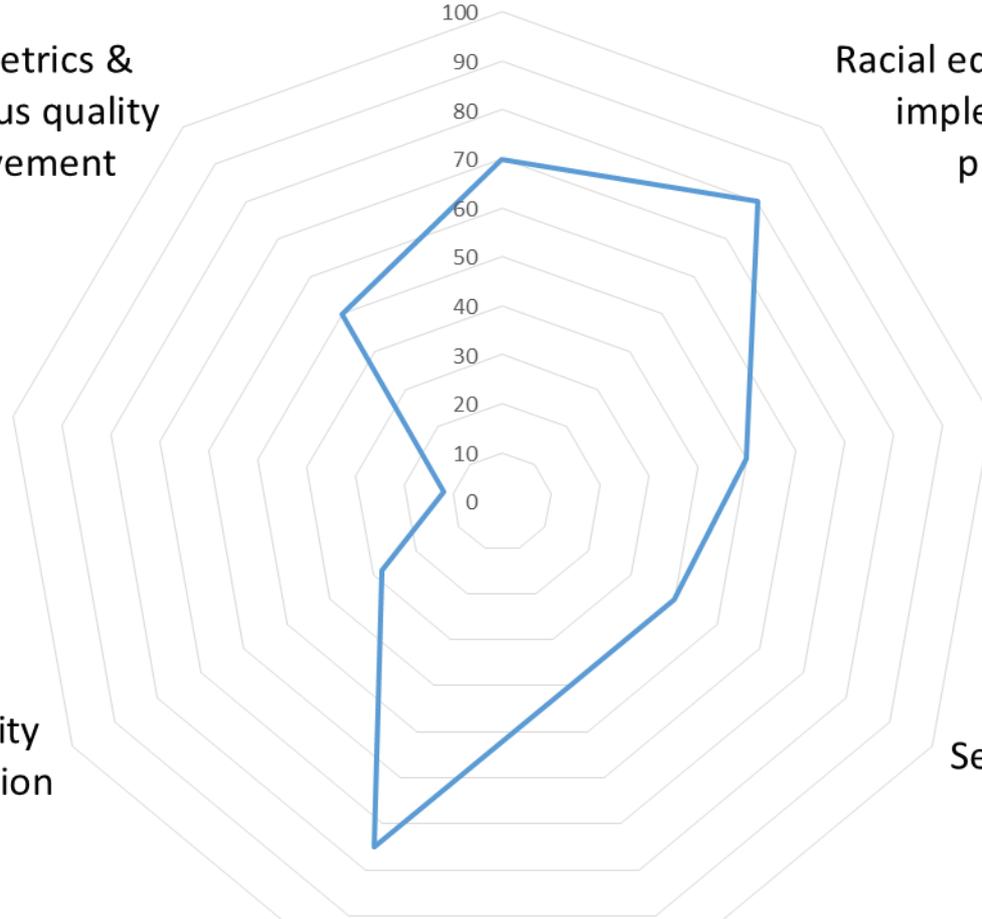
Service user voice &
influence

Workforce composition
& quality

Community
collaboration

Resource allocation &
contracting practices

Data, metrics &
continuous quality
improvement



Action: Canvas weaker scores, and...

- Which ones are your “**low hanging fruit**” meaning that they are relatively easy to accomplish?
- Which ones are the **most important**, meaning that they hold the potential to reduce racial disparities the most significantly?
- Which ones would achieve the **greatest buy-in** from your staff, meaning that you could most easily generate enthusiasm and the resistance would be lowest?
- Which ones **signal seriousness** about becoming a culturally-responsive organization?
- Which ones are **relatively low cost** to implement, meaning that you can do this without compromising the organization’s existing commitments?
- Which ones could generate important **gains within a year**, meaning that you could have gains by the time you update the Protocol next year?

Crafting an Action Plan

- **Already doing well** and we want to affirm...
- **Priorities to implement** in the coming year...
- **Here's why** we have selected these...
- **Specifically, here's why** these structural improvements are important for our ongoing work on becoming culturally-responsive...
- **Here's how** we will implement these changes...
- **Here's our learning** on the ways completing this Protocol have been important to the organization...
- **Here are our recommendations**... we encountered some difficulties in using this Protocol which are important to pass along to the Coalition of Communities of Color when they do a review of the Protocol in 3-5 years from now...

Methods for Granting Equitably

1. Doing own organizational change work
2. Establishing equity principles to guide directions
3. Partnership expectations
4. Improved grant reviewer practices
5. Granting awards options
6. Post-allocation expectations

1. Racial Equity Organizational Change of Funders

- Expand internal equity capacity & reporting lines
 - United Way
 - Hired “VP of Equity and Diversity” and made HR report to her
 - Diversify staff and board
 - Undertake organizational assessment and equity plan
 - Conducted “racial equity business case” and rooted directions on moral and economic imperative
 - NWHF
 - Diversified staff and board
 - Those at the table make better decisions to support equity

2. Strong Equity Principles

- Explicit principles of “cultural specificity and responsiveness” in funding mandates
 - United Way
 - Prioritized funding culturally-specific and culturally-responsive organizations
 - Requested information on how these are incorporated into “policy, practice, leadership & infrastructure”
 - Meyer’s Affordable Housing “decisions guided by equity considerations”
 - Program outcomes
 - **Genuine partnerships** with culturally-specific organizations
 - Board and staff composition, and equity policy
 - Communities of color participate in project design

3. Partnership Expectations with Communities of Color

- Meyer Memorial Trust
 - Expectations
 - Invited at the start
 - Approve the product/application
 - Share resources
 - Have influence to change the mandate and activities
 - Implementation
 - Must articulate the history of the partnership
 - Must explain how the organizations decided who should be the lead

4. Improved Grant Reviewer Skills

- Instructions for grant reviewers to discern equity commitments
 - United Way used sections of the tool from CARE’s Protocol to guide reviewers’ due diligence interviews
- SUN (MultCo) intending to...
 - Use small group to review applications who are “culturally specific” applicants
 - And train them as well as the reviewers for the larger pool of “culturally responsive” applicants (which is all the applicants)

5. Granting Award Options

- **Culturally-specific requirements**
 - Certain percentage must be culturally-specific provider
 - Multnomah County's SUN programs – 33% (began @ 30% in 2003)
 - Portland Children's Levy – 30% culturally specific, spread equally across sectors
 - Regional Arts and Culture Council – 30% of grantees, and 30% of participants
 - Lead organizations must be culturally-specific
 - NWHF's Convergence Partnership
- **Requirement for leadership diversity (including Board)**
 - Spirit Mountain
- **Rating Systems for Applications**
 - Points for cultural specificity
 - Portland Children's Levy – 2 points for being culturally specific
 - Points for evidence of cultural responsiveness
 - Portland Children's Levy – 1/4 of total points for cultural responsiveness
 - 4 points for degree of cultural responsiveness as self-assessed, and culturally specific could receive all these points

6. Performance Requirements of Grantees

- Requirements once awarded
 - Report race of recipients of services and evaluator assesses disparities, with expectations to improve data systems
 - Kaiser Permanente's Oral Health Initiative (2011-2014)
 - Report racial disparities in service access and outcomes
 - United Way
 - Conduct equity assessment and action plan
 - United Way

TA Supports for Grantees

- To develop their equity capacity
 - United Way (equity in general)
 - Kaiser Permanente (data systems)
- Challenges
 - How much to spend?
 - Could result in “culturally responsive” organizations gaining foothold to better compete against “culturally specific” organizations
 - Solution: Offer equivalent TA investment for “culturally specific” organizations

Challenges

- Unhappy mainstream organizations who had been funded in the past and didn't get funded
- Stretching the truth by applicants
- Setting a line in the sand on standards while it seems variations might be warranted
- How to operationalize accountability
 - Effectively
 - Expediently

Thank you!

- Contact information for Ann Curry-Stevens
 - currya@pdx.edu
 - 503-477-7297 (home office)
 - 503-725-5315 (university office)

References

- Balibar, E. & Wallerstein, I. (1991). *Race, nation, class: Ambiguous identities*. London: Verso.
- Browne, K. (2009). Womyn's separatist spaces: rethinking spaces of difference and exclusion. *Transactions of the Institute of British Geographers*, 34(4), 541-556.
- Coalition of Communities of Color (2002). Multnomah County's philosophy and implementation of culturally-specific services. Portland, OR: Multnomah County.
- Curry-Stevens, A., Reyes, M.-E. & Coalition of Communities of Color (2014). *Protocol for culturally-responsive services*. Portland, OR: Center to Advance Racial Equity, Portland State University.
- Curry-Stevens, A. & Nissen, L. (2011). Reclaiming Futures considers an anti-oppressive frame to enhance effectiveness in decreasing disparities. *Children and Youth Services Review*, 33(S1), 54-59.
- Dragnea, C. & Erling, S. (2008). *The effectiveness of Africentric (black-focused) schools in closing student success and achievement gaps: A review of the literature*. Toronto, ON: Toronto District School Board.
- Faircloth, S. & Tippeconnic, J. (2010). *The dropout/graduation crisis among American Indian and Alaska Native students: Failure to respond places the future of Native peoples at risk*. Los Angeles, CA: The Civil Rights Project/Proyecto Derechos Civiles at UCLA.
- Fryberg, S., Covarrubias, R., & Burack, J. (2013). Cultural models of education and academic performance for Native American and European American students. *School Psychology International*, 34(4), 439–452.
- Gillam, T. (2009). Improving services to African American survivors from IPV: From the voices of recipients of culturally specific services. *Violence Against Women*, 15(1), 57-80.
- Guo, S. & Guo, Y. (2011). Multiculturalism, ethnicity and minority rights: The complexity and paradox of ethnic organizations in Canada. *Canadian Ethnic Studies*, 43(1-2), 59-80.

References (cont'd)

- Gunew, S. (2004). *Haunted nations: The colonial dimensions of multiculturalism*. London, Routledge.
- Hopson, R., Hotep, U., Schneider, D., Turenne, I. (2010). What's educational leadership without an African-centered perspective?: Explorations and extrapolations. *Urban Education, 45*(6), 777-796.
- Jeffery, D. (2005). "What good is anti-racist social work if you can't master it?" Exploring a paradox in anti-racist social work education. *Race, Ethnicity and Education, 8*(4), 409-425.
- Gillam, T. (2009). Improving services to African American survivors from IPV: From the voices of recipients of culturally specific services. *Violence Against Women, 15*(1), 57-80.
- Lee, A. & Farrell, M. (2006). Is cultural competency a backdoor to racism? *Anthropology News, 47*(3), 9-10.
- Lee, E., Menkart, D & Okawawa-Rey, M. (2002). *Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development*. Washington, DC: Teaching for Change.
- Mitra, D., Serriere, S., & Stoicovy, D. (2012). The role of leaders in enabling student voice. *Management in Education, 26*(3), 104-112.
- Paniagua, F. (2005). *Assessing and treating culturally diverse clients: A practical guide*. Thousand Oaks, CA: Sage.
- Pon, G. (2009). Cultural competency as new racism: An ontology of forgetting. *Journal of Progressive Human Services, 20*, 59-71.
- Rossiter, A. (2001). Innocence lost and suspicion found: Do we educate for or against social work? *Critical Social Work, 2*(1) 1-5.

References (cont'd)

- Shockley, K. & Frederick, R. (2010). Constructs and dimensions of Afrocentric education. *Journal of Black Studies, 40*(6), 1212-1233.
- Skrtic, T. M., Sailor, W., & Gee, K. (1996). Voice, collaboration, and inclusion: Democratic themes in educational and social reform initiatives. *Remedial and Special Education, 17*(3), 142-157.
- Sue, D. (2010). *Microaggressions in everyday life: Race, gender and sexual orientation*. Hoboken, NJ: Wiley.
- Tervalon, M., & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved, 9*(2), 117-125.
- Uttal, L. (2006). Organizational cultural competency: Shifting programs for Latino immigrants from a client-centered to a community-based orientation. *American Journal of Community Psychology, 38*, 251-262.