

BLACK SPACE FOR WOMEN PROJECT



**LOS ANGELES
BLACK WORKER
CENTER**

LOS ANGELES BLACK WORKER CENTER

The Los Angeles Black Worker Center (LABWC) was established in 2011 as the first Black worker center in California, a new and innovative model for worker centers to organize, advocate for, and provide services to Black community members embattled in the Black job crisis. Our vision is to build a world where Black workers thrive in an equitable economy that sustains vibrant families and community. Through our mission we work to increase access to quality jobs, reduce employment discrimination, and improve industries that employ Black workers through action and unionization.

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National Black Worker Center Project

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BLACK SPACE FOR WOMEN PROJECT:

From LA Practice to National Model for Sister Empowerment

What is the Black Space for Women project? The goal of this pilot project is to bring together women workers and organizers for a healing space that supports the existing cadre of women leaders and develops new women leaders. By conducting interviews and assessment of experiences of Black women in affiliates and Black women organizing networks, the pilot project seeks to help name challenges they face and identify strategies and practices that overcome these challenges. This assessment would be the basis of a report widely disseminated across the network to promote leadership of Black women through the economic justice movement.

This project initially centered at the Los Angeles Black Worker Center (LABWC). Because of the depth of their work around LA METRO's construction expansion and their campaign to win anti-discrimination language in a wage theft policy at the City of Los Angeles, the LABWC is at the forefront of asserting the agency of Black women in the racial and economic justice worlds in LA. The LABWC is led by Black women and, as such, has had to operate in arenas where social norms and practices create challenges to the development and maintenance of Black women leadership. In response to these obstacles, the LABWC has developed Black Spaces for Women where its staff and member leadership can partner with women leaders in allied organizations to better understand these obstacles and develop strategies to overcome these barriers to the development of Black women leadership. Current partners of the LABWC include: SEIU Women and African American Caucuses and Summer Institute on Union Women.

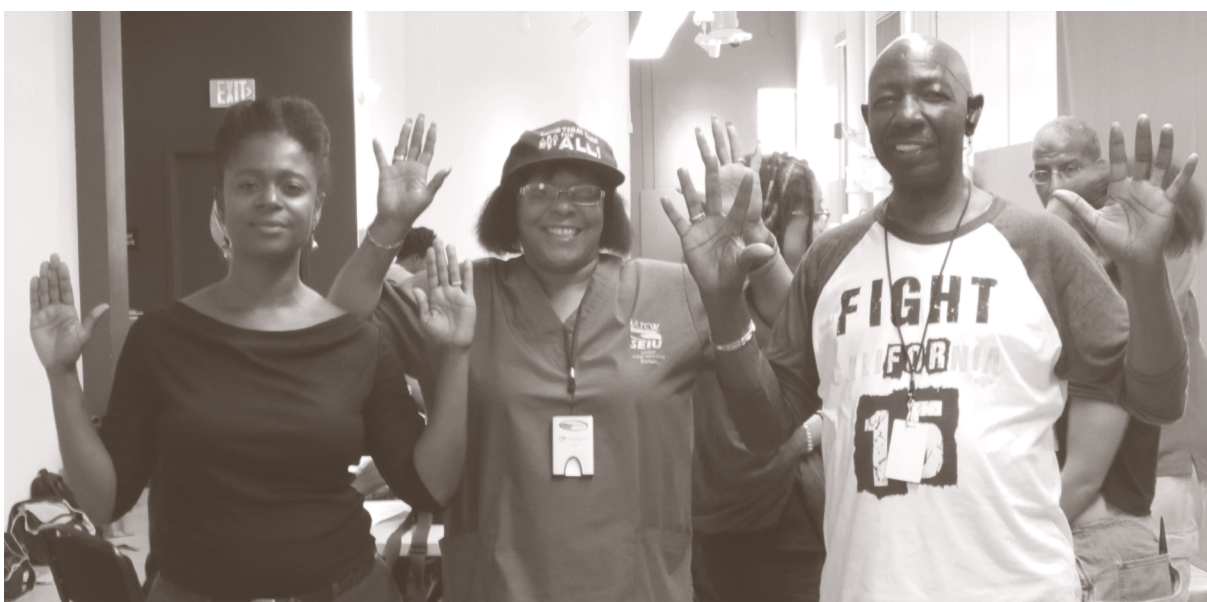
In this report, we conducted, through more than two dozen interviews and focus groups, an assessment of challenges faced by Black women who are members, leaders, and/or staff of affiliates and close partners

in organizing for economic justice. The assessment focused upon five broad arenas:

- What have been the pathways into the Black worker centers? (Do existing pathways contain gender biases?)
- What are the leadership opportunities (formal positions; informal roles) held by Black women? (How do they differ from Black men?)
- What has been the impact of Black women leadership (agency) on the performance of Black worker centers?
- What have been the challenges to developing and maintaining Black women leadership?
- What have been the strategies utilized to overcome these challenges and how successful have the strategies been?

In the end, our goal was to look at three indicators to measure the success of this project. First, there will be a thorough evaluation of the Black Spaces for Women as a key strategy to address the challenges facing Black women in the workplace and Black worker centers. Second, a set of best practices to address the challenges facing Black women in the workplace and Black worker centers will be identified. Three, National Black worker Center that participated in the national assessment will collectively develop a plan designed to enhance Black women leadership that can be implemented across the network in the coming year, using what we learned.

In the long term, we anticipate two impacts of these activities. First, there will be an improved understanding of the challenges facing Black women in the workplace and social justice organizations. Second, based upon this understanding, there will be a change in the norms and practices of social justice organizations as they related to Black women.





Black SPACES for Women

Creating healing spaces to support and develop Black women leaders in progressive community organizing

About the Los Angeles Black Worker Center (LABWC)

The LABWC advocates on behalf of Black workers to increase access to quality jobs, reduce employment discrimination, and improve industries through action and unionization. The Center was founded by a Black woman and is led by Black women. The Center has male members and staff, but the majority of its members and leaders are women. Many of these women work in male-dominated fields and have expressed profound feelings of isolation in the workplace. They also have told us they are consumed by their work, family and activist lives. We felt there was a need to create a space for these women to facilitate pursuit of their leadership ambitions and to help them understand their potential to impact progressive organizing at the grassroots level.

The LABWC's Black SPACES for Women initiative is the successor of the SPACES project developed by Dushaw Hockett, an innovative thought leader in progressive organizing. SPACES is an acronym for Safe Places for the Advancement of Community and Equity. In his work, Hockett seeks to build bridges between groups that are separated by race, organizational visions and other limitations to achieve greater impact toward shared goals. SPACES identifies fragmentation as the reason why organizations do not work together more.

A vision for both SPACES and Black SPACES projects using the best practices for organizing families and communities was developed in 2009. Hockett identified four spaces


– affirming, power building, healing and community-building. The program is designed to perpetuate five ways of being: 1) Looking within; 2) Being relational; 3) Finding a new place on race; 4) Finding a new place for healing; and 5) Finding a new place for power as a way of moving beyond fragmentation.

LABWC leaders set out to design a plan and curricula for Black SPACES for Women that can be replicated by other Black Worker Centers. In this report, "Black SPACE" and "Black SPACES for Women" will be used to describe the overall initiative as well as the actual spaces LABWC created for Black women to interact and engage in thoughtful discussion, with an eye toward collaboration. It includes economic and social data on the state of Black women in LA County – data that has shaped perceptions about Black women that perpetuate stereotypes that lead to barriers. A brief narrative on the history of Black women who have been drivers of social change is followed by an evaluation and assessment of Black SPACES for Women. It concludes with an action plan for how to customize Hockett's model to address the specific needs of Black women.

Female founding members, affirming workplace cultures, organizing strategies that seek to build power horizontally in communities, and positive role models are all key enablers to empowering and sustaining women as leaders.'

State of Black Women and Work in LA County

We begin by looking at the challenges that current Black women leaders and future leaders frequently encounter in progressive organizing and social justice arenas. It is



true that even within these spaces, where, in the past, Black women leaders like Fannie Lou Hamer, Ella Baker and Dorothy Height successfully drove movements leading to lasting social change, there continue to be barriers directly tied to gendered racism and socioeconomic positioning.²

Historically, Black women, and their children, have been among those hardest hit by employment crises, poverty, and the inability to acquire and maintain wealth. In addition to funding challenges, contemporary Black women in grassroots organizing are stymied by the persistence of patriarchal attitudes.³ Pathways to leadership are further muddled due to the limited educational resources available to Black women that adequately describe what leadership in the community organizing sphere looks like, specifically, for them. All the while, Black women participating in LABWC SPACES have told us that a profound sense of duty to stand up for themselves, their children and their communities dwells deep within them. But too often barriers related to cultural differences and internal bias, such as a lack of trust of other Black women, get in the way of meaningful collaboration and sharing of resources.

We found during LABWC Black SPACE for Women workshops and focus groups (to be discussed later in this report) that many of our participants are deeply unaware of the extent of the barriers. For instance, many participants were surprised to learn the extent of the equity gaps in LA County compared to the rest of the country, and how the numbers impact their own lives. In partnership with the UCLA Labor Center, LABWC went on a fact-finding mission to paint a clearer picture of how Black women in LA County are faring compared to others in five areas: education, housing, poverty, access to healthcare, and wages. What we learned speaks directly to the challenges Black women face and why creating spaces for them to heal and gain support for their leadership ambition is imperative to elevating existing Black women leaders and developing new Black women leaders.

Black Women do not only have the challenge of facing the ever-widening gender gap in the workplace, but also a racial wage gap in LA County.

AVERAGE WAGES:

White men – **\$29 per hour**

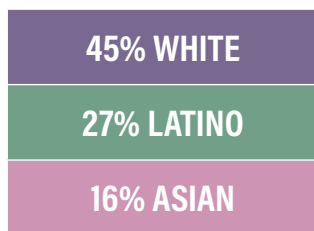
White women – **\$23 per hour**

Black women – **\$19 per hour**

Black women represent 14% of low-wage workers in LA County, higher than all white men and women combined.



Black women hold fewer managerial positions (9%) than women of any other racial and ethnic group.



These statistics are telling of consistent barriers to Black women leaders. Even those who attain managerial and professional roles at work earn less than white women, with a race wage gap in excess of \$5,000 a year.



Black women in LA County represent the highest number of food stamp recipients (14.7%). Black households in LA County have the lowest median income — \$40,000 compared to \$72,488 for whites — and the largest percentage (29.20%) living below the poverty line. In LA County, 13% of Black women do not have health insurance, and only 32% of Black women in LA County are homeowners.⁴

Black Women in the Movement

Far more Black women than Black men have led movements for freedom, social change and economic justice. History recognizes the bravery of Harriet Tubman for making hundreds of trips to lead thousands of slaves to freedom. Sojourner Truth, who was born a slave, was an outspoken and effective abolitionist. Ida B. Wells fought for women's voting rights. Shirley Chisholm was a noted Black feminist who became the first African-American congresswoman in 1968. Four years later, she became the first black candidate for a major party, male or female, to run for president.

The Civil Rights Movement was carried by Black women like Dorothy Height, called the "godmother of the movement" by President Barack Obama; Betty Shabazz, Myrlie Evers-Williams and Coretta Scott King, civil rights widows who became leaders in their own right; Rosa Parks, whose peaceful resistance launched a movement; Ella Baker, a hero of the Freedom Movement who mentored emerging leaders. Post-civil rights, Nikki Giovanni and bell hooks were outspoken advocates of Black consciousness in the face of fragile social progress, what people today refer to as "staying woke."

Labor has its 'she-ros,' too. Women like Clayola Brown, who rose to leadership positions in the AFL-CIO and the Union of Needletrades, Industries and Textile Employees (UNITE). Arlene Holt Baker, a former staffer at AFL-CIO who became the first African American in the federation's history to serve as an officer.

In Los Angeles County, Black women responding to the job crisis in Black communities have built and led worker organizations within and outside the traditional labor movement. Ophelia McFadden fought fiercely for fair wages and fair treatment of in-home healthcare workers, rising to prominence in the SEIU in the 1990s.⁵ Outside labor, Lola Smallwood Cuevas led the creation of the LABWC and is one of the architects of the Black SPACE for Women project.

Black women's legacy of leadership has inspired generations to fight to make their voices heard and continues to do so today. Despite this, most of the Black

My motivation is Just to try to make things better, and to help those who are in need. And sometimes people just need a little encouragement and push. Sometimes the challenges are greater. A part of it is to be able to see a problem, work on it and come to a positive resolution. Plus, someone benefits from it.

—ALICE GOFF, President, AFSCME 3090 & Member of the Los Angeles Black Worker Center Advisory Committee

Being and activist is just a part of my life. I do not know anything else. In 1960, my life was forever changed. I went to a NAACP meeting and meet Dr. King and his wife. I would eventually become friendly with Mrs. King. During that time, her church started a Western Christian Leadership conference made up of Ministers. I served as an administrative assistant. Organized some of the biggest fundraisers in America at the time-to Support the work of the Civil Rights Movement. Whenever Dr. King was in town, I would staff them. In 1965, Dr. King asked to be the assistant director of (3500 students) SCOPE, summer community and political education in Georgia. The Director was Hosea Williams.

–GWEN GREEN, LA Black Worker Center Advisor, Member and Activist, Retired Union Organizer, Civil Rights Legend

women leaders who participated in the Black SPACES for Women workshops and meet and greets told us that they experienced a backlash to their leadership ambitions within progressive movements.

There is, however, an important difference in the way leadership is recognized in progressive organizing. It has moved away from a singular male leadership model to one composed of hundreds or even thousands of leaders.⁶ This trend is also being led by women. Black women are recognizing their collective strength and networking to create transformative impacts in their communities. By pooling their talents, skill sets and ideologies, we are now seeing a surge of activism again in the Black community. Take the Black Lives Matter Movement. It was founded and led by Black women who have remained mostly under the radar. Even the men and women who embrace the Black Lives Matter movement may be remiss to name even one of its founding female leaders. The same is true of the Black Worker Centers, led largely by women, taking

on employment inequality locally and nationally. Black women have had to deal with social norms and practices in both the workplace and in progressive organizing circles that operate to challenge the capacity of Black women to fully exert their leadership capacities. These norms and practices include an insensitivity to the disproportionate family responsibilities that women hold and the sexist behavior of male workers. For this project, we hope to develop a collective study group to explore the historic and contemporary roles of Black women leadership in worker organizing and develop 21st century best practices that elevate, cultivate, and facilitate Black women leadership in the economic justice movement. We believe that with the current momentum around Black activism, combined with our ability to create healing, nurturing spaces for Black women where they can grow as activist leaders, we can counter some of these oppressive obstacles.

LABWC Black SPACES for Women: Assessment and Evaluation

Through a series of workshops and focus groups conducted in 2014-15, we looked closely at the experiences of Black women members and staff of the LABWC, union allies, and its affiliates to identify the challenges to sustain and develop Black women leaders in progressive organizing and social justice movements. This assessment and subsequent programmatic evaluation will inform the basis for LABWC's Black SPACES for Women curriculum and action plan that can be widely disseminated and replicated to promote the leadership of Black women through the economic and social justice movement across the nation.

Building upon Hockett's SPACES and Black SPACES projects, the Los Angeles Black Worker Center created its own Black SPACES workshop by recruiting LABWC members and staff to participate who identify as Black, African American or of the African Diaspora. (All participants are based in the LA metro area.)

Recognizing the limitations caused by fragmentation despite all the good work done by individuals and organizations within their respective siloes, we focused

on how to build bridges, how best to collaborate and build trust among participants as a means to make a greater impact within communities.

Using the four types of spaces; affirming, power building, community building and healing, as well as the five ways



of being – looking within, being relational, and finding a new place on race, on healing, and on power set out by the original SPACES project, the LABWC applied these practices during seven sessions.

During interviews and focus groups that took place during the data-gathering phase of the project, we wanted to understand the challenges Black women face that cannot be quantified. We asked the participants to describe recent events that Black women are still healing from and the challenges they face. A few recurring themes:

- Being leaders of their families
- Job crisis
- Poverty
- Public perception
- Defying stereotypes
- Access to wealth
- Balancing too many responsibilities: job, family, community, health
- Lack of trust among Black women

- Professional mobility
- A need for mentorship
- Rebuilding of community

Approach to Social and Economic Change in the Face of the Problem

In organizing, the approach to social and economic change is often an ideological debate on what is the most effective way to run an organization. Under the service model, an organization sends representatives to provide some service while enforcing their local union's contract for the members. The organizing model encourages and empowers members to take ownership of their organization and drive mission fulfillment. There is no right or wrong way, but there are best practices from both approaches to be considered. Ultimately, the goal of both is to build a bridge so that collectively we can unite resources to achieve optimum goals.

Hockett was hopeful that in the right type of space, fragmentations could be bridged. We agree. It is our fervent hope that the plan and curricula the Center has developed for Black SPACES for Women will lift up Black women and Black communities.

Testing the Model

We convened meetings at culturally rich locations around LA metro. The gatherings, which lasted 2-3 hours, drew between 5 and 26 people and included music, food and fellowship. Components included a welcome by the host, icebreaker, centering exercise, review of the group agreements, a piece of the SPACES curriculum/activity, planning of the next meeting date and times, and a closing song or poem.

What worked well

- Gathering at different locations gave participants the opportunity to experience parts of LA that they probably would not have normally.
- Food, music and fellowship provided a way to

create a comfortable space for the participants and relaxed environment.

- Activities taken from the SPACES curriculum and new information and concepts were well received by the group.
- A flexible agenda, which enabled a natural flow that accommodated the needs of the group.
- Participants were able to socialize and get to know one another.

We had so much going for ourselves, and we have let so much slip away. I would like to see people go out there and regain what was took from us. There are so many things that we have done and accomplished that we do not get credit for. It is just time for us to get our rightful dues.

–TERRI GREEN, Member and Leader Activist at the
LA Black Worker Center, Merchandiser

Key takeaways:

- Participants were keen on emphasizing mentorship in the curriculum, citing the encouragement they provide to help the women continue their work.
- Many Black women identify as women first and Black second. However, there are not many spaces where they can be recognized as such. Having a Black SPACE for Women allows them to connect with other Black women in the movement and those from other communities.
- They struggled with being viewed as Black first and women second, citing a lack of historical or educational context to adequately address these divisions both in their personal and work lives.
- To that end, participants said they would like to see more historical and educational components



as part of the curriculum, as well as a focus on managing and achieving life balance.

- Several people cited a lack of trust among Black women and respect for other people and their opinions.
- They preferred setting location, date and time for the gatherings in advance.
- We also were asked to be thoughtful and intentional about childcare in the planning process and consider ways to integrate families.

Outside of the work, we are just women. We are more than our positions titles and leadership.

–Black SPACes for Women participant

Next steps

- Figure out how to connect with the women on an emotional and spiritual level.
- Find the right time and place to conduct the space consistently.
- Work to connect women from all demographics on the Black spectrum (age, economic status, career field)
- Everyone must feel that they are a part of the space.
- Make participation in the spaces a priority.
- Create something that everyone can connect to.

2016 BSWF at the Summer Institute on Union Women

Based on the evaluation and assessment of the BlackSpace for Women programming, LABWC had the opportunity to revise its curriculum and test parts of the Black SPACes for Women curriculum at the Summer Institute of Union Women conference in 2016. The SIUW is a biannual conference that brings together more than 400 labor, work center and international women worker organizations from 60 countries to learn from one another how to build leadership,

explore trends of the economic impact on women, and to imagine a progressive vision for women in work together. The conference was hosted by the UCLA Labor Center at UCLA over five days in July 2016.

Prototyping at Summer Institute on Union Women:

AFFINITY SPACE: served as the invitation, a call to women of the conference For the first activity, Affinity SPACE: Music in the Movement – Dedicated to Black Women, brought together women who identified as Black and of the African Diaspora for a cocktail reception as songs with social justice themes played in the background. We drew from a list of questions from Hockett's Black SPACes project to help guide the conversation. Participants were open to the experience and excited to learn about the subsequent Black SPACes workshops that would take place over the next two days, where they could build upon the space that we created. Activities are summarized as follows:

The testing of the curriculum happened as part of this Black Women's Lives Matter Workshop, which was the title of the Black space activities at the Summer institute.

Black Women Lives Matter Workshop — This two-day, three-part workshop included several activities and exercises that would later become a part of the Black SPACes for Women curriculum. We developed four group exercises to test on the group as well.

The Black Women of Labor Focus Group — Questions covered six areas: getting involved in social justice work; prior movements and influences; interactions in social justice work; Black women in leadership; work/life/family balance; and Black women unity spaces. The participants were open to sharing and we were able to identify several themes and new ways to support Black women leaders.

Our Village — The objective of the exercise was to allow the participants to get to know one another and have collective input on developing the type of space they would like to share over the next two days.

The State of Women & Work in LA Data Gallery

Exercise — Participants were divided into five groups of three and asked to comment on a set of posters placed around the room displaying data collected by the UCLA

Mentors for Black Women are important because sometime you get discouraged. They keep you motivated. I know mines does. When you can't find the balance in life, she helps me. When I try to put this work on the back burner, she does not let me. Know that the things that you are dealing with in your personal life is a part of being a woman.

–TRINA TAYLOR, Leader and Activist at the LA Black Worker Center, Retail

Labor Center on Black Women in LA County in six areas: workforce; wages and employment; industry; occupations; household information; and participation in social justice work. The data sparked rich conversations among participants. Some participants were skeptical about the validity of the data, asking who collected it and how. Others expressed shock and disbelief over the realization that Black women in LA County are among the hardest hit economically. As a group we walked through each piece of the data gathering and recording process, and cited the source. We concluded it would have been better to have had more conversation at the beginning about the data process and its relevance. Also, it would have been a better use of time to reveal the data one section at a time and discuss each section individually to provide participants with more context per section. This portion of the workshop ignited a fire in the participants and drew some good points to explore further in our data gathering.

At the end of the day, each group was asked to develop a skit to present the following day demonstrating how the data manifests in real life. When we brought the group back together for the second half of the gallery exercise – the skits – most preferred to discuss the data and ask questions rather than perform a skit.

The Wellness Wheel Workshop — is a modified version of an activity used by both the SPACeS and Black SPACeS projects. This activity was designed to help participants understand how they each are balancing their individual wheels. This session ignited conversations around each dimension. Some elements triggered strong responses; others, less so. Some of the women felt that we should

rethink the topics as they relate to the Black women. In the end, participants said they found the tool useful and agreed to be more mindful of balancing each dimension in their daily lives.

Most of the conversation centered on emotional well-being and mental health. The group explored the taboos of seeking help to deal with mental health issues. Through this exploration, the women talked about ways of supporting themselves and each other. A participant from Kenya shared with the group a support system called Chamas, whereby a collective of women support each other's well-being. Since coming to America, the Kenyan woman said she has not been able to find such a space. All the participants liked the idea of Chamas for themselves.

Letters to My Sister — Participants were asked to acknowledge the stereotypes that society places on Black women juxtaposed against what they know to be true of themselves.

Lastly, we made a unity circle and concluded the session with each person saying one word that summed up their experience. Overall, it was a great experience for all involved.

Key takeaways:

- Black women embrace the topic of wellness.
- They were happy to be a part of something developed specifically for Black women.
- They wanted to find a way to continue the conversation and perhaps create a support system via social media.
- Many of the participants felt that the workshop should have been a core class that covered four days of the conference instead of two.
- There is an opportunity for Black SPACeS to connect with women from other communities.
- Due to a lack of trust, critical conversations and commiseration must occur before Black women can engage in progressive social work and get down to the business of changing the world together.

These exercises would become essential to the LABWC building future Black SPACES for Women.

Existing scholarly frameworks surrounding gender's impacts on community organizing and female leadership are insufficient to fully explain enablers and barriers to black female leadership in progressive organizing. The literature on gender and community organizing does not have a meticulous investigation of how race also intersects with gender in affecting the experiences of women of color.⁷

Plan for Black SPACES for Women

Black Worker Centers play a critical role in grassroots progressive community organizing. Because Black women historically have been and continue to be at the center of so many social justice movements, we feel there should be dedicated spaces for them to heal, for fellowship with other Black women activists, and to help fulfill their ambitions to lead.

Building upon the work of two previous SPACES projects – SPACES: A Radical New Vision for Organizing in Black and Latino Communities and the Black SPACES for Black leaders and Organizers – the Black SPACE for Women project was conceived. Using the framework of the previous SPACES, LABWC modified it to meet the needs of Black women, specifically. Needs were determined through surveys, interviews with participants of SPACES gatherings, and the key takeaways from sessions conducted during the 2016 Summer Union Women Institute conference.

Aside from the pervasiveness of gendered discrimination and patriarchal attitudes in progressive organizing, the biggest barrier to existing and future Black women leaders making their presence felt is funding of these initiatives. As we continue to work on fundraising and refine the SPACES model, the LABWC will share curriculum and assist with applying our model in 10 Black Worker Centers in other cities.

Based on what we have learned, our recommendations for the types of SPACES the curriculum should include are as follows:

Unifying Space: Overcoming the trust issues among

Black women is tantamount to strengthening relationships and eliminating the barriers that lead to fragmentation in progressive organizing. Creating spaces for them encourages development of relationships and builds trust. However, we must be intentional about recognizing differences in personalities and subgroups. The fact is that unifying spaces can challenge what is easy or comfortable for some people. Black SPACES facilitates understanding that despite all the differences, Black women have similar needs and, for the most part, are in the same boat.

Sharing Space: Due to the isolation that so many Black women experience in their professional and personal lives, creating spaces where they can share struggles, victories, and ideas in a judgment-free zone is a necessary step to collaboration. There should be no fear of one's contribution to the space being disclosed outside of the space. Sharing is an important aspect because it sets the tone for building trust and helps other members of the group begin to understand the type of support each member will need.

Supportive Space: Listening, understanding and compassion. Support can be emotional, resourceful, or simply a pat on the back for a job well done. We must create environments where people feel free to share and are encouraged to move beyond their current state in a positive way.

Connecting Space: Fragmentation is real. Negative perceptions can keep people from talking – let alone working together. Moving beyond surface identifiers such as color, class, religion, sexual preference and other characteristics that put up barriers, this space lets Black women connect on an emotional and spiritual level, which propagates trust.

Trusting Space: Trust is one of the main obstacles to Black women uniting. Black women need spaces where they feel safe enough to trust and lean on each other. There should be a willingness to be open and honest without retribution, or fear of what women share going outside the group. These spaces require practicing temperament and respect of others.

Healing Space: Taking a cue from Hockett's SPACES project, healing spaces are essential to moving forward. They not only recognize the structural inequities that accompany being Black in America, but also the individual

healing that must happen within Black women. Healing includes emotional, physical, spiritual and financial well-being. These spaces are necessary for Black women to move forward.

Building Space: Black women need a building space where they are regarded as more than a mother, wife, activist, worker or member of an organization. This is a space where their talents and leadership are valued, allowing them to contribute to movements in truly impactful ways.

Sources

¹ *We Are All Leaders Here: Gendered Progressive Community Organizing and Female Leadership in the Los Angeles Black Worker Center*, Estrella Lucero, April 11, 2014.

² Ibid.

³ Ibid.

⁴ UCLA Labor Center analysis of U.S. Census Bureau, American Community Survey 5-year estimate 2010-2014.

⁵ Los Angeles Sentinel, March 21, 2013

⁶ *We Are All Leaders Here: Gendered Progressive Community Organizing and Female Leadership in the Los Angeles Black Worker Center*, Estrella Lucero, April 11, 2014.

⁷ Ibid.



*I'm sorry I can't pay rent this month.
Why?
Because I'm unemployed right now
Baby, mama can't buy you those new shoes
Why?
Because I'm unemployed right now
All we have is bread to eat
Why?
Because I'm unemployed right now
Can't pay rent!
Can't buy my baby new shoes!
All we have is bread to eat, don't know where we are going to sleep!
You say black people are lazy and don't want to work!
Not true!
I did all the right things.
I went to school and got a degree.
I stayed out of trouble and you still won't hire me.
Is it because my hair is too short, too long, too straight too nappy?
Am I too tall, too short, too fat, too thin?
Is it because of the color of my skin?
Oh what I am to do about this this call unemployment in a black life?
Can you help me please?*

*Original Poem Titled, Unemployed in A Black Life
By Terri Green, Member and Leader Activist, LA BWC*

APPENDIX A



HISTORICAL CONTEXT

To understand the struggle of Black Women in America, it is important to understand, historically, our journey in America. Over the years, several studies have evaluated the impacts of discrimination on Black Americans. From the ever-widening wage gap to the job crisis, discrimination seems to show up in the lives of Black Americans who are already predisposed to challenges that negatively impact their ability to work and provide for their families.

How does discrimination impact Blacks economically?

How does discrimination impact the health of Blacks?

In his work *Economic Inequality and the African Diaspora*, William Darity Jr. creates a historic timeline of events leading up to the modern-day African Diaspora, or movement across the world of people of African descent, as we now know it. We wanted to use portions of the table to highlight the events that lead to the current state of Black Americans.

1600s



- 1619 Slave trade extends to the importation of Africans to North America.

1700s



- 1760–1800 Height of the Triangular Trade centered on the slave trade between Europe, Africa and the Americas.

1800s



- 1808 United States prohibits the importation of new slaves. The law does not prohibit the internal slave trade.
- 1850 Fugitive Slave Act enacted by the U.S. Congress.
- 1857 U.S. Supreme Court declares Dred Scott

v. Sanford decision, holding that slaves were not eligible for citizenship and that slavery is permitted in all U.S. territories.

- 1859 John Brown leads a raid on Harpers Ferry, Virginia, with the intent of sparking a revolt of enslaved blacks throughout the United States.
- 1861 Secession of the southern states leads to Civil War in the United States.
- 1863 President Lincoln issues the Emancipation Proclamation.
- 1865 President Andrew Johnson, successor to Lincoln after the latter's assassination, abrogates the promise of 40 acres and a mule to former slaves.
- 1865–1870 Passage and ratification of the Reconstruction amendments to the U.S. Constitution, the 13th, 14th, and 15th.
- 1868–1870 Reconstruction-era legislatures in the former states of the Confederacy, heavily influenced by newly enfranchised black voters, provide universal public schooling, universal male suffrage and home rule, and abolish the whipping post, branding irons, and stocks as state-sanctioned forms of punishment.
- 1878 President Rutherford B. Hayes withdraws U.S. troops from the South, thereby formally ending Reconstruction and inaugurating nearly a century of black disenfranchisement throughout the region.
- 1890–1915 Consolidation of legal segregation and anti-black violence in the U.S. South.
- 1896 Plessy v. Ferguson decision by the U.S. Supreme Court establishes the doctrine of separate but equal.
- 1898 White riot in Wilmington, North Carolina, the culmination of a white terror campaign to eliminate black political participation in the state, signals the end of Fusion government in North Carolina and throughout the South.

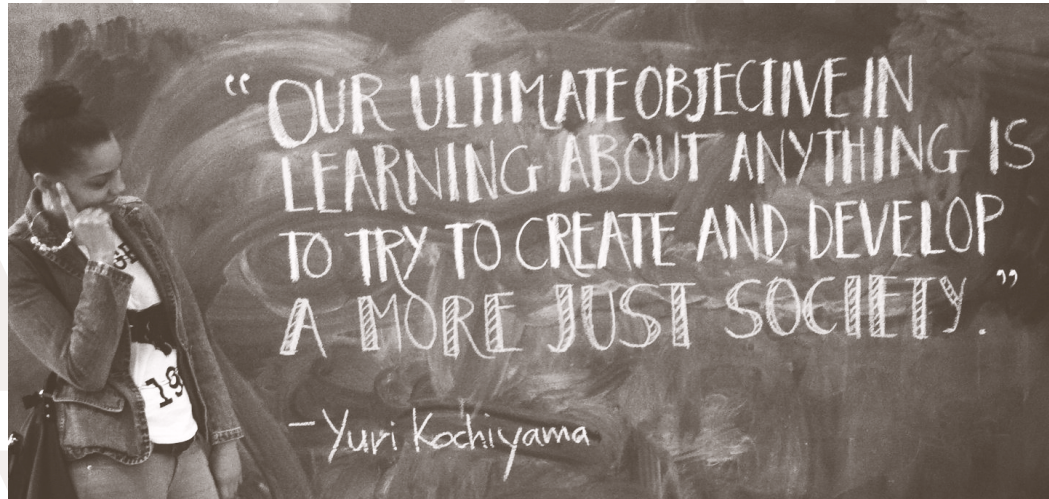
1900s



- 1954 Brown v. Board of Education decision, U.S. Supreme Court, overturns Plessy v. Ferguson.
- 1964 Passage of the Civil Rights Act of 1964, U.S. Congress.
- 1978 Bakke decision declared by U.S. Supreme Court, ruling that rigid use of racial quotas in higher education admissions policies is unconstitutional.
- 1994 Formal end of apartheid in the Republic of South Africa.

2000s

- 2003 Grutter and Gratz decisions declared by the U.S. Supreme Court approving race-sensitive criteria for college admissions (Darity, 2005).



Darity also sought to explain the correlation between people of African descent and challenges of lower earnings, income and wealth. He examined both sides of this issue: 1) "collective dysfunctionality" of Blacks and 2) disparities that are a result of "racism and structural obstacles".

In his conclusion, Darity discusses affirmative action and the scale at which it can be effective. Affirmative action was established in 1965 to ensure that opportunities were made available to women and people of color, specifically for Blacks (Fosu, 1992). With proper enforcement, affirmative action laws provided Black Americans opportunities to make professional strides in the workforce. Darity states that, "Affirmative action can be effective as an instrument for addressing contemporary discriminatory practices." He also notes that the limitations of affirmative action are that it does not address generational disadvantages such as the ability to pass wealth as a legacy among Black people.

During the 1960s America made great strides to address the challenges of Black oppression. The 1964 U.S. Civil Rights Act made it illegal for employers to discriminate against their employees based on their race, gender and other protected attributes. A year later, affirmative action

was implemented (Fosu, 1992). Unfortunately, in 1996, a ballot measure called Proposition 209 was initiated and, ultimately, passed into California law that prohibited and dismantled any effects that affirmative action may have had in that state. Prop 209 made it illegal for institutions to give preferential treatment to any groups based on race, sex, color, ethnicity, or national origin (Guide, 1996).

Such victories, with a few setbacks, were not a result of the kind-hearted efforts of politicians and decision makers. They were the result of decades of Blacks organizers and their allies working collectively to dismantle the systems designed to oppress Blacks and others of the African Diaspora. Since slavery, Black men and women have played a critical role in their own liberation in America. Often we hear about and celebrate male leaders, but so many of the Black women who have fought for social progress in America receive recognition on the same scale.

APPENDIX B



CURRICULUM

MUSIC AND THE MOVEMENT FOR BLACK SPACE FOR WOMEN

Black Spaces Five Ways of Being Prompts and Suggested Opening/Closing Songs

SHARING, CONNECTING, TRUSTING, HEALING CHECK-IN/OPENING QUESTIONS

(30 minutes-1 hour)

How are you feeling and...

- What is your favorite part about summer/spring/winter fall? What is a memory you have associated with the season?
- When was the last time you laughed?
- What album would you take with you if you were stranded on a deserted island for one year?
- What color do you feel like today and why?
- What weather pattern do you feel like today and why?
- Describe a guilty pleasure.
- Choose a history postcard.

- What is something unusual you can do?
- What is the story behind your name, a nickname you had while growing up, or the relationship you have with your name?
- What is something you would like to learn how to do?
- If you had a magic wand, what would you change about society?

PROMPTS FOR THE FIVE WAYS OF BEING

Looking within – How we are with ourselves.

- Talk about a time when you lost trust in someone and also when someone lost trust in you. What do you require to trust someone?
- When do you have trouble forgiving others? Forgiving ourselves?
- What are the titles of three chapters in your autobiography/biography? What do they contain?
- In your opinion, what are the conditions under which people lie?
- What are people, places and/or things that you consider sacred?
- What are the people, places and/or things that are sacred to our people?
- What challenges do we face being ourselves at our workplaces?
- How do you describe your purpose in life?
- What do you need to let go of in order to grow personally and move to the next level?
- Are you living your purpose?
- What does it mean to you to be a woman?
- Where do you see yourself in 10 years?
- Which do you identify with first; being a woman or being black?
- When you were a child, what did you want to be when you grew up?
- Has there ever been a time when someone doubted your abilities, but you were able to succeed?

Being relational – How we are with others.

- How has a friendship of yours been tested?
- What are three changes we as Black women can make that will allow us to be more authentic in more spaces?
- What is it like to be in this space at your particular age?
- What is our gender identity? How does it impact how we relate to others?
- Share a memory of a time when you felt seen, heard and loved.
- Share a memory of a time you felt powerful.
- Who is someone you would like to make proud?
- When have you felt misunderstood by another black person or by other black people?
- What challenges do Black women face being ourselves at work or at home?
- What was the first injustice that you can remember?
- What are some words of wisdom or sayings from an elder that you have heard that still ring true?
- Name the person who has made the greatest impact in your life?

Healing - How We Repair

- Share one thing Black women can do to take care of ourselves.
- Share the things that exhaust us mentally and emotionally.
- What changes, if any, do we need to make in our diets? Why?
- Discuss the role of music in our lives as a source of meaning, medicine, mobilization and memory. (There is a detailed outline prepared for this in your binders.)
- Complete a Wellness Wheel of Life and share which wedges are full and which ones are empty.
- What is the difference between our soul and our spirit? How do we feed each of these?

Learning to Trust

- Think about the women you have strong relationships with: What characters do these women possess?
- What is preventing you from learning to trust people?
- What are some things that can facilitate building trust?
- When do you feel safest?
- Have you ever been hurt or betrayed by someone very close to you?
- Share a memory of a time when a stranger helped you?

Finding a New Place on Race – How we think about race.

- How do we define Blackness?
- What do we believe are the sources of confusion and conflict over Black identity?
- What issues do we think a Black political agenda should address?
- Let's discuss a current event that has sparked a national discussion on race (i.e. Trayvon Martin, Marissa Alexander)
- What was President Barack Obama's responsibility to Black Americans?
- Let's talk about Dave Chapelle...
- Let's discuss the article "Kanye's Franz Fanon Complex." Do we agree?
- How should we view the often romanticized and simplified and/or deified legacies of people like Nelson Mandela, Martin Luther King Jr. or Muhammad Ali?
- Discuss respectability politics.
- What hopes and fears do you have regarding your connection or your relationship to the Black community?
- To you, what does it mean to be Black?
- How do you ethnically self-identify?
- If a 4-year-old asked you, "Am I Black? Why am I Black if my skin is brown?" What would you tell them?

Power – How we move beyond fragmentation.

- Share a memory of when you felt like a part of a powerful collective. What did that look like?
- What are the factors that separate us?
- Where do we have common ground as a race?
- What issue(s) could we address collectively in our community?
- How would you pass the torch to a young person who is following in your footsteps?

SUGGESTED SONGS TO OPEN OR CLOSE

You can play these if you are unable to get someone to sing live. Live music is preferred.

- "POWER" Chant (P-O-W-E-R We got the power 'cause we are Black Space LA. My name Lanita - *Yeah!* - And I'm next on the list - *alright!* - And I got the power cause I do it like this - *She does it like this!*)
- "This Little Light of Mine" (acapella, sung by the group)
- "Kumbaya My Love" (with second line being "I hear ancestors calling" - acapella, sung by group)
- "Salt" - Lizz Wright
- "I Remember, I Believe" - Lizz Wright or Sweet Honey in the Rock
- "Sing to the Moon" - Laura Mvula
- "Is There Anybody Out There?" - Laura Mvula
- "Ella's Song" - Sweet Honey in the Rock
- "Lift E'ry Voice and Sing" (acapella optional)
- "A Change is Gonna Come" - Sam Cooke
- "Man in the Mirror" - Michael Jackson
- "What's Goin' On" - Marvin Gaye
- "Zombie" - Fela Kuti
- "Feeling Good" - Nina Simone (or pretty much any of her songs)
- "All About You" - Boney James
- "I'm Black and I'm Proud" - James Brown*
- "Ready to Work" - Morgan Heritage
- "Higher Ground" - Stevie Wonder
- "I Choose" - India Arie
- "Everything is Everything" - Lauren Hill

Added SIUW 2016 Music and the Movement for Black Space for Women

- "Strange Fruit" - Billie Holiday
- "Young Gifted & Black" - Aretha Franklin-Young Gifted & Black
- "Mississippi God@#\$" - Nina Simone
- "A Change Is Going to Come" - Sam Cooke
- "Say it Loud I'm Black & I'm Proud" - James Brown
- "Get up, Stand up" - The Wailers
- "Fight the Power" - Public Enemy
- "Tennessee" - Arrested Development
- "Brotha" - Angie Stone
- "Africa" - D'Angelo
- "Water No Enemy" - Fela
- "They Don't Care About Us" - Michael Jackson
- "Hallelujah Hair" - OY

- "Sound of Da Police" - KRS One
- "Formation" - Beyoncé
- "Ladies First" - Queen Latifah ft. Monie Love
- "New World Water" - Mos Def
- "Do Wop (That Thing)" - Lauryn Hill
- "You Gotta Be" - Des'ree

CURRICULUM

BLACK SPACE FOR WOMEN FOCUS GROUPS – SUMMER 2016

FACILITATOR'S GUIDE AND QUESTIONS

SHARING, CONNECTING, TRUSTING

(Note: If two facilitators are used, Co-Facilitator A can facilitate. Co-Facilitator B can chart answers so that participants can see responses)

(1.5 HOURS)

Tips for facilitators

- Set the tone by being relaxed, respectful, honest and non-judgmental.
- Work to achieve active participation of all focus group participants.
- Reflect in the language given by participants. "What I heard you say was ..."
- Some probing statements to foster open discussion include: "Does anyone see it differently?"; "Are there any other points of view?"; "Would you explain further?"; "Can you give me an example of what you mean?"; "Is there anything else?"

INTRODUCTION (CO-FACILITATOR A AND B)

- Purpose of the focus group— To learn individual experiences, current state of Black America, and the health and wellness of Black Women in the labor and other social justice movements.
- Goals of our research project— To learn individual experiences, the current state of Black America, and the health and wellness of Black Women in the labor and other social justice movements. Portions of the workshop will be used to contribute to the Black Space for Women Project that will be disseminated and used at Black Worker Centers throughout the country.

INSTRUCTIONS (5 MINUTES)

- We would like to have a conversation with women who identify as Black, African American or of the African Diaspora who leaders in social justice movements. It is our hope to have a conversation with you to learn about your experience as a Black woman in this field, but also gain some valuable insights for up and coming Black women leaders in the union movement.
- We will ask a series of questions and hope to have a discussion around personal experiences, involvement in social justice work, historical influences, role of Black women in the movement, life balancing, mentorship, and advice for sustainability in the work. We encourage group participation. The more voices in the conversation, the richer the outcome. If you are not comfortable sharing, you may observe as this is a shared learning moment for all involved.
- We will refrain from introductions until after we have completed the focus group. Instead, we will have participants complete a demographic profile.
- Questions:
 - Participants will be asked to complete the demographic survey that is placed on your table and turn back in at the front of the room. This will give us a sense of the background of the participants. You do not have to include your names.
 - Interview questions: Based on an open dialog format, we will construct a series of questions to gather necessary information that will be compiled and included in the final report.

LOGISTICS (CO-FACILITATOR A) (5 MINUTES)

Confidentiality

- Participation should be completely voluntary – folks can leave at any time.
- We will not report/describe comments by name.

Discussion

- There are no right or wrong answers—please be as honest and complete as you can.
- Appreciate input, want to hear from all of you about experiences at work and how those experiences might relate to your health.

Process

- Respect for one another's voices—one person speaks at a time.

- My role is to guide the discussion – focus on some questions and let folks tell their stories.
- Sometimes we might have to move folks onto another question so we can get through it – or to give everyone a chance to speak. Please don't take it personally.
- We will be talking for about 90 minutes.
- Permission to video and audiotape? Want an accurate description of what was said.
- If folks agree to audiotape and video, will start recording after introductions.
- Handing out information sheet with my contact information.

QUESTIONS (1 HOUR AND 20 MINUTES)

1. Getting involved in social justice work: Why did you join the labor movement or social justice work?

- 1st memory of injustice
- What are injustices that impact Blacks in America
- Motivation
- Enjoy most about the work
- What brought you to social justice work

2. Past movements and influences:

- Inspiring activist and organizers or personal influences
- What inspires you most about previous movements
- Roles women played in previous fights

3. Interactions in social justice work:

- Series of yes/no questions: How many of you...
 - believe that your skills from previous work or education has had a positive impact on creating more opportunities for you in your field?
 - feel free to express your political views in the decision-making process of shaping the agenda of your organization?
 - believe that Black women can be as competent organizers and leaders as their male counterparts?
 - have felt that when assessing a positive or negative outcome of a campaign run by a Black woman that it was treated differently than those lead by her male counterparts?
- Talk about a time when you felt powerful in your work?
- Talk about a time when you felt disempowered in your work?
 - Were you able to get through it?
 - What types of critical conversations were had to help you get through it?
 - How did these conversations happen?

4. Black Women in Leadership:

- Spaces and organizations lead by Black women

- b. Leadership styles
- c. Series of yes/no questions: How many of you...
- i. believe that Black women are represented in leadership roles proportionally in social justice work today?
Why?
 - ii. feel that there is a “glass ceiling” of leadership growth for Black women?
 - iii. feel that there is any resistance from the dominate society to limit opportunities for a different type of leader (meaning not white and not male)? Why?
- d. From your experiences, what were some barriers or obstacles that you have faced on your path to leadership in the labor movement?

5. Work/Life/Family Balance:

- a. If you have kids, what does childcare look like for your family?
- b. How do you prioritize the needs of your family and social justice work?
- c. How do you recharge or find breaks from the work?
- d. Where have you built a support outside of the movement?

6. Black Women Unity and Spaces

- a. How many of you are currently or have previously been a part of either a formal or informal organization, group, or sisterhood dedicated to Black women? (i.e. Sororities, sister circles, etc.)
- b. Do you feel that there is a trust between Black women who are emerging as leaders in the labor movement? (Yes or No)
- c. What are some do's and don'ts to building trust, unity and solidarity among Black women in the movement?



CURRICULUM

OUR VILLAGE

UNITING, CONNECTING, TRUSTING, BUILDING

Description

“Our Village” is a group activity designed to give the participants an opportunity to establish ground rules or group norms that they will operate by whenever they convene in the Black Space for Women. It is also a get-to-know-you activity. This activity would be best suited early on in the SPACeS process. **(15-30 minutes)**

Materials

- Large colored post-its (about 5'x 7' in size; 1 yellow and 1 green or any other 2 colors) or construction paper
- Marker
- A picture of a village hut
- Tape
- Blank sticky name tags

Set Up

- Post a picture on a black wall.

- o On one side, place a sign that reads “Do” on a green post-it.
- o On the other side, place a sign that reads “Don’t” on the yellow post-it.
- Give each participant yellow and green post-its or sheets of paper; one of each color assigned to “do” and “don’t”.

Roles

- Facilitator
 - o Read the instructions aloud to the group and give direction.
 - o Set a time limit of the writing exercise with either a song or timer.

Our Village

The instructions for the exercise are read aloud and posted at the front of the room.

- Create a village name that you would like to be called while in the space.
- Write village name on a name tag to wear.
- On the green or “do” sheet write one thing that should be practiced in our village. Acceptable norms.
 - o The “do” should encourage the types of spaces that participants intend on being a part of:
 - Uniting
 - Sharing
 - Supporting
 - Connecting
 - Trusting
 - Healing
 - Building
- On the yellow or “don’t” sheet, write one thing that should not be done while in the village or gathering. Unacceptable norms.
- Once each person has added a “do” and a “don’t” each participant will reintroduce themselves and read their contribution to the village norms aloud before posting them on the wall in the designated area.
- Collect the village do’s and don’ts and have them transferred into a single document that can be distributed to the group.

Ultimately, the goal is to get to know each other and have collective input in developing the type of space that participants would like to share.



CURRICULUM

STATE OF BLACK WOMEN & WORK IN LA GALLERY WALK AND SKIT

UNITING, SHARING, HEALING, BUILDING

Description & Overview

The State of Black Women & Work in LA Gallery Walk and Skit is a three-part, 90-minute interactive workshop. The goal of this session is to introduce the concepts of understanding data, data interpretation to help define the state of Black Women in Los Angeles County. Participants will gain a better understanding of numbers as they relate to data and will practice basic analytical skills. Can be given in one part intervals, any combination of the three, or all pieces in one session. **(90-minute or three 30-minute sessions in parts)**

Prep Before Hand

- Print gallery walk materials and post around the room
- Butcher the overview agenda for the session
- Clean sheets of butcher paper in each gallery

Materials

- Stickers (three colors: preferably red, green, yellow)
- Butcher paper/markers
- Copy of curriculum for all the facilitators
- Chocolates and small plastic bags
- Props for theater (optional)

Room Set Up

- Chair and table setup
- Put up gallery on the walls-poster Size
- each station sets up and hangs their materials and has butcher and marker to take notes

Curriculum

DATA 101: Discussion (30 minutes)

Discussion Why is data valuable? How is data used? Ask participants to answer this question while charting some of the answers.

Understanding: Percentages, Median, Range, and Average/Mean (25 minutes)

- **Percentages**
- Ask if anyone can describe what a percent is.
- On flipchart - have this written out: **"A percentage is a way of expressing a number as a fraction of 100. For example, 45% is equal to 45/100, or 0.45."**

Explain: To find a percentage requires fractions and division. So, (DRAW PIE with five slices, two cut out). Create a fraction $2/5$. Then divide the cut-out part (2) by the total (5) = $.40 = 40\%$.

- o Now, as a group, calculate the percentage from the small group breakouts.
 - Ex. $5/40 = 1/8 = 12.5\%$
 - 12.5% of the room think that xxxxxx needs to be change in the system.
 - $6/40=15\%$.
 - 15% of the room believe that this project can change the systems by xxxxxx.

- o Summary Points We use percent because stating that 5 people shared or experienced something doesn't say anything. But if 5 out of 10 people, which means half or 5 out of 100 which only mean 5%. When we do

surveys, we try to get a sample that represents the experience of others like us. That way, we can use percentages to talk about the community as a whole.

- **Median, Range, Mean**

- o **Description and Purpose of Activity** The purpose of this activity is to introduce the concepts of range, median and mean. It allows participants to visualize these concepts by lining themselves up by height and finding their own range, median and mean. We will discuss why and when this can be a powerful concept for analyzing data.

- o **What is the Median, Range and Mean?**

- **Group Activity** Begin by asking for 5 volunteer participants to form a line facing the participants and give them each a sheet of color paper with a number. 4, 5, 7, 8, 9. Facilitator asks who is the bottom number and who is the top number.

Explain: **Range is the difference between the lowest and the highest values in a set of numbers.** For example, the numbers are: 5, 4, 9, 8, 7. We place them in numerical order: 4, 5, 7, 8, 9. The lowest number is 4 and the highest is 9, so the range is 5.

- *Facilitator ask-* Can anyone describe what median is?
 - *Explain-* **Median refers to the middle value in a set of numbers.** To find it the numbers should be lined up in numerical order. For example, use the same set: 5, 4, 9, 8, 7. We place them in numerical order: 4, 5, 7, 8, 9. The middle number in the set, or the median, is 7.
 - Then based on those numbers, what is the range of height in the line. When this is clear, facilitator asks who in the line is the median.
- *Facilitator ask* - Can anyone describe what range is? On card, have these numbers written out: 4, 5, 7, 8, 9.

- o **Summary Points**

- Range and median are ways of describing the lowest, middle and highest numbers in the data set. They can be useful in understanding the set.

On a flipchart: **The mean is the average of the numbers: a calculated “central” value of a set of numbers.** Just add up all the numbers, then divide by how many numbers there are. Ask group to figure out the mean using the volunteer numbers we have plus #3 we have added.

- Example: what is the mean of 4, 5, 7, 8, 9, 3
- $4+5+7+8+9+3=36$
- Divide by how many numbers (i.e. we added 1 number): $36 \div 6 = 6$
- **So, the mean is 6**

- **More thinking on average/mean (3-4 minutes)**

- o Now the facilitator asks 3 more people to join the line. State that you are going to pass out 9 bags with chocolate pieces in each bag. Each person will receive a different distribution of a total of 36 pieces of chocolate (don't mention that the total is again 36). Each bag should have $2+4+5+7+8+6+3+1+0=36$ for example in each of the 9 bags. Facilitator gives a paper bag with chocolates to each of the 9 people standing and asks them to quickly count the number of chocolates in their bag and write the number with a marker on the bag and show to the audience. Ask the audience to calculate the total by adding up the numbers. Then divide total by the number of people (9) to calculate the mean. $36/9=4$. Write the mean calculation on butcher paper and facilitator asks the audience to describe what happened from the first average to this new average?

- **Average/Mean**

- **Description and Purpose of Activity** The purpose of this activity is to become familiar with the concepts of mean and average. Participants are given an opportunity to practice calculating their own changing mean using chocolates that are distributed among a changing number of people. We will discuss when and why the mean can be a powerful way of looking at our data.

- What is the average/mean?

- o *Facilitator say:* Asks people to stay in front of the room and add 6th volunteer with a sheet with the #3. State that we spend most of the time when referring to data by talking about percentages but we want to also mention what the mean is. Does anyone know what a mean is?

| | | | | | | | | | | |
|--------|---|---|---|---|---|---|---|---|---|------|
| Person | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | Mean |
| Candy | 2 | 4 | 5 | 7 | 8 | 6 | 3 | 1 | 0 | 4 |

- If time permits, facilitator could add 3 more people, hand them paper bags and ask the participants to redistribute their chocolate to the newcomers and person with 0 chocolates. Have everyone recount and put the new number on the other side of their paper bag. Ask the audience to recalculate and see what happens to the average when we add more people (shares) and the same number of objects (candy).

| | | | | | | | | | | | | | |
|--------|---|---|---|---|---|---|---|---|---|----|----|----|------|
| Person | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | Mean |
| Candy | | | | | | | | | | | | | 3 |

- **Summary Points**
- Mean/ average is the total number of objects divided by how many shares there are. It is an easy way to look at how something is distributed.
- **Final summary briefly about outliers.**
- When we're looking at data, we want to analyze the data as is but we also want to look out for anything that that may be affecting the data such as outliers or grouping people based on race, gender, sector and geography. So, when you see that doesn't feel right, could it be based on any of these things? If you see a figure you want to understand better - let us know! You can say "Give me a crosstab on that!" or "Can you see if there are one or two people who said something really different than the others - maybe super high, or super low?"

Part I: Gallery Walk: Our Data (30 minutes)

- **Roles**
 - o Facilitation Overall - Designate one person to lead the activity.
 - o Data station facilitators and note takers: Assist with time keeping, keeping groups on track and reminding them of the instructions and intended outcomes of the activity.
- **Purpose of Activity**
 - o To identify and discuss the data that resonates as powerful, surprising and potentially problematic, and the beginnings of potential solutions.
- **Description**
 - o The data will be grouped by key areas (up to 6) and be taped up in the room. Two data station facilitators will stand by the data section they have developed. Participants will count off by 3 to 6 and form no more than 4 groups. Each group will walk around the room, review and reflect on the data individually and then discuss their perspectives on the data prompted by the section's facilitator. Each group should spend 5 minutes on a section so that by the end of the round, they will have reviewed all 6 sections.

- o Facilitators posts enlarged, printed data/pictures on the walls, taping them up around the room. There are medium/large post-its available for note takers. Each station facilitator and note taker must take detailed notes. These notes will be used to develop the outline for future discussions and analysis.

- **The Walk (25 minutes)**

- o Facilitator divides room into groups and explains what we'll do in this portion of the workshop. Each group will have 1-2 individuals who will volunteer to introduce the group questions and take notes on what is being said. Each group will start at different points in the findings and review, getting as far as possible. If they finish, they should go to the start. Everyone will be given dots they can use to mark the data that stands out to them, or that they have questions about (seems strange, doesn't fit experience, or would like to know more).

- At each station - Take a few moments to individually look at the data.
 - PLACE GREEN DOT on data that stands out as powerful. Think about why.
 - PLACE RED DOT Are you surprised by the data? Or is something wrong with the data? Do you need to know more?
 - PLACE YELLOW DOT I would like to know more about this data point.

- *In the group, ask and discuss the following for each data group (butchered by group note taker)*

- What does this data show?
- What important/powerful issues does this data show about the experiences of Black women? How do they rank among other demographic groups? e.g. "This data is powerful because it really shows that"
- The PROBLEM: What problems do the data show that young workers and our families and communities are experiencing?
- SOLUTIONS: What needs to happen to address these problems?
- What did you find surprising, missing or suspect?

- **Large Group Discussion (5 minutes)**

- o After 25 minutes, we will start a quick report back. Do a popcorn and ask 2-3 people to state data that stood out for them or problems they named.
- o *Small groups discussion - give your notes to main facilitator at the end of this section.

Part II: Embodied Data Through Skits: Our Analysis (30 min)

- **Description and Purpose of Activity: (5 minutes)**

- o Facilitator - Share that the State of Black Women and Work report will include a section on the data presented. During this skit exercise they will be prioritizing some key points of interest together. Facilitator lets participants know that each group will present their skit, and afterwards we will discuss how we felt about the skit, what the data tells us about problems facing Black women and their families, and what solutions we propose to improve or fix these problems.

- o Of the groups, one group will go to one data station (each group should have 3-5 people). Ask everyone to look at the data taped up at that station and focus on this data. Each group should choose 1 or 2 pieces of data ONLY that they feel is among the most important and together develop a 3-minute skit around this data.
- **Skits (30 minutes)**
 - o **Preparation (10 minutes)**
 - Selecting Priority Data -5 Minutes - Facilitator at each station asks each group to pick what they find to be the most important statements: the most powerful, most impactful, most surprising, most able to shift people's minds, most applicable to your work. Facilitator explains that we will create stories with the data, by first selecting what we feel are the most important data statements, and then creating a story together that demonstrates the experience of families based on this data. FACILITATORS must write down the data statements that the skits will be based on for the lunch time solutions discussion.
 - Preparing the Skits- 5 minutes After agreeing to 1-2 top picks, ask each group to develop a skit that incorporates the 3 top data statements they selected. The 1-2 data statements should be woven together in a single 3-minute skit. Each team will only have 5 minutes to prepare. Facilitators share that in this workshop we will move from making statements from the data into strategic action. We will present and develop skits together to develop strategic responses to the personal, interpersonal, institutional and structural issues we collectively face. These skits are short enactments and don't need to be fully developed. Each member of the skit team should have some role to play though.
 - o **Presenting Skits (5 minutes per skit; 4 groups ~ 20 min)**
 - Station facilitators move the group toward the SKIT presentation and remind each group that they have 3 minutes to present. After each skit, station facilitators will debrief the full group for 2 minutes on the problems that came up during each skit. Each set of data station facilitators should take notes on the debriefing session after each skit to report on the problems discussed.
 - What are the problems young workers, families and communities face in the skit? (ask audience and the people who created the skit to share)

In each of these scenarios, what was happening before the skit (what is the environment that this skit is happening in or under?) -- e.g., Not being able to go to school, working an erratic schedule; or not having enough money.



CURRICULUM

LETTERS TO MY SISTER

SHARING, SUPPORTIVE, TRUSTING, HEALING

Description

“Letters to My Sister” is a writing exercise that was developed to help participants acknowledge stereotypes that society places on Black women and the truths that Black women embrace about themselves. **(15-30 minutes)**

Materials

- Pens
- Paper
- Thought-provoking music (song selection from the playlist provided in the curriculum) or timer

Set Up

- 3 questions presented upfront on flip chart

Roles

- **Facilitator**
 - o Reads the instructions aloud to the group and gives direction.

- o Set the time limit of the writing exercise with either a song or timer.

Letters To My Sister

The simple instructions are read aloud to the group and are posted upfront.

- **Letters**

For the duration of a song, write down as many thoughts about the following three questions as you can think of.

- o **1) What do they think about us (Black women)?**

- *Think about stereotypes that you hear of black women.*
 - *Consider outside perceptions.*

- o **2) What do we know about ourselves?**

- What do you know that Black women are capable of?
 - What are you capable of?
 - What do you want others to know about Black women?

- o **3) What would you say to encourage your sister to hold on and keep moving?**

- Once the song ends or the timer buzzes, participants should stop writing.

- **Report Back**

- Participants are asked to read a piece of their letter.
 - Depending on the time, the facilitator can encourage each participant to read one answer for each question.
 - Lastly, one person can volunteer to read the entire letter aloud. This will also be a good time to have participants reintroduce themselves for newcomers.



CURRICULUM

WELLNESS WHEEL

SHARING, SUPPORTING, HEALING, AND BUILDING

(1 hour and 30 minutes)

Set Up

PowerPoint slides to guide group through wellness discussion led by facilitator. Each participant will be given a blank wellness wheel to complete throughout the discussion. Encourage the group to share their thoughts and ideas on how each dimension of the wheel applies to their daily lives or whether it applies at all. Take notes on points that may come up.

Supplies

- Projector/laptop
- Crayons
- Blank Wellness Wheel
- Butcher Paper
- Markers

BALANCING YOUR WELLNESS WHEEL



Think of your experience with

FLAT TIRES



A flat tire...

Makes it difficult to steer straight

Makes the ride bumpy and shaky

Makes steering difficult

Causes a wreck

Causes you to not reach your destination

How do you define:

- Health?
- Wellness?



Wellness

Absence
of Illness



Growth



Balance



Aspects of who we are

- Social
- Emotional
- Intellectual
- Physical
- Spiritual
- Occupational



Dimension One

- Social Wellness
- Relationships, respect, community interaction.
- This dimension considers how we relate to others.
- How we connect, communicate and get along with the people we are surrounded by.



Dimension Two

- Spiritual Wellness
- Meaning, values.
- This dimension helps to establish peace and harmony in our lives.
- It is the ability to discover meaning and purpose in life.



Dimension Three

- Emotional Wellness
- Feelings, emotions, reaction cognition.
- This is the dimension where you are in touch with your feelings and emotions of sorrow, joy, love, etc.
- This dimension helps us to cope with the emotional changes of life.



Dimension Four

- Occupational Wellness
- Skills, finances, balance, satisfaction.
- This dimension involves finding fulfillment in your job and knowing that it has meaning.
- It is also the ability to establish balance between work and leisure time.



Dimension Five

- Intellectual Wellness
- Critical thinking, creativity, curiosity.
- This dimension considers the desire to be a lifelong learner.
- It's the ability to be open to new experiences and ideas in order to continue growing.



Dimension Six

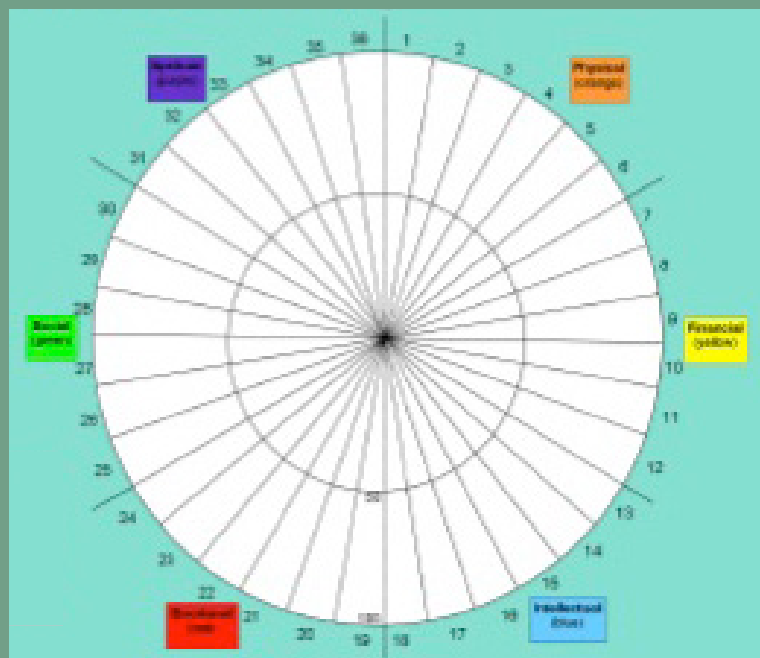
- Physical Wellness
- Body, nutrition, healthy habits.
- This dimension considers overall health and what you need to do to maintain a healthy quality of life.
- It is the ability to take charge of your health by making conscious decisions to be healthy.



Let's try it out!

- Where's your wheel?

A Balanced Life – The Wellness Wheel





Activity Instructions

- Read each statement;
- Fill in the corresponding pie-shaped section of the wheel to the degree you are achieving this;
- For example, question #1 is:
"I eat a balanced nutritional diet";
- If you feel you are doing this 100% of the time, color in all of section 1. If you do this 60% of the time, color 60% of the section.
- Complete this for all 36 sections of the wheel.



The Physical Section: **Orange**

1. I eat a balanced nutritional diet.
2. I exercise at least 3 times per week.
3. I choose to abstain from sex or sex is enjoyable and I practice safe sex.
4. I do not use alcohol or use in moderation, am a non-smoker and avoid street drugs.
5. I am generally free from illness.
6. I am a reasonable weight for my height.



The Finance/Occupation Section: **Yellow**

7. I have a solid balance between saving for the future and spending for the present.
8. My beliefs/values surrounding money are harmonious with my behavior.
9. What I am doing with work/school has purpose.
10. I use money positively, e.g., little or no gambling or excessive massing of goods.
11. I have a balance between work/school and the other areas of my life.
12. I have financial plans for the future.



The Intellectual Section: **Blue**

13. I have specific intellectual goals, e.g., learning a new skill, a specific major.
14. I pursue mentally stimulating interests or hobbies.
15. I am generally satisfied with my education plan/vocation.
16. I have positive thoughts (a low degree of negativity and cynicism).
17. I would describe myself as a life long learner.
18. I commit time and energy to professional and self-development.



The Social Section: Green

- 25. I am able to resolve conflicts in all areas of my life.
- 26. I am aware of the feelings of others and can respond appropriately.
- 27. I have at least three people with whom I have a close trusting relationship.
- 28. I am aware of and able to set and respect my own and others boundaries.
- 29. I have satisfying social interaction with others.
- 30. I have a sense of belonging/not being isolates

The Spiritual Section: Purple

- 31. I practice meditation, pray or engage in some type of growth practice.
- 32. I have a general sense of serenity.
- 33. I have faith in a higher power.
- 34. I have a sense of meaning and purpose in my life.
- 35. I trust others and am able to forgive others and myself and let go.
- 36. Principles/ethics/morals provide guides for my life.



Reflection – Action Planning Guide

- Remember:
 - Each person is unique
 - There is no “right” or “wrong” wheel
 - Responses will vary depending on age and stage of life
- Consider the wheel you have created a source of feedback.
- Feedback is something we can choose to use or ignore.



Reflection –

- Which section of your wheel has the most color?
- Which section of your wheel has the least color?
- If this is not the first time you have filled out this assessment, how has the wheel changed? To what do you attribute the changes?



Goal-setting

- As a result of doing this assessment, I intend to improve my life balance by...
- My first step will be...
- I will share my plans with _____ and will ask for their support by saying "_____."
- I will review my progress on _____."
(Date)



Resources

- We have numerous resources available to help you work on your wellness! Just contact us:
(660) 562-1348
- Or visit the SHIFT Resources Page:
www.nwmissouri.edu/wellness/SHIFTresources



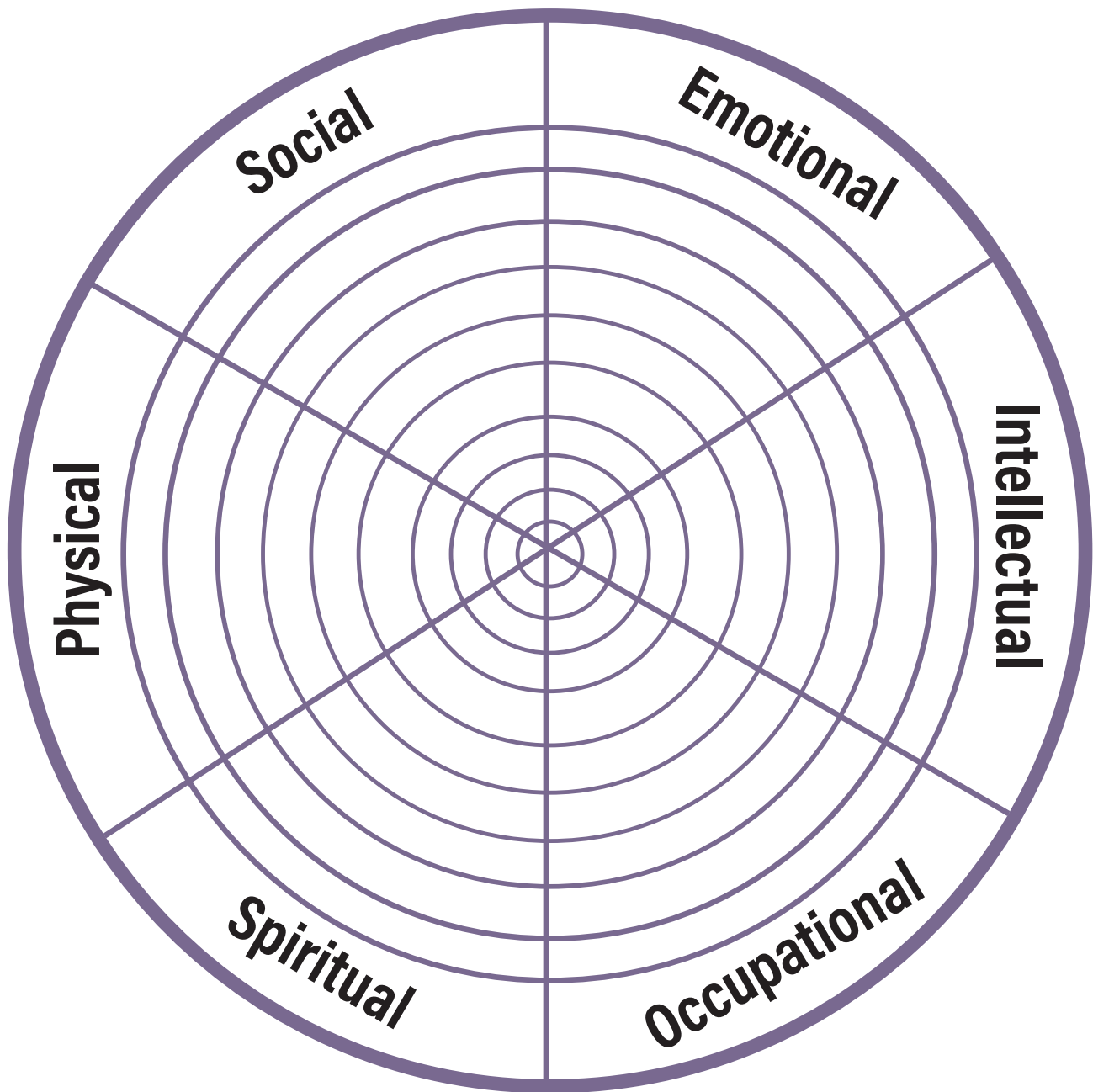
**Good luck working on
your wellness!**

Questions?

Jennifer Kennymore, MPH, CHES Health Educator
Wellness Services
jenken@nwmissouri.edu
(660) 562-1348

Wellness Wheel

Dimensions of Wellness





CURRICULUM

PLUS/DELTA DEBRIEFING

UNITING, SHARING, SUPPORTING, BUILDING

Description

The Plus (+)/Delta (-) debriefing exercise is a quick assessment of participants after an activity, meeting, or training has concluded. The Idea is to learn what we do well and what can we improve. Ideally, the SPACeS will occasionally use this activity after gatherings when new material is introduced and where there are changes in the established set up.

Materials

- Butcher Paper
- Markers

Set Up

Post a large sheet of butcher paper on the wall. Using a marker, draw a line vertically down the center of the sheet. On the top left draw a plus (+) sign, and on the top right draw a delta (Δ) sign.

Instructions

- Facilitator reminds the group of the meanings of + and Δ.
 - o +=What did you like? What worked well?
 - o Δ=What are some opportunities for improvement? What could/should be done differently for greater impact? What would you like to see more of?
- Participants are asked 2 questions:
 - o What worked well?
 - o What are some opportunities to improve?
- List responses under the appropriate sign on the chart.
- Facilitator should save list for organizer to review later.

SAMPLE CHART



What did you like? What worked well?



What are some opportunities for improvement? What could/should be done different for greater impact?
What would you like to see more of?

APPENDIX C

CHARTS & GRAPHS

The State of Black Women and Work in Los Angeles County Data Summaries, Charts, and Graphs

Data focuses on those who live in Los Angeles County



In Los Angeles County, while white men earn about \$29 per hour, Black Women earn less than \$19 per hour. White women earn about \$23 per hour.

Hourly Wages

Median wages by race and gender that live in LA County



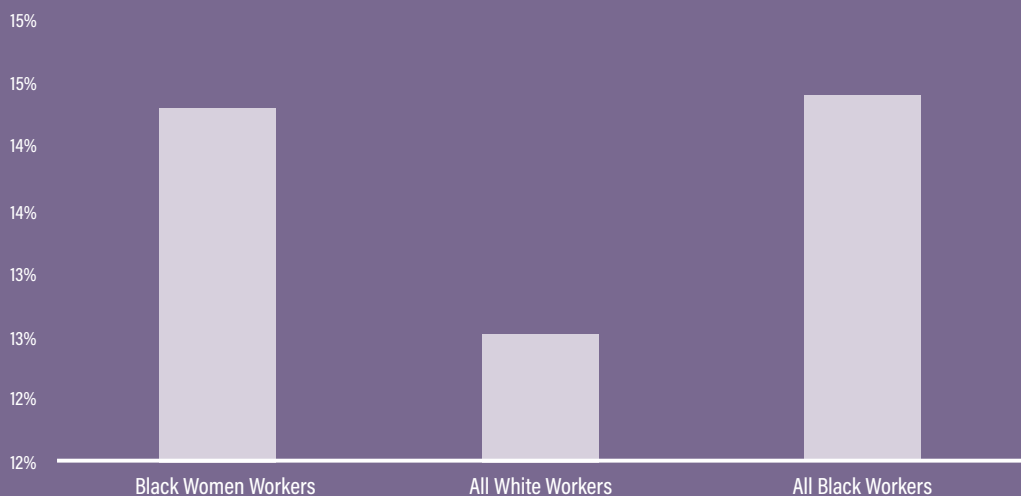
24%

of all Black full-time workers in LA County are low-wage workers. Low-wage workers are those who earn less than \$13.49/hour based on the median wage in LA County of \$20.24.

Educated Low-Wage Earners

Percent of those earning low wages that have Bachelor's or higher

LOW-WAGE WORKER (<\$13.49/HR) BASED ON MEDIAN WAGE LA COUNTY 2014 5YR DB OF 20.24



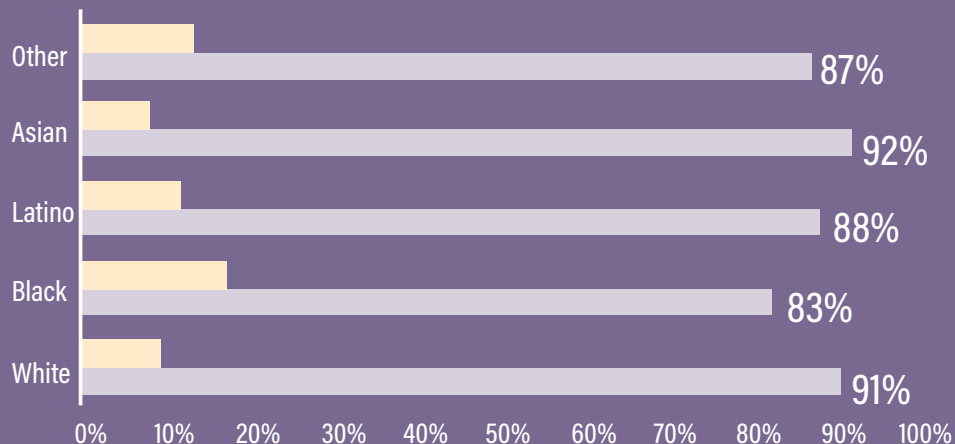
17%

of Black people in LA County are unemployed. Unemployment among Blacks is the highest in LA County.

Unemployment

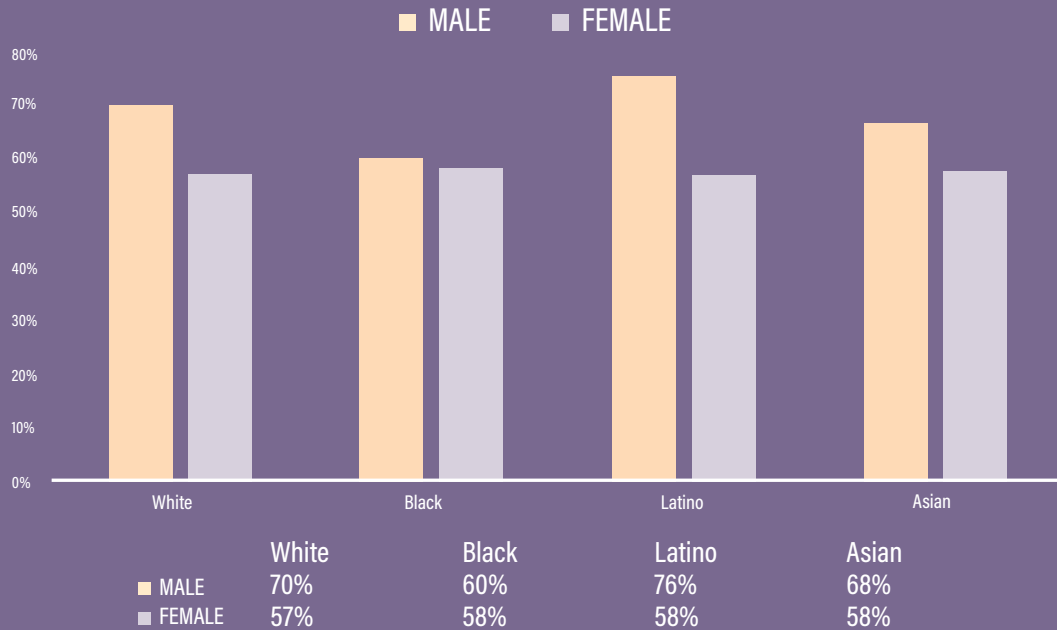
Unemployment rate for all workers by race that live in L.A.

■ NOT EMPLOYED ■ EMPLOYED



Labor Force

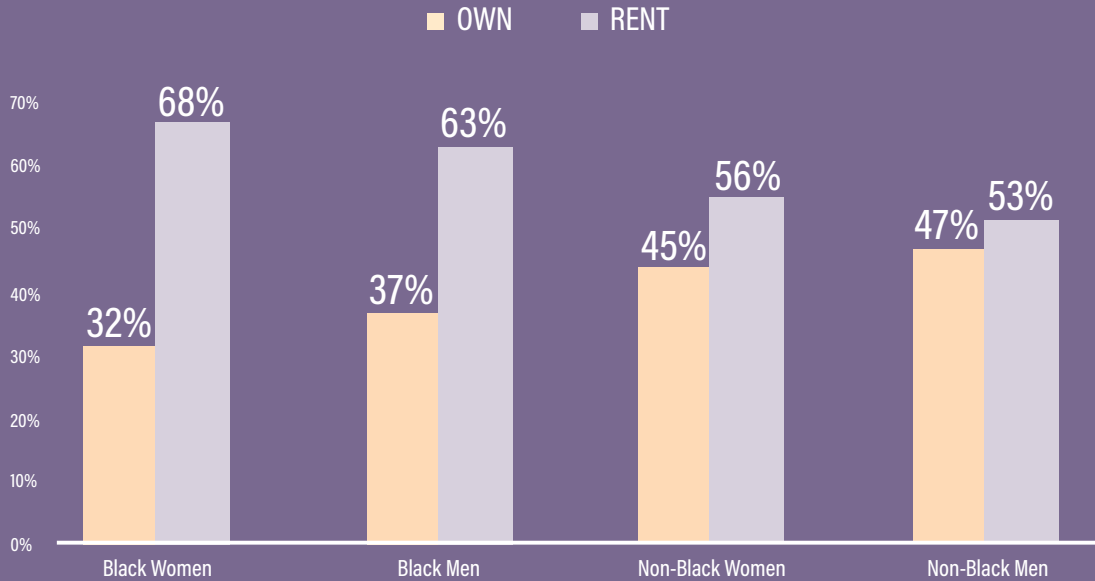
In the labor force by gender and race "In Labor Force" includes those who are employed and those not employed, but actively looking for work.



Only **32%**
of Black Women in LA County
are homeowners.

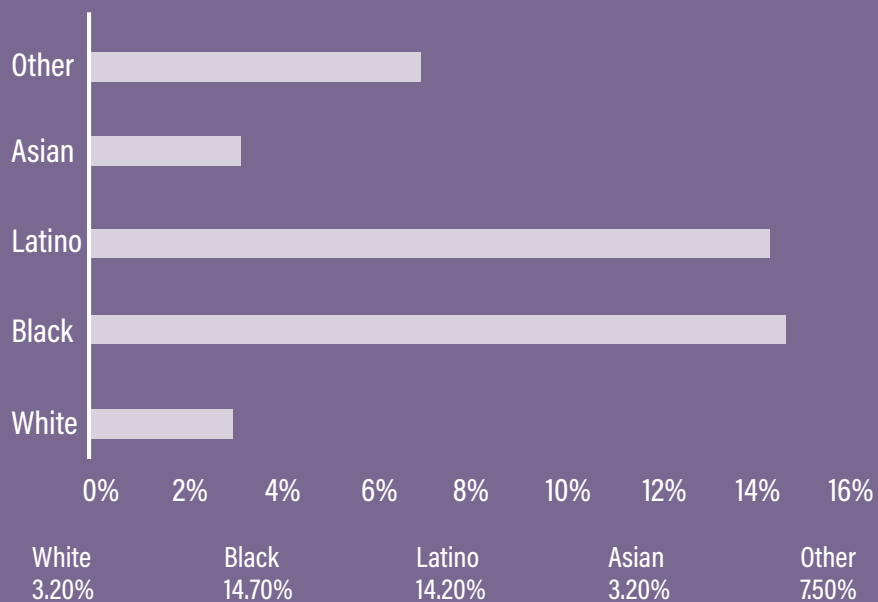
Housing

Rental and Homeownership By Race

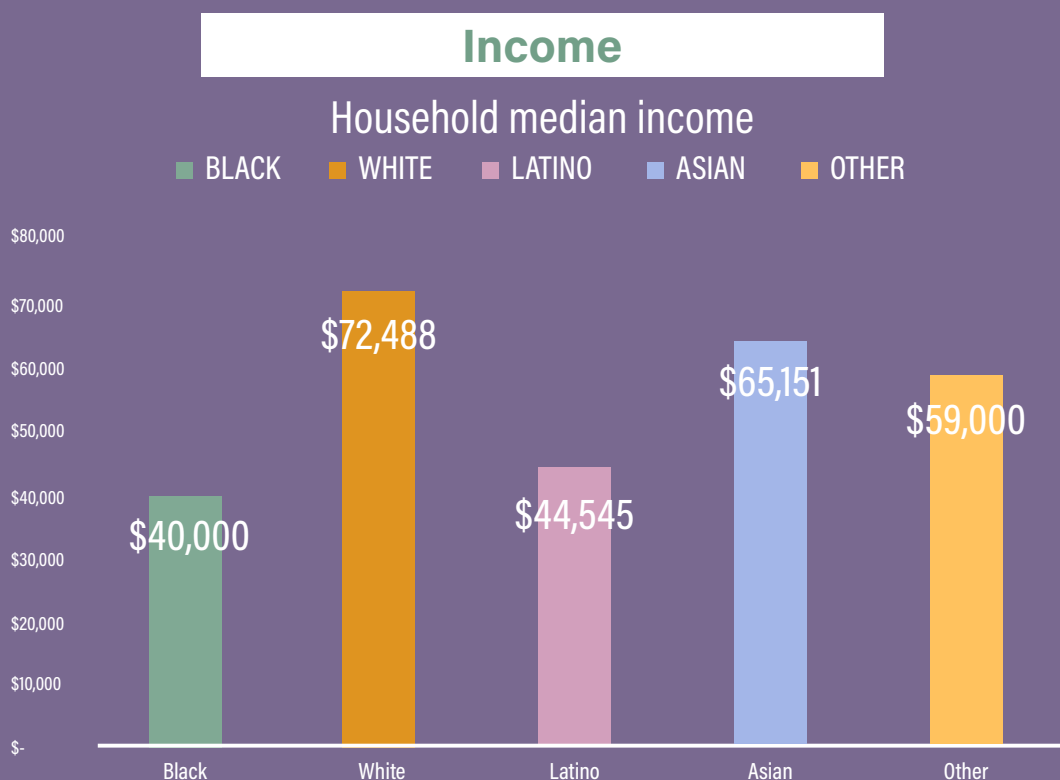


Food Stamps

Food stamp reciprocity by race

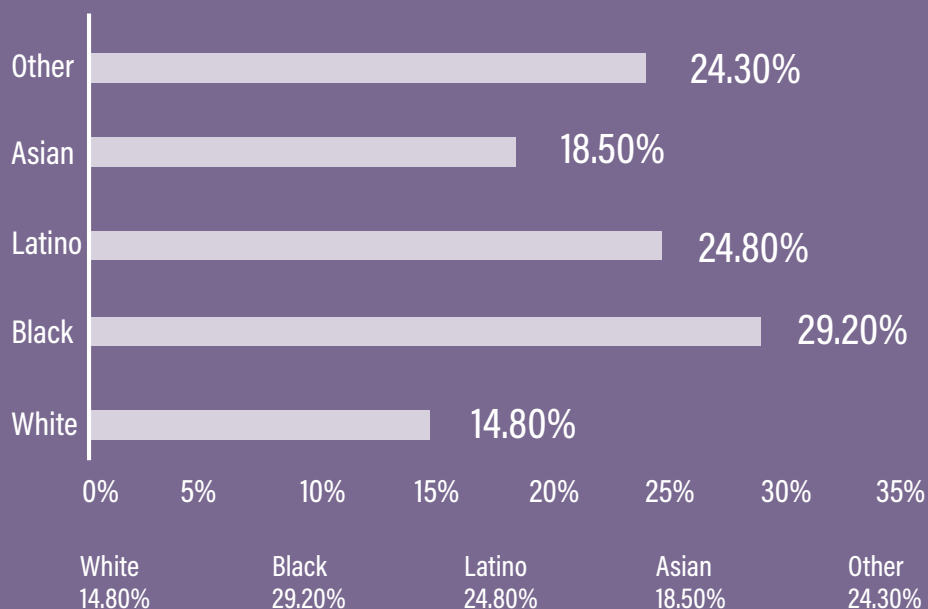


Black households in LA County have the lowest median income. Those same households are also most likely to live in poverty than any other racial group.



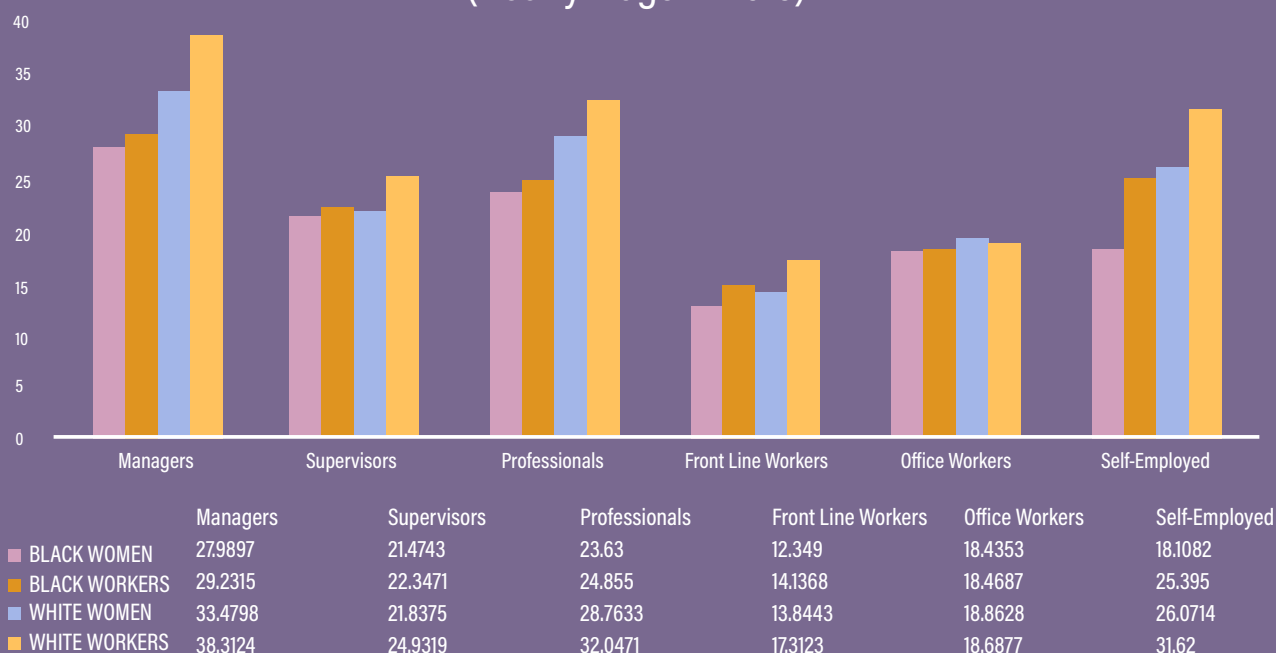
Poverty

Population below the poverty line by Race/Ethnicity



Wages

Wages by job position
(Hourly wage in 2016)



13%

of Black women in LA County do not have health insurance. The other 87% either have insurance through their employer, union or Medicaid.

Black women in LA County face the double-edged sword of gender and racial wage discrimination.

Sources

Curriculum compiled and developed by Erica Itheme, Los Angeles Black Worker Center, 2016.

Kennymore, Jennifer. SPACeS Workshop & Training, Health Educator Wellness Service

UCLA Labor Center analysis of U.S. Census Bureau, American Community Survey 5-year estimate 2010-2014

