HealthConnect One ®

Healthy Start Consumer Convening

Advocacy Workshop: Birth & Racial Equity Advocate

May 24, 2023, 11am-12:30pm

OBJECTIVES:

1. Know 3 attributes of an advocate
2. Be able to celebrate ones' gift
3. Feel supported by group and excited

OBJECTIVES:

Participants will have the opportunity to collectively identify and list 3-5 attributes of an advocate. Participants will be able to celebrate their own skills that support advocacy work. People will create their own vision for themselves as advocates in their own communities and see the collective vision using art. Participants feel supported by the group and excited for their work ahead as advocates in their community and within the Healthy Start program.

AGENDA

Time	Activity
11:00 am	Warm Welcome, Group Agreements & Share 1 Goal
11:10 am	Objective & Agenda
11:15 am	Focus Conversation: Attributes of An Advocate
11:30 am	Activity Pair Up: Sharing our stories
11:45 am	Group Artwork: Vision of an Advocate
12:20 pm	3-2-1 Reflection

COMMUNITY-CENTERED • EQUITY-FOCUSED • COLLABORATIVE • ACTION-ORIENTED • INTEGRITY • RESPONSIVE

| 12:30 pm | Close & Thank you! |

Tools and Resources

1. [4 Steps to Liberation: Paulo Freire and Pedagogy of the Oppressed](#)
2. **An Introduction to Popular Education**
3. **Characteristics of White Supremacy Culture**
4. **Black Birthing Bill Rights**
5. **Birth Justice Bill of Rights**

References

1.**Pedogogy of the Oppressed by Paulo Freire**
2. **Training for Transformation Books 1-4**

An Introduction to Popular Education

What is popular education?
Popular education is a philosophy and methodology of teaching and community organizing. It has many sources. Paulo Freire, a Brazilian, is the person best known for his contribution to popular education.

What are the goals of popular education?
- The creation of a truly democratic society where we all have equal access to the world's resources
- Human liberation, both personal and collective

How does popular education propose to achieve its goals?[i]
- Step 1: Help each person come to believe that s/he is capable of changing her/his world.
- Step 2: Connect people's personal problems to national and global realities (develop critical consciousness)
- Step 3: Motivate people to organize collectively and take action to resolve their common problems.

What are the principles of popular education?[ii]
- The current distribution of the world's resources is unjust and change is possible.

- We learn with our heads, our hearts, and our bodies.

- It is important to create an atmosphere of trust so that people can share their ideas and experiences.

- We all know a lot. As educators and organizers, we should always start with what people already know and/or do.

- The knowledge we gain through life experience is as important as the knowledge we gain through formal education.

- People should be active participants in their own learning process. They should not be passive recipients.

- Knowledge is constructed in the interaction between people.

- Popular education is an inclusive movement that combines influences from many sources.

- In each situation in which we try to teach or organize, the conditions should reflect the conditions of the society we are trying to construct. This means equality between "teacher" and "student," and democratic decision-making.

- It is important that educators and organizers share the life experience of those they want to teach and/or organize.

- The arts (music, drama, visual arts, etc.) are important tools for teaching and organizing.

- The purpose of developing a critical consciousness is to be able to take action to change the world. (Critical thinking alone is not enough.)

- The goal of popular education is organized action to change the world.

What are some of the values of popular education?[iii]

- Love for the cause of the people
- Dedication

- Honesty
- Solidarity

- Compassion
- Humility

- Responsibility
- Comradeship/*Compañerismo*

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[i] Serrano-García, Irma (1984). The illusion of empowerment: Community development within a colonial context. In J. Rappaport, C. Swift & R. Hess (Eds.) *Studies in empowerment: Steps toward understanding and action* (pp. 173-200). New York: The Haworth Press.

[ii] Many of these principles, although not all, are drawn from: Horton, M. (2003). *The Miles Horton reader: Education for social change*, ed. Dale Jacobs. Knoxville: The University of Tennessee Press.

[iii] Harnecker, Marta (2002). *Sin tierra: Construyendo movimento social.* (Landless: Constructing a social movement.) Madrid, Spain: Siglo XXI de España Editores.

Characteristics of White Supremacy Culture

Adapted from "white supremacy culture" by Tema Okun, dRworks, www.dismantlingracism.org

Perfectionism
- Little appreciation expressed for others' work
- Criticism more common
- Criticism of person or their work *in their absence* even more common
- Mistakes seen as personal failings
- **ANTIDOTES**: Develop a culture of appreciation; develop a learning organization, where it's expected that everyone makes mistakes and those mistakes offer opportunities for learning

Sense of Urgency
- Continued sense of little time that undermines inclusivity, and/or democratic and thoughtful decision-making
- This sacrifices potential allies in favor of quick or highly visible results
- Reinforced by funding proposals that promise (and funders that expect) too much for too little
- **ANTIDOTES**: Realistic workplans; leadership that understands that things take longer than anyone expects; discuss and plan for what it means to set goals of inclusivity and diversity, particularly in terms of time; write realistic funding proposals

Defensiveness
- Organization and energy focused on preventing abuse and protecting those in power
- Criticism of those with power viewed as inappropriate
- Difficult to raise new or challenging ideas
- Energy devoted to avoiding hurt feelings and working around defensive people
- **ANTIDOTES**: Understand how defensiveness is linked to fear (of losing power, face, comfort, privilege); name defensiveness as a problem when it is one

Quantity Over Quality
- Measurable things are most valued
- Little value attached to process
- Discomfort with emotion and feelings
- **ANTIDOTES**: Include process goals in planning; develop a values statement about how work will be done in the organization; develop methods for measuring process; recognize when you need to get off the agenda to address people's feelings and underlying concerns

Worship of the Written Word
- Those with strong documentation and writing skills are more highly valued, even in orgs where ability to relate to others is key
- The org doesn't value other ways in which information gets shared
- **ANTIDOTES**: Analyze other ways people get and share information; come up with alternative ways to document what is happening; work to recognize the contributions and skills that every person brings to the organization; make sure anything written can be clearly understood (is jargon-free)

Only One Right Way
- Belief there is one right way to do things and that people will learn and adopt it
- When they do not, then something is wrong with *them*
- **ANTIDOTES**: Accept that there are many ways to get to the same goal; notice and name behavior when folks/groups push "one right way"; acknowledge you have a lot to learn from community partners' way of doing; be willing to adapt; never assume you/the organization knows what's best for others

Paternalism
- Decision-making clear to those with power; unclear to those without it
- Those with power feel capable of making decisions for and in the interests of those without power
- Those with power don't view as important or necessary understanding the views/experience of those for whom they decide
- **ANTIDOTES**: Ensure transparency about decision-making; include people affected by decisions in the process

Either/Or Thinking
- Things are either/or, good/bad, right/wrong, with us/against us
- No sense that things can be both/and
- Results in oversimplifying complex things
- Increases sense of urgency that we must do this or that, without time to consider a middle way
- **ANTIDOTES**: When people use 'either/or' language, push for more than two alternatives; when people simplify complex issues, encourage deeper analysis; with urgent decisions, make sure people have time to think creatively

Power Hoarding
- Little value around sharing power
- Those with power feel threatened when change is suggested & experience this as a judgement of them
- They also assume they have everyone's best interests at heart, and that those wanting change are ill-informed, emotional, or inexperienced
- **ANTIDOTES**: Include power-sharing in your org's values statement; discuss that good leaders develop the power and skills of others; understand that change is inevitable and that challenges to leadership can be productive and healthy

Fear of Open Conflict
- People in power try to ignore or run from conflict
- When someone raises an "issue," response is to blame that person rather than look at the issue
- Emphasis on being polite, so raising difficult issues is being impolite, rude, or out-of-line
- **ANTIDOTES**: Role play ways to handle conflict before it happens; distinguish between politeness and raising hard issues; once a conflict is resolved, reflect on how it was resolved and/or might have been handled differently

Individualism
- Little experience or comfort working as part of a team
- People feel responsible for solving problems alone
- Accountability goes up and down, not sideways to peers or those whom the organization serves
- Desire for individual recognition and credit
- Competition valued over collaboration
- **ANTIDOTES**: Include teamwork in your org values statement; make sure that credit is given to all those who participate in an effort, not just the leaders; practice group (not individual) accountability; use meetings to solve problems, not just report activities

I'm the Only One
- Connected to individualism, the belief that if something is going to get done right, *I* have to do it
- Little or no ability to delegate work to others
- **ANTIDOTES**: Evaluate people based on their ability to delegate to others; evaluate people based on their ability to work as part of a team to accomplish shared goals

Progress is Bigger, More
- Observed in systems of accountability and success measurement
- Progress is an org that expands (adds staff, projects, etc.) or serves more people (regardless of quality of service)
- Gives no value, not even negative value, to the costs of this so-called progress
- **ANTIDOTES**: Ask how actions today will affect people seven generations from now; ensure that any cost/benefit analysis includes *all* costs, not just financial ones; ask those you work with and for to evaluate your/org performance

Objectivity
- Belief that objectivity is possible
- That emotions should not play a role in decision-making or group processes
- Requiring people to think in a linear fashion and ignoring those who think in other ways
- Impatience with any thinking that does not appear logical
- **ANTIDOTES**: Realize that everybody's perspective is shaped by their worldview; realize this means you, too; push yourself to sit with discomfort when people express themselves in ways unfamiliar to you; assume that everybody has a valid point and your job is to understand it

Right to Comfort
- Belief that those with power have a right to emotional and psychological comfort
- Scapegoating those who cause discomfort
- Equating individual acts of unfairness against white people with systemic racism that targets people of color
- **ANTIDOTES**: Understand that discomfort is at the root of all growth and learning; don't take everything personally

We Can Do Better!

Antidotes Quick-Start Guide
- **Create a culture of appreciation**: publicly express gratitude for people's work and contributions
- **Choose integrity** and actively refuse to participate in gossip
- **Foster a culture of learning** where mistakes are viewed as learning opportunities
- **Understand that defensiveness is linked to fear** (of losing power, face, privilege, comfort)
- **Identify other antidotes already in place** within the organization and seek ways to highlight and build upon them

Go to **http://bit.ly/WSCposter** to access to an editable and printable copy of this poster for your own use.

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BIRTH JUSTICE BILL OF RIGHTS

As a Black pre-conception, pregnant, birthing or postpartum person, I have the right to:

1. STAND AGAINST RACISM.

2. KNOW MY HISTORY AND RESIST INSTITUTIONAL RACISM.

3. HONOR MY VALUES.

4. EXPRESS MY CULTURE.

5. DEVELOP A NETWORK OF SAFETY AND SUPPORT.

6. REPRESENT MY BLACKNESS.

7. CARE FOR ALL MY IDENTITIES.

8. PROTECTION FROM VIOLENCE.

9. UNDERSTAND MY HEALTH.

10. RESPECT MY FAMILY STRUCTURE.

11. COMPREHENSIVE CARE AFTER I GIVE BIRTH.

12. SUPPORT FROM MY DOULA.

13. ACCESS TO EVERYTHING I NEED TO BE HEALTHY.

14. SUPPORT IN REDUCING STRESS.

15. INCLUSION IN THE DECISIONS THAT AFFECT ME.

16. ENSURE ACCESS TO ALL BIRTH CARE OPTIONS.

17. HONOR THE NATURAL BIRTH PROCESS.

18. SUPPORT MY BABY'S RIGHT TO HUMAN MILK.

19. GET A SECOND OPINION.

20. ADVOCATE FOR MY RIGHTS.

21. TIME TO HEAL AND BOND.

22. RECOGNIZE THAT MY BODY IS ALWAYS MINE.

Black Birthing Bill of Rights

At NAABB we believe that all Black women and persons are entitled to equitable, comprehensive, and quality pre - and postpartum care in order to achieve their full birthing potential and thrive during the childbearing years. The Black Birthing Bill of Rights serves as a resource for individuals to become knowledgeable of their rights as a Black person in need of maternal care. It also serves as guidance to engage hospitals, health providers, government health agencies and others to change/improve their ethic, policies, and delivery approach to serving Black women and persons throughout the birthing process.

I AM SEEN AND HEARD
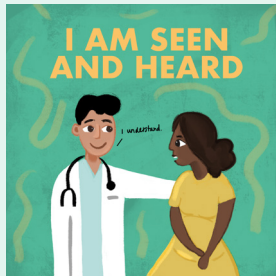
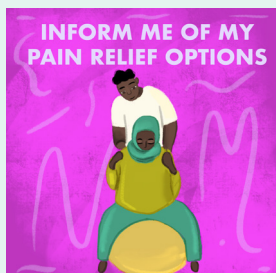I have the right to be listened to and heard.

RECOGNIZE MY HUMANITY

I have the right to have my humanity recognized and acknowledged.

I have the right to be respected and to receive respectful care.

RESPECT ME
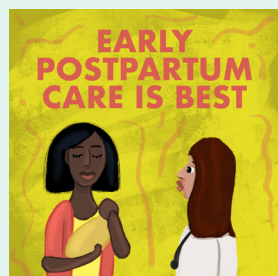
I have the right to be believed and acknowledged that my experiences are valid.

BELIEVE ME

INFORM ME OF MY PAIN RELIEF OPTIONS

I have the right to be informed of all available options for pain relief.

I DECIDE

I have the right to choose how I want to nourish my child and to have my choice be supported.

I have the right to early postpartum visits and individualized postpartum care.

EARLY POSTPARTUM CARE IS BEST

I have the right to restorative justice and mediation to address obstetric violence, neglect, or other injustices.

OBSTETRIC VIOLENCE WILL NOT GO UNCHECKED

I CHOOSE MY TRIBE

I have the right to choose the family and friends that are present during my pregnancy, birth and postpartum care.
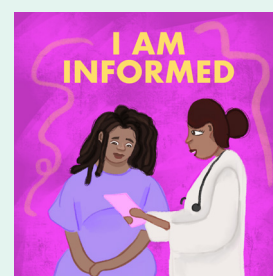
I AM INFORMED

I have the right to receive accurate information that will allow me to give informed consent or refusal.

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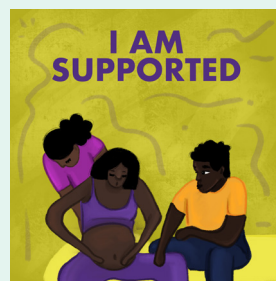
I HAVE THE RIGHT TO AFFORDABLE CARE

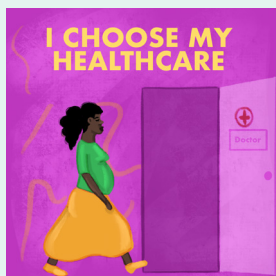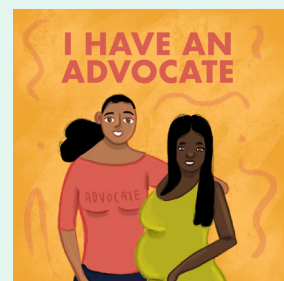I have the right to receive affordable care.

I SEE ME IN MY PROVIDER

I have the right to receive care from providers that share my cultural background.

I have the right to a doula or other professional support person.

I AM SUPPORTED

I have the right to a perinatal advocate to address my concerns.

I HAVE AN ADVOCATE

I CHOOSE MY HEALTHCARE

I have the right to change providers or birth facilities.
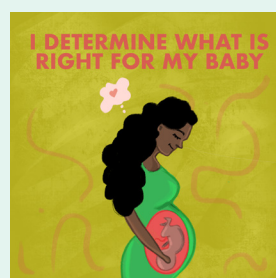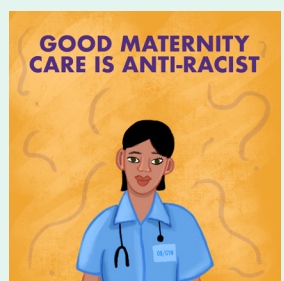
I AM STRONG

I have the right to receive care that acknowledges my strengths.

I have the right to incorporate traditional beliefs and cultural practices into my care.

TRADITION AND CULTURE INFORM MY DECISIONS

I have the right to anti-racist maternity care.

GOOD MATERNITY CARE IS ANTI-RACIST

I DETERMINE WHAT IS RIGHT FOR MY BABY

I have the right to make medical decisions for my baby.

MY BABY, MY TIME

I have the right to uninterrupted time with my baby.