

For 2020 AAC&U TRHT Institute Participants

We Hold These Truths

Dismantling Racial Hierarchies, Building Equitable Communities

Edited by Tia Brown McNair

With a foreword by Lynn Pasquerella



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Foreword

AS WE WERE PREPARING THIS VOLUME in celebration of the contributions of Truth, Racial Healing & Transformation Campus Centers across the country, no one could have anticipated that the world as we knew it would be upended by a global pandemic, or that higher education—and American society as a whole—would forever be transformed. The COVID-19 crisis has thrown our nation’s persistent structural inequities, grounded in racist notions of a hierarchy of human value, into stark relief. With nearly 2 million cases of the coronavirus reported in the United States by the beginning of June 2020, undeniable racial disparities in impacts on African American, Latinx, and indigenous communities have already been unveiled.

These disparities are not products of biological difference; rather, the escalating toll of the coronavirus on people of color is the direct result of social and economic policies that have segregated individuals along racial lines. For instance, those living in areas with unmitigated environmental hazards, such as chemical plants, waste dumps, and factories producing pollutants, experience higher incidents of chronic lung disease and cancer. These same individuals are at greater risk of dying from COVID-19. Low-wage, underinsured workers of color in service-industry jobs that were deemed essential, like grocery clerks, warehouse employees, and health aides, have also been jeopardized at a higher rate. In addition, our system of mass incarceration, which has targeted poor communities of color, has proven incapable of preventing the rampant spread of the disease within prison walls.

Nevertheless, even as research mounted on the ways in which communities of color were being devastated by COVID-19, widespread demonstrations emerged calling for states to reopen. In Michigan, protestors carrying Confederate flags, swastikas, and nooses—symbols of racial and anti-Semitic terror—stood alongside armed militias holding assault rifles as they stormed the capitol building. Hurling threats of violence and misogynistic epithets at the state’s governor, they began chanting “Let us in” (Flynn 2020). Similar protests broke out in Colorado, as demonstrators defied social distancing and stay-at-home orders to take part in Denver’s “Operation Gridlock.” There, protestors holding signs bearing the words “Your health does not supercede my right” and “I would rather risk coronavirus than socialism” were met by healthcare workers, wearing scrubs and face masks, who blocked traffic. These counterprotesters stood silently, despite intimidation and harassment from demonstrators shouting “Go to China,” indicative of the surge in anti-Asian sentiment, hate crimes, and bias incidents related to the xenophobic labeling of COVID-19 as the “Chinese virus” (Armus and Hassan 2020).

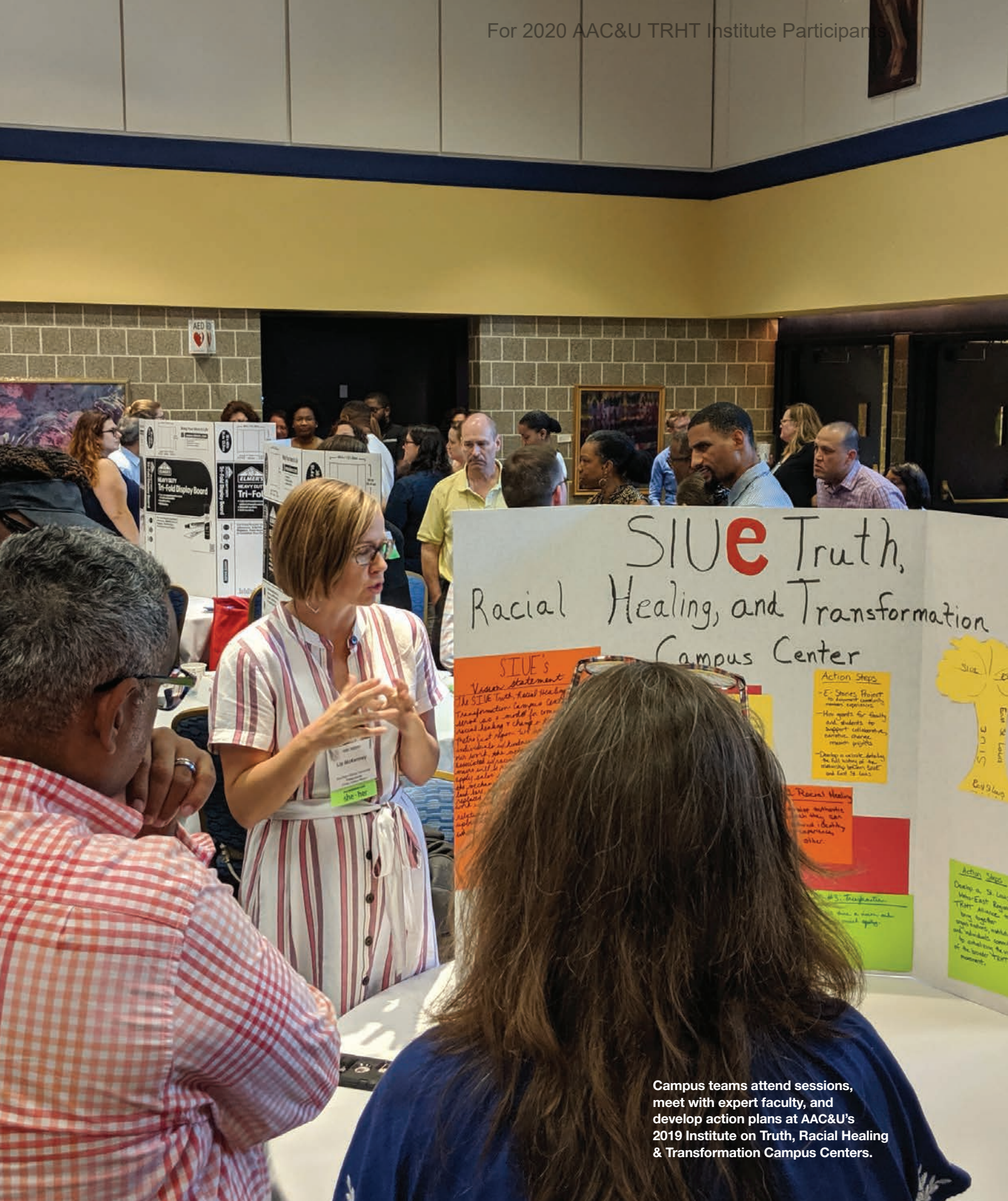
While some participants at rallies across the country were among the more than thirty million people who filed for unemployment benefits over a six-week period, had waited in hours-long food lines, and could see no way forward without the economy opening, others had targeted political agendas. They were not protesting out of sheer desperation and fear. Instead, challenging scientific facts and insisting that the coronavirus pandemic is a hoax perpetrated by those who seek to destroy President Trump’s chances for re-election in the fall, their concerns reflected a growing partisan divide.

When resolving debates over whether the public good should take precedence over individual rights is a matter of life and death, speaking across differences and finding common ground is more critical than ever. Higher education must play a leadership role in catalyzing the truth as a foundation for dismantling racial hierarchies and building equitable communities, and AAC&U is thrilled to be joined in this quest by the institutional partners and individuals who have contributed to the following chapters.

—LYNN PASQUERELLA, *President of the Association of American Colleges and Universities*

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SIUE Truth, Racial Healing, and Transformation Campus Center

SIUE's Vision Statement
The SIUE Truth, Racial Healing, and Transformation Campus Center is a model for truth, racial healing, and transformation. It is a place where individuals and communities can come together to address the root causes of racial inequality and work towards a more just and equitable future.

Action Steps
- Establish a Truth, Racial Healing, and Transformation Campus Center
- Hire experts for faculty and students to support collaborative, experiential, change-making projects
- Develop a curricular pathway that links the full history of the relationship between SIUE and East St. Louis

Racial Healing
- Develop a curricular pathway that links the full history of the relationship between SIUE and East St. Louis

Action Steps
Develop a 15-Week West-East Region TRHT Alliance to bring together regional leaders, faculty, and students to work on collaborative projects for addressing the needs of the broader TRHT movement.

Campus teams attend sessions, meet with expert faculty, and develop action plans at AAC&U's 2019 Institute on Truth, Racial Healing & Transformation Campus Centers.

PHOTO COURTESY OF AAC&U STAFF

We Hold These Truths

Dismantling Racial Hierarchies, Building Equitable Communities

TIA BROWN McNAIR

“For the master’s tools will never dismantle the master’s house. They may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change. . . . Racism and homophobia are real conditions of all our lives in this place and time. I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives here. See whose face it wears. Then the personal as the political can begin to illuminate all our choices.”

—AUDRE LORDE

WHEN I WAS IN GRADUATE SCHOOL, this quote from Audre Lorde served as an inspiration and guide for what I thought my purpose would be as an educator. I never had grandiose ideas that I alone could change the world, but I did—and still do—believe that everyone will have opportunities to influence their environments and the people who share their communities. Most important, this quote reminds me to question “the truth” and to ask, Whose truth is being told, and for what purpose? How is “the truth” being used as a tool to divide instead of unite? How is my truth different from what other people consider their truth?

Historically, what is commonly understood as “the truth” is often based on a narrative that perpetuates a hierarchy of human value as the norm. These dominant narrative tools are used to justify and sustain systemic and structural oppression. For change to happen, these commonly accepted ways of knowing have to be examined, dismantled, and rebuilt. This is one of the goals of the Truth, Racial Healing & Transformation (TRHT) effort.

In 2016, the Association of American Colleges and Universities (AAC&U) joined the W.K. Kellogg Foundation’s TRHT effort because we believe that by creating positive narratives about race, identifying and examining current realities of race relations in communities, envisioning communities without entrenched racial hierarchies, pinpointing levers for change, and engaging key individuals, we can contribute to efforts that seek to dismantle the tools that perpetuate oppression.

In 2017, after a competitive process, AAC&U selected ten college and university partners who agreed with this vision and wanted to host TRHT Campus Centers. In 2019, we announced the selection of a second cohort of institutions seeking to prepare the next generation of leaders to confront racism and bias in our society in order to build equitable communities.

The TRHT Campus Centers provide opportunities for critically examining narratives; existing economic, legal, and segregated structures; and the policies that fuel the false belief that there is a hierarchy of human value based on our differences. In addition, the TRHT Campus Centers promote healing through the use of Rx Racial Healing™ Circles, developed by Gail Christopher, the visionary and architect of the TRHT effort, as a core component for deep listening and building trust.

The narratives included in *We Hold These Truths: Dismantling Racial Hierarchies, Building Equitable Communities* not only represent the work of the first cohort of TRHT Campus Centers but also illustrate the power of what can be accomplished when you have a vision, even when the path seems unclear. These campuses are trailblazers toward a destination that many say can’t be reached, and those naysayers may be right. However, if given the choice, I will always opt to partner with those who seek to create new tools that strive to dismantle the master’s house. We are grateful that these campuses chose to join us on this journey. ●

Tia Brown McNair is vice president for diversity, equity, and student success and executive director of the Truth, Racial Healing & Transformation Campus Centers at the Association of American Colleges and Universities.



Believing and Creating the “We”

GAIL C. CHRISTOPHER

Truth, Racial Healing & Transformation (TRHT) Campus Centers, partnerships between the Association of American Colleges and Universities and higher education institutions, are preparing the next generation of strategic leaders and thinkers to break down racial hierarchies and dismantle the belief in the hierarchy of human value.

ACROSS AMERICA, effective action is helping build a new model of relatedness within and across communities. More and more, our common human ancestry and interconnected/interdependent value are becoming better understood. The concept of a collective “we” is emerging, accelerating the obsolescence of the “us and them” dynamic. This progress is taking place even as hateful activities are increasing on college campuses and loud voices continue to spew bigotry and division throughout the nation (Randle 2019).

Renowned architect Buckminster Fuller reminded us, “You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete” (quoted in Sieden 2012). A convergence of factors, including scientific revelations and unprecedented mobilization by diverse organizations, is now creating a historic opportunity for significant and lasting societal change. Multiple players are turning the tide against the antiquated, false idea of a hierarchy of human value, which is the root belief system and underpinning of racism and related oppression and exclusion.

This is being accomplished through learning, living, and promoting skills and capacities required for Americans to do what physicist Albert Einstein once described as our most important task: “to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty” (quoted in Sullivan 1972). People are beginning to relate to one another with greater empathy, compassion, and willingness to comprehend the perceptions of their family, friends, neighbors, and strangers. This is the work of #Rx Racial Healing™, a necessity for the realization of our aspirational democratic ideals (Christopher 2019).

The nation is finally progressing toward a critical mass of people capable of truly believing in the words of the Declaration of Independence that were written to shape the framework for our democracy: “We hold these truths to be self-evident, that all

men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness” (Jefferson 1776). For far too long, too many have not believed these words.

Efforts by the Association of American Colleges and Universities to partner with higher education institutions to develop Truth, Racial Healing & Transformation (TRHT) Campus Centers is preparing the next generation of strategic leaders and thinkers to break down racial hierarchies and dismantle the belief in the hierarchy of human value, but this work must be seen in context with other related and encouraging developments. Together, these efforts set the stage for monumental change that can help to reshape communities. Believing in and valuing human interconnectedness and interdependence can enable us to better imagine and create more equitable practices and policies for living, policing, governing, and distributing resources. In January 2019, for instance, a variety of cities, towns, counties, and states issued thirty-three proclamations honoring the National Day of Racial Healing (W.K. Kellogg Foundation, n.d.).

Some in the mainstream media are also taking a serious look at racism and its impacts. In the summer of 2019, for example, the *New York Times* published the “1619 Project,” a remarkable series on the 400th anniversary of slavery in the United States. The series asserted that it is time to remember how much of America and its economy were built on slavery. In one article, Matthew Desmond, a professor at Princeton University, noted that slavery “didn’t just deny black freedom, but built white fortunes, originating the black-white wealth gap that annually grows wider” (2019).

The American Society of Human Genetics (ASHG) issued a statement in 2018 declaring that the concept of “racial purity,” or the belief in a hierarchy of human value, is completely meaningless from a scientific standpoint. The eight thousand scientists, who work in human genetics, called the ideas of white supremacists about genetics “bogus,” “discredited,” and “distorted.” Further, the ASHG said the age-old concept of race is wrong and humans cannot be split into subcategories that are biologically different from each other. “The study of human genetics

Gail C. Christopher, the former senior advisor and vice president of the W.K. Kellogg Foundation, is the executive director of the National Collaborative for Health Equity and founder of the Rx Racial Healing™ movement.

challenges the traditional concept of different races of humans as biologically separate and distinct,” the scientists wrote.

Clearly, part of continuing the momentum is pushing the scientific community’s rejection of the belief in a hierarchy of human value into the general public’s consciousness, where it can have an even greater impact on beliefs, attitudes, behaviors, and policies. Launched in 2016, Truth, Racial Healing & Transformation is a comprehensive national and community-based process to plan for and bring about transformational and sustainable change to address the historic and contemporary effects of racism. The design phase of this national TRHT work engaged 176 leaders and scholars nationwide, representing 144 individual and organizational partners with a reach of more than 289 million people (W.K. Kellogg Foundation 2018).

The American Library Association (ALA) has included a series on TRHT in its Great Stories Club (GSC), where libraries, community partners, and underserved teen audiences engage in reading and discussing theme-related books and participate in programs led by a racial healing practitioner. The project engages local communities in racial healing and change efforts that address inequities linked to historic and contemporary beliefs in racial hierarchy. It also seeks to bridge embedded divides and generate the will, capacities, and resources for achieving greater equity and healing, particularly in the lives of young adults facing personal challenges such as detention, incarceration, addiction, academic probation, poverty, and homelessness.

The two themes developed by ALA are “Deeper Than Our Skins: The Present Is a Conversation with the Past” (Cecire et al. 2019) and “Finding Your Voice: Speaking Truth to Power” (Morris et al. 2019).

TRHT GSC project scholar Maria Sachiko Cecire writes,

For real transformation to take place around race, both laws and hearts must change across the land. Literature offers an accessible first step: giving readers the chance to walk in other people’s shoes for a period, and to encounter feelings as well as facts. . . . The books in “Deeper Than Our Skins” uncover the often-hidden histories of America’s Native, enslaved, and immigrant communities. Each one offers points of connection that reach across time and cultures to affirm our shared humanity while recognizing the importance of remembering and recounting unique origins and narratives. Meant to be read and discussed in various combinations, the works in this series empower people to use knowledge of the past to explore their own intersectional identities, empathize with others, and identify how they can be agents of racial healing and change. (Cecire et al. 2019)

The American Academy of Pediatrics (AAP) has valiantly stepped up and filled the huge gap created when the Centers for Disease Control and Prevention (CDC) acknowledged the social determinants of health affecting the quality of life for Americans:

economic stability, education, social and community context, health and healthcare, and neighborhood and environment. Missing from the list was the mental and physical harm from exposure to racism.

The organization of 67,000 pediatricians, which is committed to optimal physical, mental, and social health and well-being for infants, children, adolescents, and young adults, recently issued a policy statement declaring that “racism is a social determinant of health” with a profound impact on the health status of children, adolescents, emerging adults, and their families (Trent, Dooley, and Douge 2019).

“Although progress has been made toward racial equality and equity, the evidence to support the continued negative impact of racism on health and well-being through implicit and explicit biases, institutional structures, and interpersonal relationships is clear,” AAP stated. “The objective of this policy statement is to provide an evidence-based document focused on the role of racism in child and adolescent development and health outcomes” (Trent, Dooley, and Douge 2019).

Meanwhile, the National Association for the Education of Young Children (NAEYC) declared in spring 2019 that all children have the right to equitable learning opportunities that help them achieve their full potential as engaged learners and valued members of society (National Association for the Education of Young Children 2019).

“Thus, all early childhood educators have a professional obligation to advance equity,” stated the NAEYC, which represents sixty thousand early-childhood educators in the United States. “They can do this best when they are effectively supported by the early learning settings in which they work and when they and their wider communities embrace diversity and full inclusion as strengths, uphold fundamental principles of fairness and justice, and work to eliminate structural inequities that limit equitable learning opportunities.”

TRHT Campus Centers are vital contributors to this continuum of change as colleges prepare the leaders and workforce of the future—educators, doctors, social workers, nurses, law enforcement officers, business leaders, and lawyers—as well as parents of future generations. The recommended framework for beginning this work includes five key components: narrative change, racial healing, separation, law, and economy. The following ten recommendations align with those components and may be considered by TRHT Campus Centers and other academic institutions working on transformational change for believing in and creating the “we.”

1. Research and disclose historic and contemporary ways your institution helped to promote the false narrative of a hierarchy of human value. It is critical to reveal and acknowledge the truth so there is a trust platform allowing you to move forward.

2. Engage a diverse group of participants in the process of creating and promoting authentic narratives to foster appreciation for the interconnected, equal humanity and shared common ancestry of all. This may include expanding the institution's curriculum, course syllabi, and library holdings to include previously omitted perspectives or correct erroneous ones.
3. Be courageous and examine individual and organizational biases using valid assessment tools such as the Implicit Association Test from Harvard University or the Intercultural Development Inventory. Progress can be measured over time.
4. Implement evidence-informed strategies to help reduce bias and generate greater capacities for compassion and empathy, and to help create compassionate and affirming spaces of engagement. Examples include Rx Racial Healing™, racial healing circles, restorative justice, and other circle methodologies.
5. Acknowledge the specific ways that historic and residual belief in a hierarchy of human value was used to perpetuate policies and practices of exclusion and separation. Examples include the confining of indigenous people to reservations, residential redlining, discriminatory criminal justice, under-resourcing public schools, and disparities within the child welfare system.
6. Design and implement institutional strategies to help expand circles of engagement within and around the campus that will build authentic relationships with previously excluded diverse groups in your geographic area. For example, develop new interactions with institutions serving diverse populations that are different from the dominant population groups your institution currently serves.
7. Examine your school's admissions, disciplinary, and regulatory policies and practices to determine if they sustain disparities and inequities or limit access to opportunity.
8. Ensure that the learning environments, such as classrooms, are friendly to students of color, allowing them to learn and grow. Engage diverse voices in the process of updating policies to better meet the needs of your increasingly diverse population and campus environment. Offer coaching and training where needed.
9. Review tuition and financial aid policies and practices to broaden access for all students and reduce the possibility that policies and practices are furthering inequities.
10. Support the redesign of financial aid and student support services to address the different challenges faced by today's students—for example, limiting the risk of excessive lifelong debt burdens from loans versus grants or scholarships.

Any of these ideas for action are less likely to encounter resistance or to increase campus tensions when leaders and diverse participants have already engaged in circles for racial healing and trust building before undertaking assessment and transformation work. Participants also are encouraged to begin creating a shared vision for a campus that has truly jettisoned and is genuinely committed to healing from the belief in a false taxonomy and hierarchy of humanity. •

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Galvanizing the Truth, Racial Healing & Transformation Movement at Duke and Beyond

JAYNE O. IFEKWUNIGWE, MEGAN STANLEY, AND CHARMAINE DM ROYAL

The establishment of the Duke Center for Truth, Racial Healing & Transformation (TRHT) is igniting the TRHT movement at Duke, in Durham, and across North Carolina.

THE PREMISE AND FRAMEWORK of the national Truth, Racial Healing & Transformation (TRHT) movement, as outlined by the W.K. Kellogg Foundation (www.healourcommunities.org), align well with ongoing work on the Duke University campus and in the broader community. This allows us to both build on existing efforts and initiate new ones. The bold vision and mission of the center set the tone and help define the dimensions of the center's work (see figure 1). They challenge us to think creatively as we seek to achieve and sustain transformation.

Since its inception in 1838 and its formalization as Duke University in 1924, the institution has undergone multiple metamorphoses and has become one of the top universities in the country. Throughout its existence, Duke has been engaged in both regional and institutional racial struggles; it was one of the last major universities to desegregate. The Duke of today is a global university with a diverse community of staff, students, faculty, administrators, and alumni. Yet racial tensions and race-related campus incidents have persisted.

Durham, a vibrant city where race and class continue to define residential patterns and economic and educational opportunities, is home to Duke University. The longstanding and multifaceted relationship between the university and the city encompasses achievements to be celebrated as well as events and moments of racial entanglements.

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The Work of the Duke TRHT Center

"We have not been here or done this before. We are not talking about the usual. What we are calling for is a sustained consciousness shift. Vulnerability is our superpower."

—Valerie Ashby, dean of Duke's Trinity College of Arts and Sciences, describing the transformative potential of the national TRHT movement and the local work of the Duke TRHT Center.

By applying the TRHT framework, the Duke TRHT Center is uniquely positioned to facilitate the sustained consciousness shift Dean Ashby calls for above, proactive responses to cyclical racial tensions, and mitigation of their incidence and prevalence on our campus and in the community. Two of the foundational components of the TRHT framework, (1) narrative change and (2) racial healing and relationship building, undergird our dynamic and evolving TRHT movement to enable radical transformation at Duke and in Durham. Racial healing circles (RHCs) are a core and related methodology developed by Gail C. Christopher, architect of the TRHT movement, to foster empathy, encourage perspective-taking through deep listening and shared stories, and serve as an antidote to racism. Separation, law, and economy, the other three major components of the framework, are the main channels whereby the hierarchy of human value is reproduced, and they are targets for the dismantling of unjust structures and systems.

The goals during this start-up phase of the Duke TRHT Center focus on evidence, engagement, and education. They drive the comprehensive processes of racial healing and transformation, particularly pertaining to the dismantling of

the conscious and unconscious beliefs in the hierarchy of human value. Through these initial goals, we are

- gathering **evidence** to understand the histories, inequalities, and perspectives regarding race and racism at Duke and in Durham;
- **engaging** the campus and community in conversations and dialogues to enhance and expand communications about race and racism; and
- creating key messages that will guide the development and implementation of **educational** efforts to foster accountability and produce truthful narratives about race and racism on campus and in the community.

As illustrated in figure 2, integrating evidence, engagement, and education within the foundational components of the TRHT framework is enabling us to collaborate with a broad range of campus and community partners and affiliates. The wide-ranging activities are visually represented as satellites. Below, we discuss some of our key activities, focused on five areas:

1. Forming a steering committee and engaging senior leadership
2. Partnering with the Duke Alumni Association
3. Convening RHCs with students
4. Training new RHC cofacilitators
5. Creating designated Racial Healing Spaces

Forming a Steering Committee and Engaging Top and Senior Leadership

Critical to the success and sustainability of our center's work is the visible and participatory commitment of campus and community leaders. One of our first and most significant tasks was the establishment of a steering committee composed of senior leadership at Duke. Steering committee members have been instrumental in helping us acknowledge and address the baseline narratives of race and racism at Duke, are participating in the simultaneous and ongoing process of personal and institutional transformation, and are playing important roles in envisioning a transformed Duke. Toward these ends, the Duke TRHT Center and the steering committee have met with the top leaders of the university (president, provost, and chancellor) to discuss the collaborative role the center and the steering committee can play in understanding and confronting the root causes of racial tensions and racism at Duke, envisioning a better future, and exploring pathways to racial healing and transformation. Steering committee members joined the president, provost, and chancellor and their leadership teams to participate in an Rx Racial Healing™ (RxRH) event led by Gail C. Christopher, who introduced them to the TRHT framework, contextualized the RxRHC

methodology, and cofacilitated an RxRH experience. Witnessing the senior leadership at Duke authentically engage with each other from a “heart space” of compassion and vulnerability had a powerful impact. Many left the circle having seen each other for the first time in a different light. As one participating senior administrator reflected, “I experienced a more in-depth understanding from my colleagues, including those with whom I work closely. The experience permitted the peeling back of the work personality and a small peek into experiences that shape the person.”

Partnering with the Duke Alumni Association

The work of the Duke TRHT Center also has been enriched by the building of relationships and collaborations with many campus and community partners, including the Duke Alumni Association (DAA). With 175,000 alumni scattered across the globe, DAA is ideally positioned to drive multiple forms of narrative change and personal, community, and institutional transformation. At the same time, David Lindquist, assistant vice president of the Duke Office of Alumni Affairs, notes,

In 1963, black students integrated Duke. When I was at Duke, less than 5 percent of undergraduates were students of color. Now, over 51 percent of Duke undergrads are students of color, who are rapidly transforming alumni demographics. With seventy years of alumni, . . . how do we engage both the older white generation of alumni as well as the more ethnically and racially diverse alumni of today?

Five years ago, with the formation of its Committee for Diversity and Inclusion, DAA began addressing these issues. The Duke TRHT Center has partnered and collaborated

Figure 1

Vision A Duke campus and Durham community without racial hierarchies, where human biological and cultural variation are valued and perceived as assets essential to the progress, survival, and flourishing of the human family; polarizing race-based concepts such as “racially inferior/racially superior” and “marginalized/privileged” become obsolete; structural barriers that promote and perpetuate inequalities are dismantled and replaced with welcoming systems of equity, inclusiveness, and belonging; and the life outcomes of all are radically improved.

Mission To eradicate deeply rooted beliefs in racial hierarchies, disrupt persistent structures and impacts of racism, and strengthen Duke's position as a catalyst for change in collaboration with diverse partners in Durham.

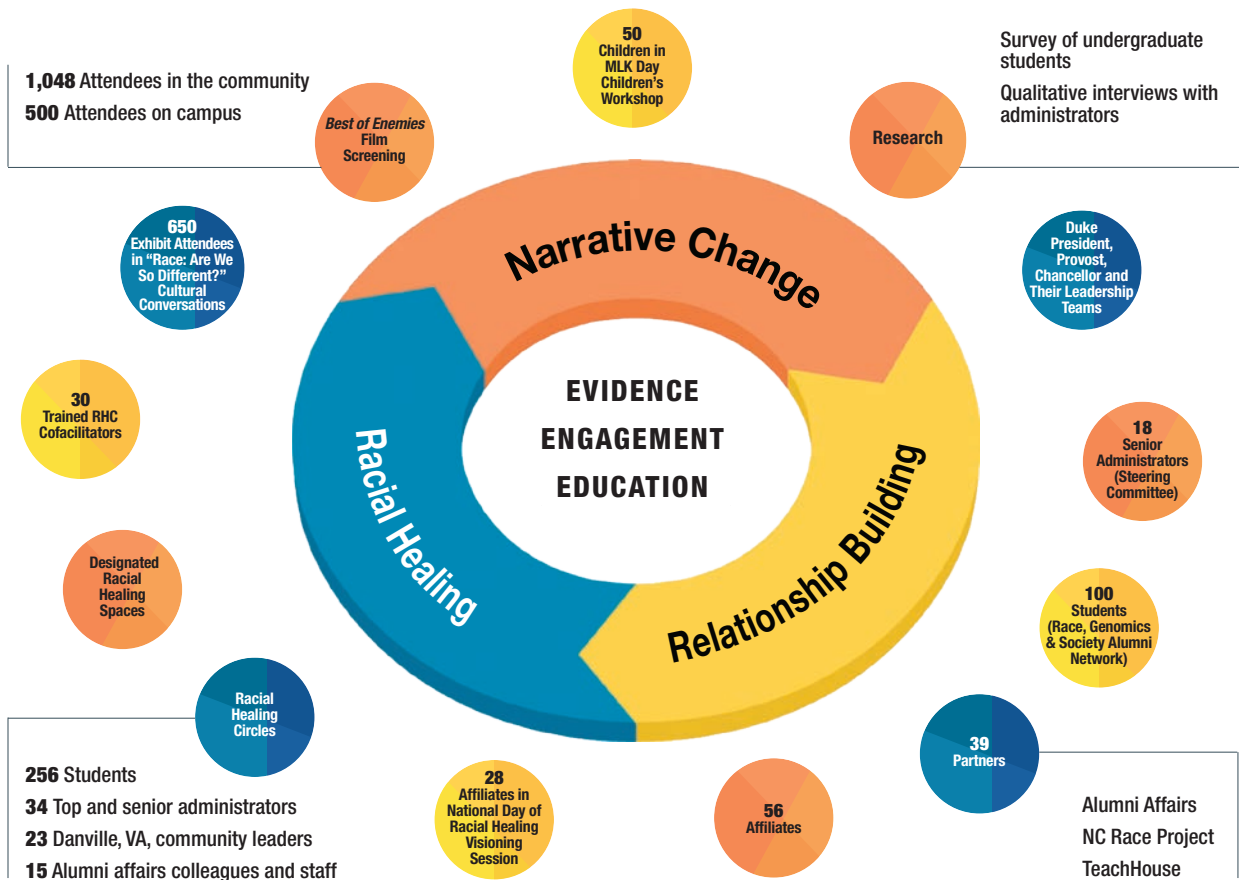


Figure 2: Selected strategies to build the TRHT movement at Duke and in Durham (2017–19)

with DAA on a number of activities, including cofacilitating an RHC for DAA colleagues and staff, cosponsoring a follow-up workshop for new RHC cofacilitators, and aligning the mission, vision, and goals of our respective strategic plans. In the words of Leslie Lewis, executive vice president of the DAA board of directors and cochair of DAA’s Committee for Diversity and Inclusion, “You are inspiring so many people with this work. The campus and Duke community are hungry for it.”

Convening Racial Healing Circles with Students

The impact of RHCs experienced by administrators, faculty, and alumni is also shared among the students we have engaged so far. Our growing network of undergraduate students currently includes two alumni groups from the course, “Race, Genomics, and Society”; students who participated in a Kenan Institute for Ethics alternative fall break trip to Selma, Alabama; and first-year students in a FOCUS course cluster on the Pursuit of Equality: Rethinking Schools—Lens of Social Justice, offered through the Program in Education. To start and close each circle, we

engage in a one-word check-in to gauge the emotions that people bring to the experience and the ones they feel upon leaving the circle. Particularly with students, this practice elicits a small glimpse of transformation and the power of pause that the circle space provides. While many of the FOCUS students, for example, felt overwhelmed, burnt out, and anxious prior to the RHC experience, they left feeling hopeful, relieved, and connected. Additionally, many students appreciated the opportunity to shift from a “head space” to a “heart space” and expressed intentions of recreating circles in their dorm. Rather than performing as students in an academically rigorous environment, the circle allowed them to simply be present for collective understanding and relationship building.

Training New Racial Healing Circle Cofacilitators

We are developing a comprehensive RHC program and building capacity by preparing additional RHC cofacilitators. We hosted a two-part workshop for twenty-three new RHC cofacilitators, and attendees included members of the steering

committee, other senior administrators, and selected campus and community partners. New cofacilitators are now working with experienced RHC cofacilitators. When writing a brief personal reflection related to a moment of wonder or awe during the RHC workshop, one of the new cofacilitators shared, “I was struck by the power of giving people permission to tell stories and creating a relatively nonjudgmental environment to do so. It was very self-affirming to tell part of my story, and I felt deeply honored to hear the stories of others.”

Creating Designated Racial Healing Spaces

What we have learned from convening RHCs with a variety of groups is that all participants are seeking opportunities for connection and shared experiences. Having designated racial healing spaces on campus and in the community would facilitate the building of transformative, personal relationships. We have successfully acquired one racial healing space on the East Campus and anticipate identifying more in the future. In addition, we are planning multiple activities that will continue to assemble and equip “the coalition of the willing” to implement the vital racial-healing and relationship-building work needed at Duke and in Durham.

Moving Forward

“TRHT’s transformational goal involves racial healing and requires the imagination. We must envision a future United States that no longer believes in the fallacy of a racial hierarchy, a nation that truly celebrates our equal and connected humanity.”

—Gail C. Christopher, architect of the Truth, Racial Healing & Transformation movement

Multiple projects that will propel the local TRHT movement forward are underway. For example, through a partnership with Duke TeachHouse, a coliving and learning space for new teachers, and collaboration with the Public School Forum of North Carolina, we have started to develop action-oriented approaches to achieving racial equity in education. We are also involved in a variety of health-related projects. Over time, our work will expand to address the ways in which other inequities are perpetuated in TRHT components such as separation, law, and economy, and how individuals and groups can be mobilized to ignite social and cultural change.

Our immediate plans center on enhancing and expanding the integration of the TRHT foundational components and our evidence, engagement, and education goals. To understand the histories, inequalities, and perspectives regarding race and racism at Duke and in Durham, we will continue our qualitative and quantitative research involving senior

administrators, faculty, staff, students, alumni, and the broader community. Engaging the campus and community in conversations and dialogues about race and racism will be ongoing. Efforts will include

- **continuing** to engage with the steering committee and senior leadership;
- **building** on the Duke Alumni Association partnership;
- **amplifying** involvement of students;
- **expanding** the number of RHCs at Duke and in Durham;
- **securing** additional designated racial healing spaces on campus and in the community;
- **increasing** participation in curriculum development; and
- **broadening** community engagement.

The Burroughs Wellcome Fund and the North Carolina Department of Natural and Cultural Resources have spearheaded the permanent relocation of the American Anthropological Association’s traveling exhibit, “RACE: Are We So Different?” (www.understandingrace.org), to North Carolina. This is a boon for the state and will greatly enhance the Duke TRHT Center’s ability to accomplish its goals. The Duke TRHT Center will facilitate and coordinate content updates and program development for the new version of the exhibit, provisionally known as the NC Race Project (www.ncraceproject.org). This public science education initiative provides a phenomenal platform for creating and circulating key transmedia messages that will guide efforts to foster accountability and address issues concerning race and racism across the state of North Carolina.

Existing racial hierarchies and beliefs were not created overnight, and they will not be dismantled easily or quickly. At every juncture, we will continue to proceed intentionally, thinking carefully and strategically not only about *what* we are doing, but more importantly, *how* we are doing the work and *who* is included in decision-making processes. The Duke TRHT Center will continue to evolve, grow, and thrive, functioning as an open and ongoing resource for Duke, Durham, and beyond to promote and sustain truthful narratives, individual and collective healing, and positive transformation with regard to race and racism. ●



Sharing Our Austin Community College District Story

KHAYREE WILLIAMS

Austin Community College District was honored to be the only community college and only Texas institution to join the first cohort of ten Truth, Racial Healing & Transformation Campus Centers in the fall of 2017.

AUSTIN COMMUNITY COLLEGE DISTRICT (ACC) viewed its designation as a Truth, Racial Healing & Transformation (TRHT) Campus Center as recognition of the college's emerging efforts to address racial disparities in student enrollment, persistence, and completion.

As it nears the end of this initial three-year planning process, ACC is pleased to announce great progress in its effort to establish the TRHT Campus Center, including the hiring of a full-time director, an official launch planned for the fall of 2020, and a permanent location on ACC's Highland Campus. This commitment to a permanent and fully staffed TRHT Campus Center is rooted in ACC's long-term focus on issues of racial equity and inclusion.

ACC's enduring commitment to these issues includes disaggregating student persistence and completion data by race, developing a Men of Distinction program for African American males, earning an "Achieving the Dream Leader College" designation, championing the implementation of "Beyond Diversity" trainings, engaging in culturally responsive teacher training, collaborating across sectors on issues of institutional racism and systemic inequities, and introducing equity concepts into the faculty recruitment and hiring processes. In addition, ACC earned Hispanic-Serving Institution (HSI) status in 2007. As of spring 2019, 37 percent of ACC's students were of Latinx heritage.

A key part of the ACC TRHT strategy for addressing racism and inequity can be found in the center's vision: "Austin Community College District envisions a community where race, ethnicity, and other human differences are no longer predictors of success and well-being in any sector of the

community. This includes the elimination of barriers (policies, practices, attitudes, and cultural messages) that reinforce differential outcomes by race."

This vision has already been put into action through a deep exploration of Central Texas's racial history dating back to 1790, the development of a community-wide asset map, the convening of racial healing circles across ACC's eleven campuses, community conversations on race, and the establishment of the Students With A Purpose (SWAP) organization, which was created by, and established to serve, students who have been affected by the criminal justice system.

"My work with the TRHT Campus Center at ACC has given me life, love, and power in knowing myself and my capabilities as a black man who is equal and not feeling less than others who may have taken a different route on their journey," said Clarence Watson, ACC student and cofounder of SWAP. "I found the racial healing circles and another workshop I participated in with ACC faculty and community members, where we were asked to choose a quote that most resonated with us, showed me that we may look different, but we can find souls that we can relate to."

In December 2019, ACC's TRHT Campus Center collaborated with SWAP on a "town hall" meeting that served as a resource fair for families. Watson served as the moderator and interviewed professionals who were affected by the criminal justice system. Representatives from several other organizations, including Dress for Success, the City of Austin, the Travis County Sheriff's Office, and the Department of Workforce Solutions, provided resources to participants.

All of ACC's TRHT efforts have been designed to engage faculty, staff, students, and the broader community in intentional engagement on issues of race. Nicole Bell, ACC's

Khayree Williams is the director of the Truth, Racial Healing & Transformation Campus Center at Austin Community College.

staff development coordinator, lauded the quality and quantity of training sessions the center has been able to offer.

“These trainings have given me tools to help navigate the system in an attempt to bring people in and not call people out,” Bell said. “I have had numerous opportunities through the ACC TRHT to participate in equity summits, ‘Beyond Diversity,’ and racial healing circles. This is an ongoing learning experience for me and I am grateful for these opportunities.”

Khayree Williams, ACC’s TRHT director, noted that ACC is in a position to set the pace and be a mentor for future community college TRHT campus centers. “As the first community college TRHT Campus Center, I am working to ensure that ACC creates a benchmark that other community colleges can model,” he said.

As a child, Williams was introduced to higher education through the Upward Bound program in Michigan. “The program allowed me to see how college could be, ‘normalized’ the community college experience, and made me believe I could succeed in higher education,” he said.

A first-generation college graduate, Williams also recognized that a welcoming environment is a winning student-retention strategy. “My experience with higher education has made me want to create such an environment at the ACC TRHT Campus Center,” he said.

ACC’s TRHT Campus Center will focus on three primary areas: student-facing initiatives, faculty- and staff-facing initiatives, and community-facing initiatives.

Student-Facing Initiatives

ACC students, upon graduation, will be equipped to be subject matter experts in their area of study/vocation while having opportunities through TRHT to develop the cultural competency skills that are needed to thrive in our ever-changing global workforce. Within two years of the TRHT Campus Center’s launch, the director will work to implement a competency certificate or badge on student transcripts that will signal to future employers or other higher education institutions that ACC students can thrive and effectively navigate diverse environments.

The TRHT Campus Center will work with K–12 partner schools to design a program that introduces the important topic of racial healing and transformation. This will be delivered in a developmentally appropriate manner that

will allow students to begin to develop this competency before college while forming a positive perspective of ACC as a potential next step on their educational journeys.

Faculty- and Staff-Facing Initiatives

Faculty and staff, as leaders who support and encourage student success, must also continue to develop their cultural competency skills.

The TRHT Campus Center team will work to provide training, resources, and facilitated conversations for faculty, student groups, and classes. Additionally, the center will hold at least one monthly event, which will be hosted at the center or on one of ACC’s eleven campuses.

The TRHT Campus Center team will serve as resources and advocates with a racial-equity lens for racial healing activities such as campus conversations, racial healing circles, institution-wide committees, marketing, and program launches.

Community-Facing Initiatives

The ACC TRHT Campus Center is committed to expanding the pipeline to higher education for everyone while also contributing to the important work of dismantling racism throughout ACC’s service area.

The TRHT Campus Center team will work diligently to have an active and impactful presence in the community by nurturing community partnerships through racial healing circles and other activities that will expand conversations about racial healing.

The TRHT Campus Center team will work to ensure the center’s launch is an inclusive celebration encompassing both the ACC community and broader community partners. This will continue to position the center as a resource and convening space for all stakeholders to advance the racial healing conversation. ●



Strengthening Community through Intergroup Dialogue and Learning

DAVID L. EVERETT

Providing students and community members with opportunities to explore, share, and reflect on differences became an emphasis for Hamline University's Truth, Racial Healing & Transformation Campus Center.

AS A HIGHER EDUCATION INSTITUTION in what may arguably be the most polarizing time in recent history, Hamline University made a conscious decision to move from a paradigm of merely recognizing social issues to actually wrestling with them in multiple contexts—classroom settings, campus meetings, and community engagements. Thus, the university is modeling the expectation of not just *knowing* better but *doing* better. Now more than ever, Hamline feels the need to promote a level of critical interaction that fosters and furthers understanding of, and across, difference. And providing students and community members with opportunities to explore, share, and reflect on those differences became an emphasis for our Truth, Racial Healing & Transformation (TRHT) Campus Center. Asking the deeper, more provocative questions allowed us to make space to ground notions of “truth” in the exposure to historical experiences of various populations as we sponsored a daylong excursion to the National Museum of African American History and Culture, National Museum of the American Indian, and United States Holocaust Memorial Museum in Washington, DC.

Anna Arnold Hedgeman, noted civil rights community organizer and the first African American graduate of Hamline University, believed that bringing people together collaboratively began with the challenge of understanding experience—particularly when different from one's own. In a similar fashion, Hamline's TRHT Campus Center looked to connect the local history of Minneapolis–St. Paul with America's broader legacy of racial insensitivity, intolerance, and injustice. The Dakota War of 1862, the destruction of St. Paul's Rondo neighborhood by the construction of Interstate 94, and the 1920 Duluth, Minnesota, lynchings are microcosms of a much broader narrative with origins

David L. Everett is associate vice president of inclusive excellence at Hamline University.

beginning beyond the borders of the United States and with history providing an interesting backdrop for current discourse.

The daylong excursion in Washington, DC, was designed to strengthen the campus community through intergroup dialogue and learning via visits to the museums. Forty-seven participants were selected from an applicant pool of ninety-one students based on responses to the following questions:

- Why are you interested in this opportunity?
- What are your goals (personal, professional, academic) for participating in this opportunity?
- How do you see your participation helping TRHT efforts on campus and positively impacting the Hamline community?

The applications brought a wide range of responses. Some students expressed a desire to learn more about a particular culture (whether they shared that identity or not), while

Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at Hamline University.



others hoped to make a broader connection to their professional aspirations in politics, social justice, and community advocacy. Many also identified “development” as their primary goal. This speaks volumes about the level of awareness, commitment, and engagement on our campus, highlighted by efforts to use the Intercultural Development Inventory (IDI), a platform for examining implicit bias and intercultural competence. IDI’s goal is to respond to cultural differences and provide practical tools that can be applied in and out of the classroom.

Among the students’ responses were the following comments:

“As a political science and education major, I hope to dive into the realm of education policy reform and teaching raw American history one day. If I were chosen to participate in this program, I believe I would gain meaningful insights that would benefit me in the long run while I work toward advocating for education reform and overall equity. By being exposed to the documented history and art of these historically disregarded and disadvantaged communities in the United States, I hope to learn about both the beauty of these cultures/ethnic races and the tragedies that they have experienced in US history.”

“I am interested because all three museums offer a chance to engage in a counter narrative than I am exposed to based on my social identities and the structure of our current education system. I think a message I hear resounding from students and colleagues from marginalized identity groups is the fatigue that comes with educating those with privileged identities on campus. By attending events on campus, [students] can expand their learning, and this is yet another way to engage professional and personal development. This is not a catch-all, but just one more place to gain insight, understanding, and knowledge in order to impact my practice both interpersonally across campus and systemically when thinking about the work that I do with new students and the programs I provide. I am also interested because it sounds like a great way to connect with members of the HU community across functional area or ‘status’ on campus. I love the idea of engaging with faculty, staff, and students in such a high-impact way. I think having pre and post workshops are also beneficial in ensuring the experience is not just a ‘fun free trip to a museum’ but a true community builder and educational experience for those forty people who can have an impact on the greater community upon return.”

“Personally, I would like to learn and make progress on my IDI goals. In my future career, I aspire to help communities that are too often shut down. In order to do so, I must learn about cultures beyond my own. If I’m helping people, but my service is only beneficial to white people, what am I accomplishing? If I’m selected to participate in the program, I hope that I will walk away knowing more about the issues people of color are facing in today’s world and what I can do to help. Additionally, I want to learn enough to be able to hold my own in a lengthy conversation about race. I feel as if I know a surface-level amount about some racial issues, but I would like my knowledge to reach a deeper level. Finally, at the beginning of this school year, I set a goal that I want to become a better advocate for people of color. I realized that I wasn’t doing much because I didn’t know much. After completing the program, I hope that I will know strategies for being a good ally to people of color and can move closer to that goal I set at the beginning of the year.”

Prior to leaving, the selected participants (students, staff, and faculty) spent a day together sharing in healing circles and dialogue with a focus on lived experiences. On Friday, October 25, 2019, the group boarded an early morning flight to the nation’s capital. Prior to heading to their respective museum choice, individuals were given a journal and encouraged to write various reflections that they had throughout the day, along with responding specifically to three questions:

- What are you grateful for?
- What are your hopes and fears for today?
- What are you looking forward to?

Many pre and post reflections revolved around expanding the work of TRHT—within the Hamline community and beyond—to promote understanding, dialogue, and inclusion.

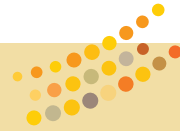
“I am currently working on a student organization called ‘Project Forward.’ Through this organization, I hope to encourage students to participate in facilitated dialogues where the aim is to discuss and comprehend differing perspectives on various topics in the hope of working toward a campus-wide safe space for all students and to use this platform as an attempt to bridge various gaps. Overall, I feel this opportunity benefited me personally by encouraging deeper thought and comprehension of these differing cultures, religions, ethnicities, and ideas. Therefore, my learned knowledge is something I can bring back home with me and share with others for the rest of my life and hope my knowledge can become a spark to others to find interest in learning more as well.”

“As well as being a staff member, I am also a graduate student in the Nonprofit Management program. This excursion contributed to my graduate education in my final year. Many of our conversations and projects/papers in class focus around inclusion and diversity and how we can embrace and solve challenges through them. Given everything going on in the world right now, studying history is one of the best ways to handle current challenges. This sort of in-depth immersion taught me how to better interact with Hamline community members that are different from me. This is important in my role as a staff member and graduate student. I hope this excursion helps me build connections I didn’t previously have with Hamline community members and improve existing ones. This will make me more effective in my role.”

“This school year, I have the pleasure of serving on the executive boards of Hamline’s African Student Association and the Model United Nations team. I also serve on the Diversity Initiative Steering Committee. I have the opportunity to use what I learned and absorbed for events, meetings, and community engagement I help organize. All will be influenced by this experience.”

“As a first-generation minority student of color, this [opportunity] helped me to voice my own story and culture more. I have seen many other students of color do [this] and wanted to get the courage to do so as well. It also felt good to connect with students outside of my normal circle. Just the fact that you learn more about someone’s culture leads to respect. In conversations at Hamline, this will help [students] appreciate each other’s knowledge and experiences.”

“Hamline has been going through some growing pains as we learn to be a community that celebrates diversity, making everyone feel safe and welcoming and creating opportunity for open discussion. I strive for all of these things in my professional and educational settings at Hamline. By learning, connecting, and engaging, I will be a better member of the Hamline community. In addition, I have brought back what I learned to the Hamline Undergraduate Student Association (HUSA) and to the university staff as development opportunities.”



To promote understanding, dialogue, and inclusion, individuals were given a journal and encouraged to write various reflections that they had throughout the day, along with responding specifically to three questions:

- What are you grateful for?
- What are your hopes and fears for today?
- What are you looking forward to?

At its inception, Hamline University’s vision for a TRHT Campus Center was to create inclusive convening spaces for intergroup conversation, dialogue, and learning that combined individual competency with institutional capacity to create sustainable community change. As we thought about this excursion, our hope was to expose participants to the various experiences, histories, and perspectives of different populations while engaging in critical reflection and dialogue to move our community beyond conversation toward action. This core group, representing multiple areas, units, and levels within the university, has accepted its role in recreating Hamline into a welcoming place where all people belong. Through refashioning our stories and reimagining our spaces, we are embodying new narratives that allow us to see ourselves in one another. As James Baldwin (1962) wrote, “Not everything that is faced can be changed; but nothing can be changed until it is faced.” Hamline’s TRHT Campus Center is hoping that by facing the past and present, we can be instrumental in forging the future. ●

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Planting the Seeds of Truth, Racial Healing & Transformation

SHARON STROYE

The vision of the TRHT Campus Center at Rutgers University–Newark is to “leverage and support new and existing RU–N and city-wide initiatives to effectively respond to economic and social disparities in our communities and promote equitable growth.”

THE TRUTH, RACIAL HEALING & TRANSFORMATION (TRHT) Campus Center at Rutgers University–Newark (RU–N) completed its seventh racial healing circle new practitioner training within a four-month period in 2019. The training was provided for forty-three individuals from diverse backgrounds, organizations, and interests. The participants were two mayors; a public school superintendent; students from undergraduate to doctoral programs; faculty and staff members from Columbia, Drew, and Rutgers Universities; trained social workers; staff members from community colleges; librarians; a rabbi; and executive directors and volunteers from nonprofit organizations. During the last training session, two of the participants summed up the goal of a racial healing circle in the most succinct statement: “We both have so much in common.” The two participants were an African American male transfer student, approximately twenty-five years old, living in the city of Newark, and a Caucasian retired female volunteering with a nonprofit organization and living in a suburb of Newark. The seeds of Truth, Racial Healing & Transformation have been planted and are beginning to grow.

The TRHT Campus Center at RU–N was one of ten centers awarded a planning grant from the Association of American Colleges and Universities in 2017 to develop and create collaborative events and programming that will engage and empower campus and community stakeholders to confront and dismantle the perception of a racial hierarchy within organizations, institutions, and systems. The center had its official launch during Black History Month in February 2018 with Ras Baraka, mayor of the City of Newark, and community partners including the New Jersey Institute for Social Justice and the eight locations of the Newark Public Library. The TRHT@RU–N advisory

committee decided to utilize the Newark Public Library main and branch locations throughout the city as its physical space to offer demographic-specific programming and monthly racial healing circles.

The vision of the TRHT Campus Center at RU–N is to “leverage and support new and existing RU–N and city-wide initiatives to effectively respond to economic and social disparities in our communities and promote equitable growth” (Rutgers University–Newark 2018). One of the key strategic goals is to collaborate, cosponsor, and leverage mutually beneficial relationships and partnerships with RU–N departments, community-based agencies, nonprofit organizations, student groups, and artists from Newark and the greater Newark area. I am the director of public engagement in the School of Public Affairs and Administration at RU–N and also serve as the director for the TRHT Campus Center. Serving in this dual capacity provides me with the opportunity to meet with individuals, groups, and organizations to discuss and develop synergistic opportunities. In working with external partners, we first must understand each other’s mission, planning calendars, and regularly scheduled programming. We then decide on which activity, event, or program to collaborate, with at least two to three months of planning time. If needed, we agree to share the costs of venues, refreshments, materials, and event marketing and promotion. The Newark Public Library is one of the key strategic partners for the center.

The TRHT framework has five components—narrative change, racial healing and relationship building, law, separation, and economy—that are used to develop the next generation of leaders and dismantle systems and institutions related to racial hierarchy. In its initial action plan, the TRHT Campus Center at RU–N focused on all the components.

Sharon Stroye is the director of the TRHT Campus Center at Rutgers University–Newark.

The center is fortunate to have a mission aligned with the strategic initiatives of Rutgers University–Newark:

- Invest in collaborative academic and research programs.
- Invest in students.
- Invest in our faculty and graduate and professional students.
- Value our professional and support staff as key to our success.
- Invest in space and places where we live, learn, create, and engage the world.
- Invest in anchor institution collaboration.
- Tell the RU–N story more effectively.

Since February 2018, the center has continued to cosponsor interactive community projects such as the Healing Sounds of Newark, a free, spoken word and music event that aims to celebrate and support artists who live, work, and play in Newark, while fostering healing through thematic topics (e.g., “What’s Up with the Water?,” a spoken word performance and discussion about the water crisis in Newark affecting marginalized communities). In collaboration with Honors Living–Learning Community students, a local artist, and the RU–N Dreamers Club, the TRHT Campus Center launched ImVisible Newark. This monthly peer initiative gathering aims to see, hear, and feel the many intersecting migrant populations in the city and create a safe and open space for conversation, celebration, and healing. The center has created, collaborated, and cosponsored racial healing circles, Undoing Racism training for high school and college students, antibias training for first-year students, faculty- and student-led panel discussions, and heritage-month celebrations. Most recently, it assisted in the formation of a joint TRHT committee between two suburban, predominately white communities dealing with racially sensitive issues at their shared high school.

The city of Newark is divided into five wards (North, South, Central, East, and West). Each of these wards has at least one or two library locations. The eight branches were opened from 1901 to 1946, and each library branch serves residents from varied and diverse demographics. To ensure equitable and fair representation in programming, the TRHT director and advisory committee members attend monthly branch manager meetings to discuss goals and upcoming events. Some events are held concurrently and simultaneously, such as the launch of the physical TRHT

Campus Center locations in the branches. The partnership between RU–N’s TRHT Campus Center and Newark Public Libraries (NPL) has matured at a steady, but slow, pace due to personnel changes in both institutions. The executive administrations at RU–N and NPL understand the importance of the work the TRHT Campus Center is accomplishing. When hiring new personnel, they ensure that TRHT is a part of the job descriptions. Once new hires have settled into their roles, it is important to onboard them into their role within the center. Essential to this effort is educating faculty, staff, students, and community members about the mission and goals of the center, because when they leave their institutions, they still serve as ambassadors and referrals for the center’s work.

Due to referrals from individuals, media coverage of specific events, and social media platforms, the center has been contacted by entities outside the city of Newark and the state of New Jersey. The TRHT Campus Center at RU–N has collaborated with four other public libraries to host racial healing circles. The American Library Association received funding from the W.K. Kellogg Foundation to connect its Great Stories Club series with the TRHT framework. Racial healing circles have been facilitated at public libraries in Elizabeth, New Brunswick, and Montclair, New Jersey, and even as far away as Danbury, Connecticut. Teenagers, librarians, university staff members, community partners, and parents from diverse and varied backgrounds have attended the circles, which range in size from seven to sixteen participants and typically last ninety minutes to two hours, facilitated by one racial healing practitioner. While it is recommended that two practitioners facilitate the circles, conflicting schedules have made this difficult. However, the racial healing circles have been very successful because of the process, which is integral to remaining true to the Rx Racial Healing™ framework developed by Gail C. Christopher. Now in its third year of operation, the center is focusing its efforts on conducting racial healing circles for targeted audiences.

In the past five to six years, under the leadership of RU–N Chancellor Nancy Cantor and in collaboration with the mayor’s office in the city of Newark, the New Jersey Performing Arts Center, Prudential Financial, the New Jersey Institute of Social Justice, and other entities have created initiatives that address the TRHT framework components of separation, economy, and law. One example is the establishment of the RU–N Talent and Opportunities Pathways Program (RU–N to the TOP). The program is a financial scholarship based on income and need for first-year students who are Newark

residents or students at New Jersey community colleges. The number of Newark residents who received RU–N to the TOP scholarships has steadily increased since the program’s inception. From fall 2017 to fall 2019, the number of first-year students who received the scholarship increased 17 percent. During the same period, the number of Newark residents with associate’s degrees who received the scholarship increased 38 percent. RU–N to the TOP accounts for 24 percent of the funding level for all students who received RU–N to the TOP support for the 2018–19 academic year.

Another example, the Honors Living–Learning Community (HLLC), is an innovative admissions approach to provide opportunity to individuals who have been systematically disenfranchised by systems of inequality. The HLLC challenges the traditional framework for “honors” and merit and emphasizes college access and success through a cohort model in which students live and learn together to become citizens with agency in their communities. The HLLC utilizes a robust admissions rubric to holistically assess a student’s ability to thrive in college rather than using the traditional standardized test scores only. Forty-five percent of the admitted cohort in 2019 were Newark residents.

Based on anecdotal comments, survey responses, and debriefing discussions from racial healing circles, intergroup dialogues, and student groups, the TRHT Campus Center will focus its primary effort on addressing the TRHT framework components of narrative change and racial healing and relationship building. Even as the city of Newark is experiencing economic development, public school transformation, and increased population, vestiges of poverty, violence, and infrastructure issues still plague the city. While the business, political, educational, and cultural leaders of the anchor institutions continue to collaborate and coordinate their efforts to ensure equity and access for all of Newark’s residents, residents and visitors can have a negative and pessimistic view of the city. In addition, high levels of lead in the water supply continue to damage the city’s reputation.

The center began its evaluation methods with the “My Racial Healing Looks Like” campaign. During the first year of operations, we would ask attendees at events to provide one-word responses to the question, “What does racial healing look like to you?” The responses were used to create videos and images for the center’s social media platforms. They also were used to establish a baseline narrative about people’s perceptions of healing. RU–N students were the second source of information on how to focus our efforts on narrative change, racial healing, and relationship building. Undergraduate students were meeting informally at each other’s place of residence, discussing topics such as religion, race, diversity, and what brought them to the university. In conversation with group leaders from student organizations,

staff from the intercultural resource center and the TRHT Campus Center established the RU–iN Dialogue series of discussions about topics of diversity, identity, intersectionality, and social justice.

RU–N was part of the inaugural cohort of ten institutions chosen in 2017 to create, implement, and evaluate the mission, goals, and objectives of TRHT Campus Centers within three years. The RU–N TRHT Campus Center will complete a formal analysis of the stages of implementation in fall 2020, three years after receiving the initial funding. We have learned a number of lessons since our launch event in February 2018:

- We underestimated the amount of time and personnel needed for implementation.
- The support of the executive administration is integral to obtaining buy-in from stakeholders and establishing relationships with external partners.
- The establishment of an advisory committee with diverse representation from all aspects of the community was beneficial.
- The strategy of leveraging resources from diverse partners is cost-effective.
- We should have submitted the paperwork for institutional review board approval during the second year.
- Everyone involved in creating, planning, and implementing a TRHT Campus Center should participate in racial healing circles.
- An understanding of the importance of the work and its impact on the community is key to acknowledging the truth and beginning the process of racial healing, which leads to transformation.

The TRHT Campus Center at Rutgers University–Newark will continue to support programs that foster discussion, dialogues, and conversations; facilitate racial healing circles for targeted audiences; and create programming with other external partners. Ultimately, the long-term vision is to serve as a regional TRHT Center for the northeastern United States. ●

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UNIVERSITY OF MARYLAND, BALTIMORE COUNTY

The Shriver Center: A Truth, Racial Healing & Transformation Model for Service Learning and Community Engagement

ERIC FORD AND FRANK ANDERSON

The University of Maryland, Baltimore County's interpretation of the Truth, Racial Healing & Transformation Campus Center model involves breaking down racial hierarchies as they exist in service-learning and community-engagement partnerships in Baltimore.

THREE YEARS AGO, the Shriver Center at the University of Maryland, Baltimore County (UMBC) was selected to become a Truth, Racial Healing & Transformation (TRHT) Campus Center. For us, truth means acknowledging the historic and contemporary racial hierarchies we work within and sometimes perpetuate. Racial healing means creating a space for people from different backgrounds to come together and share the experiences that have shaped their racial identities. And transformation means committing to change both as individuals and as institutions. We must be open to expanding our hearts and minds. We also must be courageous in rooting out and transforming the policies, practices, and procedures of higher education that create racial hierarchies in our relationships with Baltimore's communities.

The history of the Shriver Center began in 1993 when it was founded in honor of Eunice Kennedy Shriver and Sargent Shriver. Its original mission was to mobilize "the talents and resources of higher education to confront and solve the problems facing urban America." Over the past twenty-five years, the Shriver Center has worked toward that mission by sending thousands of students, faculty, and staff into Baltimore's communities through service-learning and community-engagement initiatives. Key initiatives include the Peacemaker Program, which places returning Peace Corps volunteers in local service sites while they complete master's degrees; the Choice Program, which runs an AmeriCorps fellowship where members commit to a year of service with young people involved in the juvenile justice system; the Public Service Scholars Program, which places students in internships in the nonprofit and public sectors; and our Service-Learning and Community-Engagement

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program, which places students with community-based organizations and schools throughout the Baltimore metropolitan area as a critical part of their UMBC education and experience. (To learn more about the Shriver Center, visit shrivercenter.umbc.edu.)

What Truths Do We Acknowledge?

In particular, three truths are critical to our work. First, racism and segregation continue to persist in Baltimore. For example, the white flight of the late 1960s is happening again today with the same sense of fervor. It is driven by narratives about violence, which have increased in the media and in white communities since Baltimore's 2015 uprisings. Second, higher education institutions in Baltimore play a role in these narratives, both actively and passively. Third, service learning and volunteerism have their own history of racial hierarchies and white saviorism in communities of color.

As the Shriver Center seeks to become a TRHT Campus Center, all three of these truths are at play. Geographically, we are located just across the city line, and yet this line continues to divide the greater Baltimore region by class and color. This creates a hierarchy where fewer students come from Baltimore City than any of the surrounding counties, despite our close proximity. Locating a service-learning and community-engagement center on a college campus also creates hierarchy. It means service becomes inherently situated within a place of privilege, reserved for those who can afford a college education and donate their time. Our challenge is to root out and dismantle these hierarchies as they are acknowledged. We must ensure that students who serve in communities of color do so with a strong sense of the history of racial inequity. We must ensure that all stakeholders have the tools they need to enter into partnerships based on reciprocity. We must continue to define our commitment to the work and hold ourselves accountable to change as an institution.

What Is Our Model?

Our interpretation of the TRHT Campus Center model involves breaking down racial hierarchies specifically as they exist in service-learning and community-engagement partnerships in Baltimore. Given the volume of partnerships the Shriver Center manages, this is not a minor place to start. Yet, our hope is that as we refine our practices, the TRHT Campus Center will serve as a model for other centers on campus and beyond that are engaged in community-based work. Service learning and community engagement require equal parts truth, racial healing, and transformation.

The first aspect of our model includes truth telling, which means taking the time to learn about the history of oppression and racial inequity as it relates to a particular community within which partnerships exist. This also requires being truthful with oneself and grappling with one's role within that history. Truth telling is meant to be an ongoing process of learning and self-reflection.

The second aspect includes racial healing. Racial healing circles are an intentional space where stakeholders can come together and give equal voice to the experiences that have shaped their racial identities. For our model, racial healing is coupled with the Virtues Project, "a global grassroots initiative to inspire the practice of virtues in everyday life, sparking a global revolution of kindness, justice, and integrity" (www.virtuesproject.com). The Virtues Project provides a foundational language for stakeholder participation. It operates on the premise that while values are rooted in an individual's experience, virtues are universally understood and serve as a powerful tool for communicating across differences. Racial healing circles may include different stakeholders, whether they are a mix of service learners and community members, all community members, or all service learners.

The third aspect includes transformation. In our model, we are not just seeking individual transformation, but the transformation of systems and structures that have created barriers to racial equity. Therefore, it is critical that as stakeholders engage in truth telling and racial healing, TRHT Campus Centers are committed to identifying and removing barriers as they are revealed.

These are the key ingredients, but they are not the only ones. And they can be combined in different ways. In some cases, everything goes into the pot at once and continues to cook at the same time. In other cases, some of the ingredients were already in the pot to begin with. In all cases, manifestations of the model look different based on the context and the people involved, but this list of ingredients is still a helpful reminder of what needs to be included.



PHOTO COURTESY OF JESSICA ESTÉVEZ

Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at UMBC.

Manifestations of the Model

Media Narratives about Baltimore

Each summer, UMBC offers a four-week paid research internship for undergraduate students across a variety of disciplines. Students are placed on teams of three, receive training in narrative-based research, and then partner with a host department or initiative that is responsible for guiding them through the project. The Shriver Center was selected as a host and worked with our team of students on a race and social justice project that served as an opportunity to workshop the TRHT model we were envisioning. Alongside the research training the three students received, they collected some of the baseline narratives that surround Baltimore's young people and edited them into a single video.¹

Students collected these narratives while also participating in daily written reflections and two days of racial healing circles, when they were able to dive deeper into their own identities as they relate to the research experience. These racial healing circles were led by a key partner in our TRHT work, WombWork Productions, that uses the Virtues Project as a way of facilitating conversations about race. The circle became a way of truth telling and reflecting at the same time. Mama Rashida Forman-Bey, one of the founders of WombWork, explained her understanding of truth telling in a brief interview after the healing circle: "We have to start with the truth and then we can begin the healing. Truth sometimes is so painful it's going to make you feel uncomfortable, because to birth a new idea is to feel uncomfortable."²

Ultimately, the students were participating in a service-learning and community-engagement project. They were seeking to collect the real narratives of Baltimore by interviewing youth and youth workers in their communities. Entering into these spaces with a lens for racial healing, an ear for narrative, and an understanding of the role self-reflection must play resulted in an experience that was equally meaningful for all involved. Young people guided our students through their school communities, highlighting the things that made them great.

College Night

Every Monday night, young people from the Baltimore area are invited to UMBC for College Night. This service-learning experience through the Shriver Center allows young people to eat dinner in the dining hall, participate in an educational activity, and go to the gym for a recreational activity. It is led by UMBC student coordinators who organize each Monday's activities and support their peers as College Night volunteers. UMBC students enrolled in College Night receive a service-learning notation on their transcripts. While College Night has been happening for many years, incorporating TRHT into what the Shriver Center does meant rethinking the semester-long experience to align it with the model. As a result, training materials and reflections were revised to ensure volunteers understood the broader context within which they were working. And this past semester, UMBC formed a youth College Night committee where young people have begun to shape the activities and experiences they hope their peers will see at College Night.

By reframing College Night in this way, volunteers and coordinators were willing to engage with students and in the service experience from new perspectives and at a new level. This change led to a special fall semester College Night that incorporated racial healing circles among students from Baltimore City Public Schools and volunteers from UMBC. The circles became an opportunity for volunteers and youth to engage as peers and to share their experiences with race and education. About sixty young people participated in circles, art projects, and a performance by young people from WombWork.

The Choice Program

One of the oldest and largest service-learning initiatives through the Shriver Center is the Choice Program. Choice places recent college graduates in a yearlong fellowship, where they mentor and advocate for young people involved in the juvenile justice system. The fellowship requires over forty hours of service each week, working directly with young people in their homes and communities. The Choice Program has become an opportunity to envision the TRHT model at scale, identifying what it means to engage thirty-six fellows as they serve more than six hundred young people each year.

A critical part of truth telling for Choice included conducting a yearlong antiracism audit of the organization. This audit included engaging stakeholders in a process of identifying where the organization was in a number of categories related to antiracism work.³

As an organization, this journey has led to a place where the entire service model has been rewritten to ensure that young people, along with their voices and experiences, are at the

center of what the organization does. This change is best exemplified through a video young people made alongside their mentors and a community partner, Wide Angle Productions.⁴

Other powerful changes have included removing the bachelor's degree requirement for the fellowship, making the opportunity more accessible to people interested in service, and continuing the support of a youth-led movement, Youth in Action, which serves as an ongoing platform for youth leadership and youth voice within Choice and the Shriver Center.

Moving Forward

As we move forward and gather momentum, the TRHT Campus Center has identified several critical next steps. The first includes crafting language that explicitly states the Shriver Center's commitment to the work. The hope is that this will be a collaborative process that includes stakeholders both on and off campus. This is critical because one of the challenges we face is working with large numbers of university students for varying lengths of time.

In thinking about how we orient these students to the TRHT work, it is becoming clear that this process can start before they even enter our doors by having clear language on our website and in our materials. Another step includes resolving the tension between uniformity and varying expressions of the work across program areas. On one side, it is impressive to see how different program areas in the Shriver Center interpret the mission of TRHT and make it their own. On the other side, we need to be careful and concise in how we are preparing students across program areas. To achieve this, we have a leadership team that consists of student representatives from across the program areas that will help align the work as we continue to create and develop trainings, curricula, and experiences.

Finally, we are reminded that to do this work, we need to be living it. Teaching and preparing students—or facilitating healing circles and TRHT experiences—isn't enough. Our own staff in the Shriver Center need to be active participants as well. We cannot forget the importance of taking the time and the space to come together for our own healing circles and experiences, so we are living examples of the work as we share it with students and with others. ●

NOTES

1. View the full video at https://www.youtube.com/watch?v=GXBjLXcZm_s.
2. View the full video at <https://www.youtube.com/watch?v=zLBblxyyje0>.
3. The format for the audit can be found at https://drive.google.com/file/d/1UGd_LQb6XUk0yiTEOo_j9vSF3Lv_EucQ/view.
4. View the full video at <https://www.youtube.com/watch?v=z9idMI0ggk4>.



Spelman College: A Site for Truth, Racial Healing & Transformation

CYNTHIA NEAL SPENCE

Since the beginning of its existence, Spelman College has been truth telling and developing students who have become (and continue to be) a part of racial healing and transformational projects.

SPELMAN COLLEGE, a historically black college dedicated to providing intellectual and personal growth for black women, is committed to engaging students, faculty, and staff in curricular and cocurricular initiatives that center the importance of truth telling as a mechanism for effecting social change and social justice. Our very founding in 1881 recognized the truth that, less than twenty years after the legal abolition of the institutionalized enslavement of people of African descent, education for blacks and women was not a priority for the nation. It was clear to the Atlanta community and Spelman founders Harriet E. Giles and Sophia B. Packard that the education of disenfranchised citizens was a path forward toward racial healing and transformation. From the college's founding, it was clear that race mattered, and it remains an organizing construct within our society.

Since the beginning of its existence, Spelman College has been truth telling and developing students who have become (and continue to be) a part of racial healing and transformational projects. We are unequivocal in our belief that we cannot move forward without engaging in truth telling and narrative change, because a society cannot heal without acknowledging its role in racial and gender politics that historically have denied citizens' basic human rights.

How does a 139-year-old historically black college for women begin to think more deeply about effective methods to engage discussions and activities committed to Truth, Racial Healing & Transformation (TRHT)? We believe that in order to actualize our institutional mission and vision, we must create opportunities for our community to interrogate the role of Spelman College as a site for discussions within and outside of the academy about race, gender, and class as societal organizing constructs. The college long ago decided

that for students to thrive, it must prepare them to recognize and critically analyze larger structural constraints emplaced by a society built by policies and practices that are informed by racist and sexist ideological doctrines and dogma. Spelman College has historically queried what it means to become a place where societal change agents are educated and grounded in the belief that they can create transformative initiatives that will have an impact on society. Thus, it is fitting that Spelman College serves as an ideal site for the discussions engendered by the TRHT effort.

The Spelman College TRHT Campus Center found a home within the already established Social Justice Fellows Program. This living and learning community, established in 2011, is designed to help students find opportunities to merge their intellectual interests with their social justice passions. Embedded within this special program is a social justice entrepreneurship project titled Difficult Dialogues. Through this project, students, faculty, staff, and community partners have been able to engage sometimes tense questions about how dominant policies informed by racism, nationalism, and heterosexism are injurious on both the micro level of individuals and on a macro level as we see how these ways of knowing, seeing, and regulating the lives of others have been institutionalized through the legal, corporate, and governmental sectors of society. The Difficult Dialogues model encourages conversations across difference. Students representing various Atlanta-area institutions of higher education—including the Atlanta University Center Consortium, Emory University, Agnes Scott College, and Georgia State University—have been invited to participate. One lesson learned is that it is important to have an institutional liaison to assist in the coordination and invitation of students from other colleges and universities. In some cases, institutional representatives may need to arrange transportation for students.

Cynthia Neal Spence is director of the Spelman College TRHT Campus Center.



Throughout the tenure of TRHT, student- and faculty-led intergenerational and interinstitutional discussions have been framed by truth telling about the intransigence and comprehensiveness of the historical racial project in the United States. We believe that the TRHT Campus Center shares responsibility with the work of scholars who discuss racial formation theories and how the construction of race in society has built barriers among individuals (Omi and Winant 2015; Powell 2012; DiAngelo 2018). Our goal is to assist the community in merging theory and praxis.

Spelman College has engaged the work of scholars and community members as it has expanded education about the impact of social and political policies and practices built upon an inscribed hierarchy of human value that places the lives of persons of color at the bottom. The TRHT framework introduced the notion of a society structured by a “hierarchy of human value.” This language is quite appropriate as we use the TRHT framework to engage community members in discussions and activities that highlight the ways that we all engage in—and perhaps have unintentionally internalized—hierarchies of human value that are informed by our socialization. These experiences have inculcated ways of understanding the valuation of persons based upon their race, class, gender, sexuality, culture, nation, and other identity markers. At Spelman, we are clear that we must have an intersectional, analytical framework as we discuss the simultaneous identity markers that are affected by social and legal policies that devalue individuals and groups. This framework is what guides our narrative change initiatives.

Through the Difficult Dialogues series, we have selected texts, speakers, and experiences that we hope yield better contextualization of how race has historically operated as a regulating agent within society. A key event sponsored by the Spelman TRHT Campus Center was a discussion with Emory University Professor Carol Anderson, a noted

Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at Spelman College.

historian and scholar, about her book *White Rage: The Unspoken Truth of Our Racial Divide* (2016). Anderson’s text explores important moments in US history that marked racial progress for blacks, and how this progress met large-scale resistance from selected members of the population who were not seeking racial healing and transformation, but rather were seeking ways to maintain a society where whiteness would always be privileged above persons of color, and particularly blacks. The importance of Anderson’s research is her specific focus on legal policies and practices that institutionalized structural constraints on upward mobility for blacks and persons of color. These constraints are still in effect in the twenty-first century. The discussion helped to launch a book discussion series connected to the Difficult Dialogues series.

The Difficult Dialogues discussion of *White Rage* was followed by discussions about the impact of mass incarceration upon the African American community, using the lenses from books such as Michelle Alexander’s *The New Jim Crow*, Bryan Stephenson’s *Just Mercy*, and James Forman Jr.’s *Locking Up Our Own*. The focus on mass incarceration created opportunities for students, faculty, and staff to engage in discussions with policy makers, formerly incarcerated individuals, and members of the community. These powerful discussion opportunities have resulted in the creation of student-led projects aimed at relationship building among incarcerated and formerly incarcerated people. One positive outcome is a book club established with the Whitworth Women’s Facility, a correctional institution in Hartwell, Georgia. In this student-led social justice initiative, book club participants enter the correctional space with no knowledge about the alleged offenses committed by the inmates, joining with women who share a love of reading.

PHOTO COURTESY OF JESSICA ESTÉVEZ

The project would not have materialized without the assistance of a Spelman College alumna whose social justice platform is dedicated to advocating for the rights of incarcerated women.

A second outcome has been a formal internship partnership with Gideon's Promise, an organization dedicated to transforming the criminal justice system by building a movement of public defenders who provide equal justice for marginalized communities. It is important for TRHT Campus Centers to leverage the human resources within and outside of the academy to contribute to racial healing projects.

Spelman College is also a partner with the YWCA of Greater Atlanta. This partnership has resulted in cross-racial discussions addressing the permanency of societal practices that affirm a hierarchy of human value in the personal and corporate arenas. The Spelman College TRHT team has been an active participant in the development of an annual YWCA-sponsored luncheon that is framed by a commitment to "conversations across difference." These activities in racial healing through relationship building have been very important, as our partnership with the YWCA of Greater Atlanta has included the training in racial healing practices for the executive director of the YWCA of Greater Atlanta. She will join the Spelman TRHT Campus Center director as we engage with a cross section of Atlanta's corporate leaders in a racial healing circle sponsored by the Atlanta Commerce Club Foundation. We are committed to sharing the TRHT practice of racial healing circles with thought leaders from the Atlanta community. Once again, Spelman has leveraged existing partnerships that can be enhanced and augmented by activities and principles established by the TRHT Campus Center.

Most recently, the Difficult Dialogues series has expanded to include students representing Freedom University. Freedom University provides college readiness programming, classes, and career training for undocumented students who are denied access to colleges and universities in Georgia. The vulnerability of undocumented people requires special considerations by organizers. In all cases, we must protect the privacy of the individual participants.

True to the mission of Spelman College, the TRHT Campus Center emphasizes the need to respect and appreciate the many cultures of the world and to work with others to promote racial healing and transformation for those who have been challenged by a lack of equal access to education, employment, housing, health care, and other requirements for the unhindered pursuit of equal justice in our society. The Difficult Dialogues series about local, national, and global policies affecting immigrants has created learning opportunities for all involved.

Many institutions of higher education share the goals of the TRHT framework. One challenge is how to distinguish

TRHT projects from other cocurricular initiatives. Spelman has been able to envelop TRHT frameworks within existing social justice projects such as Difficult Dialogues. The discussion series has provided a framework for the incorporation of TRHT principles. Institutions must use the TRHT framework as a template for developing programmatic initiatives, and the template will assist TRHT Campus Centers in staying the course as we seek to maximize the impact of our initiatives.

The most effective and efficient way to ensure success is to build upon existing initiatives within and outside of higher education institutions. It is important to leverage existing partnerships and establish new ones that will aid in the achievement of the goals established for the TRHT Campus Center. In addition, engaging students, faculty, staff, and community partners in the activities sponsored by the center is key to the effort. The challenge for all institutions is to find efficient and effective ways to manage and execute the center's goals.

One of the most significant lessons we learned is that truth telling before moving to reconciliation is essential. We believe that difficult dialogues must occur before we can truly move forward as a society. We have learned that because discussions about race and systemic racism are not easy, many would prefer not to focus on the past and quickly move forward toward reconciliation. We believe that both can be accomplished, but truth seeking and telling must precede reconciliation. We also learned that it is very important to create a timeline for moving through the programmatic initiatives and connecting them to the TRHT framework. This has been a challenge that we will continue to prioritize. We also believe that it is important to assign a student to serve as a special assistant to the program. Having someone totally committed to TRHT Campus Center activities is critical to the effort. ●

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THE CITADEL, THE MILITARY COLLEGE OF SOUTH CAROLINA

The Citadel's Truth, Racial Healing & Transformation Center: Making a Difference, One Interaction at a Time

J. GOOSBY SMITH

The vision of The Citadel's Truth, Racial Healing & Transformation Campus Center is to broker mutually transformative, generative, and edifying relationships between The Citadel and the Charleston community.

SUNDAY, NOVEMBER 10, 2019, promised an extraordinary Veterans Day service at Charleston's Greater St. Luke AME Church.

As soon as I arrived, a church member said, "The cadets are looking for you." When I walked over to four young white men standing awkwardly on the side lawn of this African Methodist Episcopal (AME) church, I saw no familiar faces.

"Hi. I'm Dr. Smith and I attend this church," I said. "I'm also a faculty member in the Baker School of Business. Thank you for coming."

"You are? What do you teach?" the eldest and tallest responded. I listed my classes; he said he might have me as a professor soon. We all felt more comfortable; we had found a point of commonality. As we talked about classes and which game to hunt and eat, I noticed the curious glances of my fellow church members as they filed into the sanctuary. After all, these four white male cadets were in uniforms, holding flags—and rifles. To break the tension, I invited a few members over to meet the cadets.

I led the cadets into the sanctuary to practice their logistics, shared the order of service, and signaled who would order them to post colors. Proudly, and anxiously, I watched with my cadets from the back of the church as the procession led by the pastor, Rev. Dr. Krystal T. Sears, and the guest speaker, United States Air Force (USAF) Colonel Terrence A. Adams, entered. A few minutes later, on cue, Colonel Adams ordered The Citadel's color guard to post colors, after which Senior Master Sergeant Nichelle Cunningham rendered the national anthem. The congregation stood, and the uniformed service members who were present—including Colonel Adams and Chief Master Sergeant Karen Wright-Chisolm, USAF (retired), chair of the Greater St. Luke AME Church

Veterans Day committee—stood at attention. My heart was in my stomach, and I was nearly in tears of awe, amazement, and appreciation that our TRHT Campus Center enabled this part of the program to occur.

As many Charlestonians and students of Southern history know, The Citadel, The Military College of South Carolina (www.citadel.edu), located one mile from Greater St. Luke AME Church, was founded in 1842 as a result of the State of South Carolina's decision in December 1822 to build an arsenal, or "citadel."

Why did South Carolina establish an armory in 1822? In July of that year, a freed black man named Denmark Vesey, an early member of Mother Emanuel AME Church in Charleston, had been executed for plotting a slave revolt intended to kill all whites in Charleston. The armory was founded to prevent future slave uprisings (Nichols 2016). Notably, Mother Emanuel AME Church was burned to the ground because it was connected to Vesey. Thus is the genesis story of The Citadel, which began as an all-male military academy and did not admit blacks or women into its South Carolina Corps of Cadets until 1966 and 1996, respectively. Until 1969, The Citadel also had an all-male faculty (The Citadel, n.d.). In 1842, it is reasonable to imagine that The Citadel administrators would *not* have envisioned cadets helping to celebrate our veterans and service members by posting colors inside of this AME Church that stands less than a mile from the Denmark Vesey statue in Hampton Park. Adjacent to The Citadel, this park is where one of the first (if not *the* first) Memorial Days was celebrated (Heaton 2018).

While the interconnected institutional histories of the AME Church and The Citadel are compelling, the organic intersection of excellence on display that Sunday consisted of a day of "firsts." The church's visionary pastor, Rev. Dr. Sears,

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PHOTO COURTESY OF THE CITADEL

The Citadel facilitates its first CitListen healing circle for faculty, staff, and members of the local media.

a native of Summerville, South Carolina, is the first female senior pastor in its 141 years of existence. The speaker, Colonel Adams, a Tuskegee, Alabama, native who arrived in Charleston in 2018, is the first African American to serve as the Commander of Joint Base Charleston. The Veterans Day chair, Chief Master Sergeant Wright-Chisolm (retired), was the first African American and the first female chief master sergeant to serve as the military personnel chief of the 315th Airlift Wing at Charleston Air Force Base. And it was the first time anyone can remember The Citadel's Color Guard posting colors inside this church.

Those in attendance that day got to see an integrated display of excellence that featured the proverbial "Black Church," the United States military, and The Citadel collaborating to create an exceptional and memorable Veterans Day program. This collaboration occurred because of relationships and because of those who serve as intercommunity "boundary spanners." This day was the manifestation of the following seven lessons that we at The Citadel have learned on our Truth, Racial Healing & Transformation (TRHT) journey.

Lesson 1: TRHT Campus Centers Should Embrace Their Local Milieu.

The most necessary ingredient for The Citadel TRHT Campus Center's external impact is trust. Charleston is a well-ensconced and tightly networked community. To build

trust, we need to participate in our local community in ways that matter to its citizens. Timing and sensitivity to local events are also important. We completed our TRHT Campus Center application in the wake of the 2015 massacre at Mother Emanuel AME Church and at a time when our city needed to heal. Our location in the Bible Belt inspired our interfaith strategy for community collaboration. We attended, emceed, and sponsored events by the Atlantic Institute of South Carolina, such as its on-campus Student Leadership Dinner and Interreligious Soiree. I delivered the keynote at an interfaith event held at the Central Mosque of Charleston (Manno 2019). We are cultivating relationships with an AME church, a synagogue, and the Muslim community in hopes of having them host interfaith healing circles. In December 2018, we successfully piloted our first ecumenical circle with local Anglican, Episcopal, nondenominational, Presbyterian, and AME church members.

Lesson 2: Be on the Lookout for New Strategies to Unify People

Charleston is a very fertile center for the arts. Each year in late spring, Charleston hosts the seventeen-day-long Spoleto Festival, an arts, theater, and entertainment festival that upwards of eighty thousand people attend (www.spoletousa.org). Because the arts unify people across a broad variety of identity groups, we made this a focus for one of our racial

healing circle sessions, which we call CitListen sessions. We received a verbal agreement from the South of Broadway Production Company to conduct our first arts-related CitListen session after patrons viewed the company's production of *Southern Discomfort*.

Lesson 3: It Takes a Village

This truly is a team effort. Once people attend a CitListen session, they find a use for them in another area off campus. Sometimes the suggestions come from Diversity, Equity, and Inclusion Council (DEIC) members. Sometimes they come from deans or our chief diversity officer. Other times, the invitation comes from various internal offices. We are at the feasibility stage of discussion about an interfaith collaboration with our chaplain. We are even partnering with academic and cocurricular units to cosponsor and conceive of events where our visions intersect. Now that we know what we're doing, we will train more CitListen facilitators and enlist our external partners more extensively in setting up sessions off campus.

Lesson 4: The Identity Group Memberships of Participants Matter

The first on-campus group for which we facilitated a CitListen session was our campus-wide DEIC. Hosting this group first was a strategic decision since many of our college's inclusion and diversity advocates serve on that council. Consequently, we were asked to facilitate a CitListen session to kick off Women's History Month. During this session, which was held for female faculty and staff, we sensed a difference from other sessions; this one was far more open and dialogic in nature. We also noticed this difference when we facilitated another predominantly female CitListen session at a conference of the South Carolina Chapter of the Public Relations Society of America in nearby Mount Pleasant. We are now debating the feasibility of having both coed and all-female CitListen sessions among participants from the church, mosque, and synagogue. Later that semester, we were invited to do a CitListen session to help a highly diverse group of Citadel faculty, staff, and students do post hoc processing of the racially relevant bus tour of the Gullah-Geechee Corridor that we all attended. And for Martin Luther King Jr. Day in 2020, we scheduled a CitListen session for cadets and interested faculty and staff following a parade. Critical masses of people from underrepresented identity groups who attended the various sessions showed a remarkable frankness in sharing their stories.

Lesson 5: If You Can't Get Publicity for the Work, Take It to the Streets

To conduct our first CitListen session, we wanted The Citadel's Office of Communications and Marketing (OCM) to publicize sessions that we were planning. However, since the office typically publicizes externally documented accomplishments or regularly held events, we were stuck trying to publicize an event that no one yet understood. Beyond the TRHT grant announcement that had already occurred, we didn't yet have any media buzz. So we asked if we could do a presentation on the TRHT Campus Center. The OCM welcomed us, and in that meeting, we opened with an abbreviated healing circle to give the staff members a concrete understanding of the sessions. They have been our supportive partners ever since. But there was one problem: we still had no external documentation of the work. I and my then codirector, Larry Daniel, asked OCM if it would consider helping us invite local media to our *first ever* CitListen session. In September of 2018, we nervously facilitated this high-stakes session for an intimate group of faculty, staff, and members of the local television and print media. From their press coverage, we were relieved to see that they found the session worthwhile (Alani 2018; Hansen 2018).

Lesson 6: Institutionalize Your Work

We have a mind to make new traditions on campus that help achieve our TRHT vision. We cosponsored and participated in the ongoing 50th anniversary celebration of the graduation of Charles Foster, our first African American cadet, and helped The Citadel interview his brother, William Foster. We cosponsored the first annual "The World Is Here: A Celebration of Inclusive Excellence" event, a graduation-time recognition of faculty, professional staff, nonprofessional staff, and students who contributed to our diversity and inclusion values. We cosponsored impactful speakers and book discussions to increase interracial unity. We have positioned ourselves to provide a branded CitListen experience—a customized healing circle that is supported by our institutional norms. We facilitated sessions for the DEIC, local on-air and print media, the South Carolina chapter of the Public Relations Society of America, female faculty and staff, and students. Most importantly, when given the chance last year, we collaborated to write these efforts into the draft of "Our Mighty Citadel," the current strategic plan for the college. As a part of that plan and the master planning process, we requested physical space for the TRHT Campus Center in the design for a new campus building that should open in 2022. Doing the work created the justification for our requests. Next, we plan to explore with The Citadel Foundation the possibility of our center being a line item to which donors can direct their generosity.



PHOTO COURTESY OF JESSICA ESTÉVEZ

Lesson 7: Each of Us Is Part of the Intervention

While it may be cliché to say, “Be the change you seek,” we find the saying is true. Each member of the TRHT team has used his or her community connections to ease the work into the community. This article opened with how the center’s current director integrated connections from The Citadel and local area to further our goal of increasing organic community connections. The center’s past codirector, Larry Daniel, integrated educational and local connections to invite people to our first interfaith CitListen session in 2018. Kim Keelor of OCM leveraged her local, media, and professional connections to create opportunities for us to facilitate CitListen sessions. We have found that when we connect our personal and professional lives in service of this work, it flows and creates even more genuine connections.

In sum, we are making progress toward our center’s vision of “brokering mutually transformative, generative, and edifying relationships between The Citadel and Charleston community.” At a Southern military institution like ours, that progress is necessarily deliberate, but, like an aircraft carrier, we are agile and astute enough to make course corrections. And we are gaining steam!

We look forward to learning from others in our first cohort of TRHT Campus Centers about their progress and to working with the next round of TRHT Campus Centers as mentors and facilitators. Thank you to the Association of American Colleges and Universities, W.K. Kellogg Foundation, Newman’s Own Foundation, and Papa John’s Foundation for investing in the future of this nation. Your efforts are making a difference to Charlestonians, one conversation at a time. ●

Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at The Citadel.

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Facing Race at Millsaps College's Truth, Racial Healing & Transformation Campus Center

SUSAN WOMACK AND ANITA DEROUEN

Located in Jackson, Mississippi, Millsaps College has a history of being an active participant in positive social change locally and statewide.

MILLSAPS COLLEGE is honored to be selected as one of the ten initial campuses to host a Truth, Racial Healing & Transformation (TRHT) Campus Center. Located in Jackson, Mississippi, Millsaps has a history of being an active participant in positive social change locally and statewide. Former Mississippi governor William Winter, for whom the William Winter Institute for Racial Reconciliation is named, once stated, “Millsaps has been an intellectual oasis in Mississippi for a long time and has provided an inspiration to many of us.” Being that “oasis” has involved, among other things, facilitating conversations and developing partnerships that promote reconciliation across difference.

When we applied for selection as a TRHT Campus Center in 2017, the campus was well into the work of truth telling and dialogue. Our work began in earnest in 2012, when a former student, Kiese Laymon, spoke as part of a joint program between Millsaps and Jackson State University, a local historically black university, titled “Necessary Tension: An Honest Conversation about Race, Identity, and Art.” Laymon was suspended from Millsaps in 1994 after tangling with students and the administration over the campus newspaper’s publication of a series of provocative and challenging editorials about race and gender issues. The final straw was Laymon’s removal of a school library book (which he returned the next day) without passing it through the circulation desk. The Laymon experience highlights the contradictory nature of how Millsaps has, at times, touted its social justice heritage while upholding unequal treatment of students of color and caving to the sorts of bureaucratic machinations that allow racial hierarchy to continue. Laymon’s return to campus, along with subsequent conversations and collaborations with campus and community partners, tilled the soil for more honest transformation.

Susan Womack, associate vice president of development operations, and Anita DeRouen, director of writing and teaching, are members of the TRHT Campus Center team at Millsaps College.

In 2014, to raise student awareness and understanding of the prejudices, discriminatory attitudes, and acts of racism and privilege embedded in our institutions, our practices, and our daily lives, we initiated dialogue circles, which were based on the framework of Everyday Democracy’s *Facing Racism in a Diverse Nation* guide (2008). Over time, the impact of dialogue circles, particularly for students of color, rippled throughout the campus and culminated in a group of African American students calling for a meeting with top college administrators to openly discuss racial incidents and lack of equity on campus. Students presented a written document outlining possible solutions. Millsaps’s administration responded with the hiring of an associate dean of intercultural affairs and community life to engage the campus community in creating change.

In addition to access to resources, including a community of like-minded people from other institutions across the country, becoming a TRHT Campus Center has provided structure and a campus-wide identity to the work we were already doing. We now have a framework for institutionalizing campus-wide dialogue, truthful narratives, and partnerships within the broader community.

The Process

We started—as all TRHT Campus Centers do—with a vision and desired outcomes:

We envision a campus where students, faculty, and staff are aware of and thoughtful about our shared history, where this knowledge of the struggle for racial equality translates into a commitment to eradicate vestiges of racism in the status quo and prevent regressions toward racism in the future, and where members of our campus community and the broader community lead the work in dismantling racial hierarchies and transforming existing racial narratives to reflect truth and promote healing.

That vision was accompanied by a plan: a steering committee of key participants with representation from various corners of the community; cohorts, including faculty, staff, students, and administrators, to be cultivated annually to bring the work outward from the steering committee and into the campus community; and partnerships with key members of the local community. This plan was accompanied by a strong acknowledgment of the disposition our participants and we would need to cultivate in order to create sustainable and impactful narrative change:

Creating a positive narrative requires that we operate from a space of fearless honesty as we continue to reckon with the past, engage the present challenges, and face our combined futures. The space must be brave: willing to move out of areas of comfort and challenge sedimented ways of thinking.

Using the skills of national experts along with the expertise of our local faculty, staff, and community partners, we work to create a common understanding on issues of racial justice. We provide our community with a baseline of knowledge and vocabulary for meaningful dialogue, facilitate active learning around truthful narratives of race and racism, and provide support for projects created to break down hierarchies of human value. This was—and, we believe, still is—the right way forward, and we have been able to engage in a variety of dialogue opportunities, most notably in administrative and community-engaged spaces.

Impact

As we hoped it would, the TRHT framework for a campus center has created an identity for our work. Campus leaders, faculty, staff, students, and community partners rely upon TRHT leaders to connect groups of people, facilitate dialogue, and develop innovative and targeted opportunities for engagement.

Evidence of the TRHT Campus Center's impact on our campus can be seen in a variety of ways. Some are subtle and appear behind the scenes. Others are more overt and widely known. All are noteworthy and point to the significance of having a group of leaders on campus who are constantly thinking about this work. Change doesn't happen by accident, and often a structured initiative with accountability demands from an external partner such as the Association of American Colleges and Universities is the glue that keeps this kind of work from falling apart or fizzling out.

To advance our goals, we have collaborated with existing campus programs such as the visiting writers series and other forums to engage the campus-wide community in racial dialogue and narrative change. Most notably, in partnership with the Mississippi Alliance of Nonprofits and Philanthropy, we brought poet Nikki Giovanni and activist Tim Wise to our campus for community forums and private meetings with our students.

Giovanni spoke candidly to audiences about racial hierarchy, and Wise delivered a similar message directed to primarily white audiences. In fact, a group of white males on campus requested that we provide an opportunity for them to have honest dialogue about racism and privilege where they could learn without feeling ostracized. Initially, this request sounded like more privilege, but we came to realize that having these tough conversations as an affinity group had real merit. We will continue to provide similar opportunities.

Campus community members have engaged in healing circles, our annual National Day of Racial Healing, Unity Bowl games and activities, and annual productions by the Pan-African Student Alliance. Our community partnerships include the William Winter Institute for Racial Reconciliation, Mississippi Humanities Council, Mississippi Alliance of Nonprofits and Philanthropy, and local historically black colleges and universities (HBCUs) such as Tougaloo College and Jackson State University.

Possibly the most significant impact of the TRHT Campus Center appears in the incremental shifts in approach to problems, questions, and even power dynamics on campus. The TRHT Campus Center has been asked to take the lead in researching and rewriting the history of Millsaps to ensure that truthful narratives about our founding and the fact that our site once was home to Jackson College, an HBCU now known as Jackson State University, are told. Our TRHT Campus Center leaders are regularly called upon by the president and administration to weigh in on issues related to race, diversity, and inclusion—and are asked to facilitate individual and group conversations to create stronger understanding and space for healing.

Challenges

The work of TRHT Campus Centers is difficult in the best of times. We now occupy a moment in history that feels designed to wear all of us down to the nub. The endless grind of the news cycle, the rapid-fire increase of the pace of our daily lives and work, the financial crunch on educational institutions of all types, the increasingly bifurcated conversation about the very need for higher education in light of its increasing costs—these elements, and so many more, conspire to consume every waking moment, thereby extinguishing our energy and potential to truly see those near and far. The broader world actively works against our ability to even understand the contours of a system—our system—that so clearly operates on a hierarchy of human value.

Our TRHT journey has, in taking some of the financial support problems for this work off the table, revealed the human support issues that are more difficult to surmount and hinted at the power of making space available to slow down and talk. In keeping with a longstanding institutional



Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at Millsaps College.

culture in which a commitment to racial healing is so pervasive that faculty and staff regularly assume work that extends beyond their formal job descriptions, the TRHT Campus Center was launched by a group of campus leaders (faculty and staff) already engaged in the earlier work of dialogue and inclusion. As our work has grown, we have added members to the leadership team. At the same time, we have lost people due to job transitions. Existing leaders who remain active have had to assume greater responsibilities in their official job capacities. We have not reached a point where the creation of a new position to lead and manage this work is possible. Clearing space and workloads for planning, implementing, and evaluating the success of our initiatives is difficult enough. As a small liberal arts college with enrollment just below one thousand, one of our greatest challenges in building engagement has been competing for the time and attention of overcommitted faculty, staff, and students.

Looking Forward

This year, the Millsaps chaplain and director of church relations has joined the TRHT Campus Center leadership team. As an institution affiliated with the United Methodist Church, we will expand our external partnerships to include churches within the Mississippi Conference of the United Methodist Church that serve racially integrated congregations or are interested in coming together across the difference of race in their communities. Millsaps faculty, staff, and students will share what we have learned from our TRHT Campus Center work and engage church leaders in a dialogue to create understanding, healing, and forward-looking action in their own communities.

The Millsaps TRHT Campus Center has been fortunate to have the support of the college's president, provost, and senior leadership team from the beginning. We believe that to create the kind of campus where transformative change takes hold, we must continue to engage a wide range of perspectives and build authentic relationships across race and culture. In order to sustain the progress we have made and expect to continue making, we must combine grassroots pressure from the ground up and the commitment of authority from the top down in positive ways to create energy and enthusiasm for this work over the long term.

We acknowledge that the work of Truth, Racial Healing & Transformation demands the slow path. Our location in Jackson, Mississippi, offers constant reminders that the distrust and injustice that so frequently accompany racial difference are more than interesting theoretical problems to be debated. We must see, hear, touch—and even taste and smell—together in shared physical space in order to find our way to understanding our shared humanity. We believe that only then will Millsaps be authentically committed to breaking down the hierarchy of human value and become truly transformed as an institution and community of learners. ●

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Conversations Matter: Curating Intersectional Truths and Fostering Good Faith

REV. JANET M. COOPER NELSON

Truth, Racial Healing & Transformation at Brown University is a strength that supports collaboration and the creation of new opportunities to promote racial healing and reconciliation.

THE DECISION by the Association of American Colleges and Universities (AAC&U) to name Brown University one of the first ten Truth, Racial Healing & Transformation (TRHT) Campus Centers offered an opportunity for the Office of the Chaplains and Religious Life (OCRL) to focus the Brown center's work on the creation of intensive conversations at three important intersections, prioritizing three goals:

1. Promote thriving by engaging racial healing at the intersecting narratives of race, religion, and gender for vulnerable students, especially Muslim women of color, black undergraduates, and graduate students and faculty of color.
2. Develop mentoring relationships between students and faculty.
3. Enlarge the circle of campus partners prepared to nourish student thriving even while essential racial healing is still "a work in progress."

These goals led to three signature initiatives, now well-known on campus by these names: (1) Soul Food, (2) What Matters to Me?, and (3) Muslim Women of Color. Our full TRHT project surrounds these strong core programs with sponsored speakers, reading groups, discussion programs, and professional development, all intended to enrich campus narrative change and introduce the methodology of racial healing circles.

Our reading groups and speakers bring new visibility and content to our TRHT initiative and strengthen the work of campus allies. Our texts include Celeste Headlee's *We Need to Talk*, Ibram X. Kendi's *Stamped from the Beginning*, Robin DiAngelo's *White Fragility*, and most recently, Celene Ibrahim's

Rev. Janet M. Cooper Nelson is Brown University's chaplain and director of the TRHT Campus Center.

One Nation, Indivisible. One recent speaker was spoken word poet Amir Sulaiman.

We showcased TRHT work at several key high-profile occasions. In October 2018, Brown alumni returned to campus for the fiftieth anniversary of "The 1968 Walkout"—a pivotal moment in the university's history when black students walked out to protest campus racial inequity and to pressure change. In November 2019, we hosted the Association of College and University Religious Affairs (ACURA)—nearly one hundred chaplaincy colleagues from forty-five campuses. Our TRHT Campus Center joined ACURA to sponsor Celene Ibrahim's opening plenary address and book signing.

Our work is grounded in educational and societal theory affirming that (1) small group experiences are highly correlated with durable learning; (2) reiteration is transformational to learning (i.e., a new language, mathematics, and, by extrapolation, narrative change about racial hierarchy); and (3) learners engage more fully with content located near their lived, political experience.

We intend to create an environment for transforming the specific lives of participants rather than gaining high visibility for TRHT in large groups with little opportunity for follow-through. A closer look at each of our three core projects reveals this distinctive architecture.

Project One: What Matters to Me? Graduate Student Suppers

What Matters to Me?, a monthly series of suppers for graduate students, creates a space for new faculty of color to meet with aspiring students from all programs of graduate study. Over informal suppers, faculty members of color (the guests of honor) share personal narratives from their education and career development. Students meet others in departments outside of their own, and faculty recount navigating the dynamics of race and historic underrepresentation that

challenged them—the good, the bad, and the complicated. Mentorship in this context is informal but often is lacking for graduate students beyond their immediate program. Minoritized students describe feeling isolated in their programs and often without role models.

Suppers, which are broadly publicized and feature exciting faculty speakers, ignite these evenings with humor, friendship,

truth telling, and truly useful advice. Faculty tell us that the evening is a grounding reminder of the need to encourage and assist graduate students in their early career choices. While individual paths differ, there is commonality across departments and disciplines. Academic rigor can often be in direct competition with inner beliefs and values. We are striving to encourage healing and transformation to enable



PHOTOS COURTESY OF BROWN UNIVERSITY

(Top) Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at Brown University. (Above) Sasha-Mae Eccleston, assistant professor of classics, is a guest faculty member at a TRHT What Matters to Me? event.

students to remain fully human, to tend to their personal well-being, and to find an authentic path to nourish their moral, ethical, and intellectual commitments.

More than sixty graduate students and early-career faculty have participated in our suppers to date, and their comments prove that the program's core intention is being achieved.

Attendees shared varied mentoring narratives and reflected that they “valued the space to share and hear others' experiences.” The word cloud in figure 1 captures the values and ideas that student evaluations cited; the size of the word reflects the frequency that this attribute was mentioned. It is gratifying that the attributes they observe are the core ideas of the program. Attendees clearly hear validation for widely varied paths ranging from “don't continue in graduate school—there are more meaningful alternatives” to “the importance of investing in yourself as a human as well as a scholar” and the admonition to find “balance during the early stages of professorhood.” The diversity of these narratives is healing and transformational as faculty who navigate the academic world successfully voice them. The TRHT Campus Center's What Matters to Me? suppers are a collaboration between the university's chaplains and the Office of the Dean of the Graduate School.

Project Two: Muslim Women of Color at Brown

Brown's undergraduate population of Muslims is small, just over 2 percent of the whole student body, but more than double the percentage of Muslims in the United States and composed almost equally of domestic and international students. Our Muslim community's diversity—racial, ethnic, cultural, economic, and by country of origin—is vast. We formed our TRHT group in response to students' desire to create spaces for close, safe, race-conscious, gender-specific conversations. Two recent alumnae and a clinical psychologist on the Brown professional team convened the group and drew on their own experiences as Muslim women of color at Brown to suggest starting points to engage in conversation, gain credibility, express empathy, and permit the goals for the group to emerge from its participants. They invited students to come together for evenings of refreshments and conversation. The yearning and complexity inherent in this project quickly became apparent.

Through the monthly gatherings, we welcomed thirty-two students; nearly half of them came repeatedly. Participants reported their sense that the closeness that developed in the group began to produce “narrative change” about their Brown experience and their sense of belonging within the

The Brown University TRHT Campus Center's primary partners, Maija Hallsmith (left), program assistant for diversity initiatives, and Marlina Duncan, associate dean of diversity initiatives and assistant vice president for academic diversity.



PHOTO COURTESY OF BROWN UNIVERSITY

larger Muslim community. Many acknowledged that they found real value in discussing their experiences as Muslim women of color—and, for the first time, the freedom to do so. Students valued and protected the group's openness, the insights shared, and the group's capacity to understand without judgment—whether the topic was family relationships, patriarchy, oppression of Muslim women, the complexity of the Brown environment, ill-fitting feminism, professional goal setting, or new models for Muslim women in the West. A few comments from evaluations make this content come alive:

“I valued the exercise about Muslim women stereotypes versus positive attributes! I also loved discussion in psychological terms and concepts.”

“How important it is to not internalize the pain and inferiority.”

“Focusing on the positives despite the stereotypes.”

Narrative change and racial healing and relationship building were intertwined; this group centered on the intersections of race, womanhood, and faith. These experiences led students to feel “heard,” “understood,” “empowered,” and “inspired.” They learned to focus on “self-care and self-advocacy.” In addition, they expressed “the need to connect with other Muslim women of color and support each other.”

The initial group identified multiple topics that participants wanted to explore further, including dating and sexuality, shame and guilt, and cultural/racial difference for Muslim women as change makers. In the coming term, our Muslim Women of Color group hopes to offer several retreats that are open to the community and to create an interdisciplinary program with panels that address these and other topics through the lenses of race, health, mental health, film and art, and Islamic history. These programs are aimed at

Figure 1: Word cloud from participants in a What Matters to Me? supper.



Figure 2: Word cloud from the Muslim Women of Color project.

Figure 3: Word cloud from participants in a Soul Food event.



providing new tools to participants while enhancing the broader Brown community's knowledge of anti-Islamic bias as it is often expressed in intellectual discourse and stereotypes. The group also continues to build a setting for self-care and healing while engaging directly in transforming the several damaging narratives directed at the Muslim community and for those that dwell within and contribute to self-harm. The group seeks to offer strong leadership and to continue to create and to nourish a strong network of campus allies and mentors. The word cloud in figure 2 captures some assessments of the value of the Muslim Women of Color group and the best ideas for its continuing work.

Project Three: Soul Food: Biweekly Supper and Discussion for the Black Community

Brown's Soul Food project emerged on campus as a 2017 Lenten gathering the semester before we were named a TRHT Campus Center. As our TRHT work began, we saw a strong alignment with its purposes and our larger work. Consequently, we incorporated the Soul Food project into the work of Brown's TRHT Campus Center.

These biweekly suppers are convened by Rev. Delphain Demosthenes, a professional counselor on the chaplains' staff, and cofacilitated by N'Kosi Oates, a doctoral student in Africana studies. More than two dozen undergraduates turn out for rousing conversations with faculty and campus leaders. Our goal is to remove barriers, real or perceived, of structural racism that may impede student thriving through hospitality, conversation, and introductions. Similar to the format for What Matters to Me?, speakers who join the Soul Food supper series share their personal narratives through higher education and their professional path.

The project's original purposes continue to drive it. We worked to create a place of warmth, affirmation, and hospitality that provides students with easy access to useful campus mentors. We especially focused on easing black and brown men's access to campus resources, because anecdotally, we had observed their access to be less than that of their peers. Faith communities created good bridges for our initial invitations, which students widely shared. We sought to ensure that this program took into consideration the concerns of students of color on a predominantly white campus. No sooner had the project launched as a space for men than the participants urged us to open it to all black-identified students regardless of gender or program.

Today, these popular sessions continue to prove their effectiveness. Participants' responses highlighted in the word cloud in figure 3 have strong similarities to their TRHT sibling projects and mirror many of their qualities. We are excited to continue to see important narrative change at Brown and greater thriving among participants.

Conclusion

TRHT at Brown is a strength that helps us to collaborate in the creation of new opportunities to promote racial healing and reconciliation. We are grateful for all we are learning with our colleagues in TRHT Campus Centers across the country, and we are very excited to see the addition of new centers made possible through AAC&U. ●



Our Hawai'i-Grown Truth, Racial Healing & Transformation: Recommitting to Mother Earth

KAIWIPUNIKAUİKAWĒKIU LIPE, JENNIFER DARRAH-OKIKE,
MATTHEW KAMAKANI LYNCH, MAKANA REILLY, SONYA ZABALA, MONICA STITT-BERGH,
CREIGHTON LITTON, CHARMAINE MANGRAM, AND SIOBHÁN NÍ DHONACHA

The University of Hawai'i at Mānoa envisions a Hawai'i in which each individual, family, and community—irrespective of race—can recognize their collective and interdependent kuleana¹ to properly care for 'āina.²

WHEN THE TRUTH, Racial Healing & Transformation (TRHT) project invited university campuses to envision what our communities will look like when racism is jettisoned, our University of Hawai'i at Mānoa (UHM) team took that seriously. It was a powerful and important invitation. The challenge we quickly found, though, was that when we closed our eyes and tried to imagine that future, not a single one of us could see it. Not a single person on our team, no matter our racial or ethnic background, could recall a memory of when racism did not exist in our own lives, our parents' lives, or our grandparents' lives. But then we remembered that we are embraced in the bosom of Hawai'i: an island home that still carries both memory³ and practice⁴ of being in relationship with each other and the natural environment in a way governed by a completely different mindset, worldview, and language far away from the construct of race. That was the beginning of our hope and pathway forward.

Kaiwipunikauikawēkiu Lipe is the director of the Truth, Racial Healing & Transformation (TRHT) Campus Center at the University of Hawai'i at Mānoa (UHM). The other authors are members of the UHM TRHT design team. They include Jennifer Darrah-Okike, assistant professor of sociology at UHM; Matthew Kamakani Lynch, sustainability coordinator for the University of Hawai'i System; Makana Reilly, executive assistant at Hawaiian Islands Land Trust; Sonya Zabala, operations coordinator for the Native Hawaiian Place of Learning Advancement Office at UHM; Monica Stitt-Bergh, faculty specialist in the Assessment Office at UHM; Creighton Litton, associate professor of natural resource and environmental management and director of the Undergraduate Research Opportunities Program at UHM; Charmaine Mangram, assistant professor of education at UHM; and Siobhán Ní Dhonacha, faculty specialist and academic advisor in the Honors Program at UHM.

Our Vision

As our team sat around a conference table, we contemplated the words “He ali'i ka 'āina, he kauwā ke kanaka” (Pukui 1983), written in Hawaiian language. We had determined that this proverb would seed our work as a TRHT Campus Center. Commonly translated as “The land is the chief, humans are the servants,” the translation does not fully explain the socioecological kinship that it invokes. Nonetheless, we knew the proverb could guide our vision.

We utilize the TRHT framework below to elaborate on our vision.

Truths

Like anywhere else in the world, multiple truths shape our current reality in Hawai'i. There are truths of abundance, intelligence, and hope. There are also truths of fear, separation, and greed. Meanwhile, we in Hawai'i are already experiencing the impacts of climate change and global warming. Thus, the elements of our natural environments—ancestors to the Native Hawaiian people—are calling out to all of us to abandon structures and practices built from racism and other forms of oppression and collectively work toward aloha 'āina.⁵

Hawai'i: Past and Present

Less than two hundred years ago, Native Hawaiians had a cultural, political, religious, and organizational way of living in balance and harmony with their environment (Kame'elehiwa 1992). The land, water, oceans, and all the natural elements were sacred to the Native Hawaiian people; thus they treated them with the utmost care. This allowed for a society that worked in reciprocity with the environment and cared for the natural resources of Hawai'i in a manner that allowed the environment to reciprocate by providing all the nourishment and protection needed. During this time of abundance, Hawai'i and Native Hawaiians produced or had the potential to



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produce one million metric tons of food annually, levels comparable to food consumption in Hawaiʻi today (Kimura and Suryanata 2016; Winter 2019). To be clear, Hawaiʻi is one of the most isolated places on the earth, and Native Hawaiians relied solely on the resources within Hawaiʻi to feed their people and did so while maintaining a healthy ecosystem.

Fast forward to 2020: More than 90 percent of food in Hawaiʻi is imported (Kimura and Suryanata 2016; Winter 2019). We are experiencing sea-level rise, catastrophic storms, landslides, rain bombs, and other environmental catastrophes due to climate change. One of our islands on the northwest end of our archipelago recently vanished under the ocean.⁶

Hawaiʻi, the “Isms,” and Sustainability

Why the drastic change in our ability to feed ourselves as a community and in our ability to care for our island home? Our UHM TRHT Campus Center focuses on this question. Our work posits that many of the causes are rooted in racism and settler colonialism,⁷ related structures—both imported to Hawaiʻi (Kauai 2014; Beamer 2014)—that have resulted in systematic efforts to eliminate and erase Native Hawaiian culture, language, worldviews, and connection to our mother earth, things that all of us who call Hawaiʻi home need to understand.

Staff from AAC&U and Estrategia Group visit the TRHT Campus Center at University of Hawaiʻi at Mānoa.

Settler Colonialism

Settler colonialism refers to dynamics involved in systematic efforts to assimilate, isolate, or suppress indigenous people—their societies, culture, language, or political systems—via what Wolfe (2006) terms “logics of elimination.” These dynamics, and resistance to them, have been visible in Hawaiʻi since the late 1700s, when European arrivals and early settlement prompted the near collapse of the indigenous Native Hawaiian population due to disease (Stannard 1989). Settler colonialism has also been tied to the devaluation of non-Western and nonwhite people and their ways (Kauanui 2008; Moreton-Robinson 2015; Rohrer 2016). In Hawaiʻi, as elsewhere, this has involved the suppression and outlawing of Native Hawaiian language and cultural practices (Silva 2004; Trask 2008). Further, the taking of land and its commodification over the last two hundred years in Hawaiʻi has catalyzed widespread alienation of people from the land, and especially Native Hawaiian people from their homeland (Kameʻeleihiwa 1992; Silva 2004; Van Dyke 2008). This forms the context of our work: an awareness of how racism

and settler colonialism shape human engagement with one another and also with mother earth.

Below we share a narrative of one of our coauthors, Matthew Kamakani Lynch, as he explores some of the ways he has been shaped by settler colonialism.

Matt's Narrative: A Fourth-Generation Immigrant in Hawai'i

On my mom's side, I'm a fourth-generation descendant of plantation workers who migrated to Hawai'i from the Philippines in search of a better life. "Las islas Filipinas" was the name imposed upon the islands by the Spanish explorer Ruy López de Villalobos in 1543 to honor Prince Philip II of Spain. Filipinos have endured multiple waves of colonization, occupation, and exploitation by China, Portugal, Spain, and the United States, which has largely severed the original peoples of these islands from their indigenous ancestral knowledge systems.

On my dad's side, I am descended from Irishmen and Scotsmen who were forcibly removed from their ancestral lands by the occupying forces of the British Empire (for committing some petty crime in their struggle to subsist) and shipped to Australia as convicts. They served in the labor camps of the British colonies established on the indigenous lands of the Aboriginal people of the Australian continent, heirs to more than forty thousand years of the indigenous ancestral knowledge systems of that place.

Matt situates himself at the intersection of racism and settler colonialism. Accurately naming and identifying generational legacies of racism and settler colonialism give him agency to reimagine his relationships with land and others. We believe this truth telling is an important first step toward healing, and we encourage this practice for everyone with whom we work. To further this healing and transformation process, we turn to Native Hawaiian concepts to help us reimagine who we are and who we want to be.

Healing

Race and racism seek to disconnect us from ourselves, each other, and our mother earth. In recognizing this, we realized that we needed alternative constructs that invite us to reconnect. For these reasons, we turn to Native Hawaiian constructs including, but not limited to, mo'okū'auhau and kuleana.

Construct #1: Mo'okū'auhau

In English, we often use the term "genealogy" to describe mo'okū'auhau (Pukui and Elbert 1986). While it is a way that Native Hawaiians track lineage and family trees

(Kame'eleihiwa 1992; Kanahale 2011), mo'okū'auhau is also the "philosophical construct" (Brown 2016, 27) that allows us to track and map relationality between all parts of our world. Mo'okū'auhau is a lens in which connections are constantly sought out and foregrounded. In our TRHT work, we recognize this invitation into connectivity as a gift that Hawai'i offers to all of us, no matter who we are. Therefore, if defining ourselves and others based on race has divided and disconnected us, utilizing mo'okū'auhau is a pathway to healing by reconnecting.

Construct #2: Kuleana

From a Native Hawaiian point of view, when you know your connections to another, the kuleana emerges. Because Native Hawaiians understand their relationship to their environment as a familial one, the most important kuleana, as described in our guiding proverb, is to care for our island home (Kame'eleihiwa 1992). One of our coauthors, Makana Reilly, shares a story below that highlights this relationship and commitment to place.

Makana's Narrative: Her Kuleana as a Native Hawaiian Woman

There are specific practices that have helped me embody these familial connections to our environment—for example, the piko, or umbilical cord. When we are babies and our piko falls off, our parents put it somewhere in our natural environment to physically tie us to that place. When we have children, we also bury the 'iewe (placenta). This intentional and physical connection keeps us constantly accountable to and responsible for that place forever. This care, started and maintained for one hundred generations in Hawai'i by people who never knew me but planned for me, has manifested in the environments and knowledge systems that nourish me today. Therefore, I am now constantly thinking: How do I prepare this place and practice for five, ten, and more generations after me whom I'll never meet?

In our TRHT work, we help to create opportunities and experiences for folks to explore their own genealogies and relationships with the environments and people of Hawai'i to ultimately come upon both their unique and collective kuleana to help take care of Hawai'i. We find that this work is extremely healing and re-empowering because it allows participants to bring their whole selves and to find their agency within a community.

Based on the value sets above, Matt, who previously shared some of his disconnects, explains how he utilizes mo'okū'auhau and kuleana for his own healing and transformation.

Matt's Narrative: Healing and Reimagining

Today, through the relationship I cultivate with Hawai'i—the place that has nourished and shaped me most—I am able to begin healing from the intergenerational traumas that I carry from forced separations. I do this by committing to be in active relationship with the islands, its people, and the knowledge systems that teach us how to care for our island home.

Matt's narrative is particularly important because this healing work is not only for Native Hawaiians; it is for everyone who calls Hawai'i home, because we believe that each person who lives in Hawai'i—and reaps the benefits from living there—has a kuleana to help care for her.

Transformation: Remembering Our Past for Our Future

Race does not perpetuate the kinds of relationships and connections that both Makana, a Native Hawaiian woman, and Matt, a fourth-generation Filipino immigrant, refer to. The master narrative of race (and the associated construct of settler colonialism) divides and separates us from our relationships between people and land, hence the climate crisis we are experiencing today. Our TRHT Campus Center believes that, by utilizing Native Hawaiian constructs that invite reconnections and commitment to caring for those we are in relationship with, we might just give our children a fighting chance. ●

NOTES

1. *Kuleana*: The dear privileges, rights, and responsibilities we carry to uphold the well-being of another entity.
2. *Āina*: In short, āina refers to land. But in a longer version, āina refers to anything that feeds and nourishes us physically, intellectually, emotionally, and spiritually.
3. When we mention memory, we are specifically referring to the archival memory of the hundreds of thousands of pages of typescript of Hawaiian language newspapers from the mid-nineteenth century through the early twentieth century that became a repository of knowledge, opinion, and history about Hawai'i. For more information, visit <https://awaiaulu.org/insights/ike-ku'oko'a>.
4. When we mention practice, we are referring to the many Native Hawaiian (NH) cultural practices that have survived and that teach us how to be in relationship with each other and our environment in vastly different ways. Such NH practices include but are not limited to hula, canoe voyaging, farming, fishing, and weaving.
5. *Aloha āina*: To be in relationship of love, caring, and sustainable reciprocity with the land and other natural resources. This language comes from our original vision document created by members of our original TRHT advisory board. Major contributors to this vision included Nalani Minton, Nalani Balutski, Mehana Vaughan, Rosie Alegado, Matthew Kamakani Lynch, Charmaine Mangram, and Kaiwipunikauikawēkiu Lipe.
6. For more information on this event, visit <https://www.sciencealert.com/entire-hawaiian-island-was-just-erased-by-hurricane-east-walaka-chip-fletcher-monk-seals-green-sea-turtles>.

7. We use the term “settler colonialism,” explained below, throughout this document. While we use the term, we do not mean to suggest that Hawai'i was ever a colony in any legal way. Instead, we fully recognize that Hawai'i is illegally occupied by America. For more information on this occupation, visit <https://www.govinfo.gov/content/pkg/STATUTE-107/pdf/STATUTE-107-Pg1510.pdf>. To be clear, we use the term settler colonialism to describe the type of ongoing project and mindset utilized in Hawai'i by many who have made Hawai'i their home.

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Evaluation: Mirroring a Narrative

JESSICA ESTÉVEZ AND EDWIN ESTÉVEZ

“Fifty years later, I thought the room would look different by now.”

—COMMUNITY ELDER FROM THE SOUTH

AS DIVERSE STORIES of Truth, Racial Healing & Transformation (TRHT) are shared, the statement above points to potential transformational goals for our colleges and universities. As an evaluation partner to the Association of American Colleges and Universities (AAC&U), we have invited each of the TRHT Campus Centers to reflect, strategize, and develop a relevant evaluation plan. As an example, the reflection from the community member quoted above could serve as a potential baseline narrative for a TRHT Campus Center. Documenting these stories, while aligning them with the overall campus narrative, is one of the key functions of TRHT Campus Centers evaluation. Purposeful evaluation offers an opportunity to develop a story of transformation and growth in each of the TRHT Campus Centers. Thus far, we have noticed that the process for deciding what to evaluate mirrors the centers’ action plan implementation. There is great courage, inspiration, and wisdom in each TRHT Campus Center’s goals, plans, and activities. Simultaneously, there is a strong sense of overwhelming responsibility in prioritizing, operationalizing, and implementing the steps needed to make an impact on the aspirational goals of each center. The execution of the TRHT Campus Center evaluation plans demonstrated similar experiences. Our goal in this article is to outline some of the strategies and reflections from the collective planning and development of the TRHT Campus Centers’ evaluation framework.

The TRHT effort seeks to expand the circle of influence at a national level. The evaluation process is an invitation to speak within that narrative and ensure the evaluation plans of the multiple institutions represented serve to inform the context and diverse settings. Can evaluation serve to inform a larger narrative of transformation?

Jessica Estévez and Edwin Estévez are cofounders of Estrategia Group, the national evaluation consultant for the TRHT Campus Centers.

In service to the diversity of professionals who are tirelessly working to innovate, design, and implement TRHT initiatives, we have developed and continue to update a set of tools and services to assist in the planning, development, and implementation process. These include:

- **Ongoing consultation:** Provide an opportunity to engage and brainstorm with programming professionals, evaluation experts, and experienced higher education senior leadership.
- **Process feedback:** Discuss evaluation questions, processes of implementation design, and challenges.
- **Collaborative inquiry:** Align TRHT principles and goals to the action plans of AAC&U’s TRHT Campus Centers.
- **Ideation sessions:** Assist TRHT Campus Centers and project leadership in innovating future fidelity tools to sustain the TRHT principles and vision.
- **Review of program documentation:** Assist in narrative calibration, identify key components for scaling centers’ TRHT work, and support early warning scans for strengthening future deliverables.
- **Site visit and webinar engagements:** Promote collective synergy around narrative change and strategy development.

Additionally, we engaged TRHT Campus Centers and participating campus teams at the 2018 and 2019 Institutes on TRHT Campus Centers and presented the tools we have been developing to support the TRHT Campus Centers. These included

- evaluation workshops on developing the big picture and mastering relevant evaluation;
- formative and summative evaluation guides;
- formative and summative templates; and
- a Stages of Implementation tool (in progress).



PHOTO COURTESY OF AAC&U STAFF

Stages of Implementation

The Stages of Implementation tool is intended to provide a baseline assessment of the degree to which the TRHT framework has been implemented. This assessment is designed with a fundamental question in mind: To what degree has each campus adopted the TRHT framework as the implementation model for its campus center? At this stage in development, this tool is designed to be beta-tested in partnership with ongoing TRHT Campus Center feedback. TRHT Campus Centers have piloted the tool and continue to significantly strengthen and calibrate the tool's future efficacy. Therefore (or as a result), its purpose is not to be conclusive, but rather to benchmark how TRHT Campus Centers are moving toward exemplary integration of the model in the design of their respective centers. Exemplary integration is a journey we are embarking on collectively with the AAC&U TRHT Campus Centers and supporting entities.

In line with the TRHT framework, implementation components were categorized into three domains: narrative change, racial healing circles, and relationship building. Additional domains we might consider include team competencies or campus-community collaborations. Each TRHT domain is broken down into specific elements. These implementation components are not all-inclusive and require

A racial healing circle at the Institute on TRHT Campus Centers.

additional conversations with AAC&U staff and TRHT Campus Centers. This is a work in progress, as further conversations are necessary to calibrate understanding.

The stages of TRHT Campus Center implementation range from planning to integrating:

- At the “planning” stage, we are researching and identifying elements for success within each of the identified domains. We use an action plan that is approved by TRHT Campus Center leaders and widely accepted by key decision makers, community stakeholders, and collaborators.
- At the “beginning” stage, we are making decisions that prioritize and develop the process, thereby moving systems toward structural changes. Either a pilot program is being conducted or pilot activities are taking place.
- At the “implementing” stage, we are leading, communicating, and analyzing the series of strategies toward the goals. Collected data inform decisions about goals and vision.
- At the “integrating” stage, we are ensuring participation, engagement, and adoption at multiple levels, in diverse settings, and with key leveraging powers.

We believe that individuality and uniqueness need preservation as campuses implement their programs, though a certain level of standardization must be achieved. This tool provides a baseline toward such standardization. However, this level of evaluation cannot be achieved within the current scope of involvement. A longitudinal evaluation project is required. We are encouraged to note that some of the TRHT Campus Center institutions are considering longitudinal evaluation projects, and we hope to be able to share their findings with the TRHT community. In the meantime, additional calibration, campus visits, fidelity assessments, and further discussions are needed to sustain the work.

Evaluation Support Strategy

Each TRHT Campus Center was advised to develop an evaluation framework as part of its implementation strategy. Toward that end, each required action plan was to intentionally include an evaluation framework that could inform the implementation process. TRHT Campus Center teams were encouraged to think about the way evaluation can support the development of a shared vision for narrative change, racial healing, and transformation, given that these are key components of the TRHT model. Early in the process, the TRHT Campus Centers were invited to reflect on the purpose and timeline process of their evaluation plans. As part of the larger TRHT Campus Centers effort, the role of evaluation was introduced as empowerment, accountability, quality improvement, and celebration. In other words, evaluation can be a process by which TRHT Campus leaders

- empower program participants and populations that are often least heard and most affected by program efforts, and thus amplify their voice;
- establish program accountability toward impact;
- explore data and information for continuous quality improvement; and
- use feedback received to celebrate successes and milestones, thus increasing energy to maintain momentum and hope among participants and leaders.

Thus far, self-reported data collected through interviews, campus visits, and operational reports show the following:

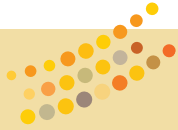
- 100 percent of TRHT Campus Centers have been drafting or collecting preliminary surveys during TRHT related activities.

- 70 percent specifically have referred to “narrative baseline activities” in the planning preparation or collection stages.
- 100 percent have been able to identify and share information regarding quality improvement components resulting from their activities and learn how these apply to their campus.
- 80 percent have identified and engaged community partners for TRHT. Some campuses are focusing on internal healing and narrative activities before extending the invitation to community partners.
- 100 percent of TRHT Campus Centers are engaging students, staff, and faculty.
- Based on the data thus far, at least four out of ten campuses have student-centered projects within their TRHT work.

Through these tools and services, each TRHT Campus Center was offered the opportunity to design and brainstorm evaluation plans that best fit its campus culture and tap into available resources. An emerging library of ideas for reflection activities, strategies, and processes for evaluating the work of TRHT has begun to populate our resource toolkit.

There are several key questions for TRHT Campus Centers to consider when developing their evaluation plan:

- What are the strategies or components of your TRHT Campus Center?
- What are the intended outcomes for your TRHT Campus Center?
- How will you operationalize your strategies and intended outcomes (define, make concretely accessible)?
- What are the current activities and programs in which your institution participates to explore the baseline narrative of your campus community?
- What do the disaggregated data from your current campus climate surveys reveal about this shared purpose of truth and racial healing?
- In what ways can the multiple networks on your campus integrate the principles of TRHT? Consider alumni, community networks, departments, etc.
- How do your campus and leadership learn and institutionalize the lessons acquired from healing circles or identity-driven dialogues on your campus?
- What are the feedback loops and protocols your campus has established to empower nondominant voices?



Below are some sample activities our current TRHT Campus Centers have undertaken to explore some of the questions asked in this chapter:

- Exploring the baseline narrative through the recording, transcription, and analysis of 150 recorded interviews with students, faculty, staff, and community members.
- Disaggregating existing campus climate surveys.
- Having alumni groups fully adopt the TRHT model.
- Developing a metric for healing circles.
- Creating pre and post prompts for reflection at the conclusion of each healing circle.
- Establishing a designated space for TRHT convenings and work.
- Hiring a TRHT director to maintain momentum.
- Establishing engagement protocols for partnerships to empower nondominant voices.
- Creating interfaith healing circles.
- Publicly acknowledging and committing to share new narratives through institutional web pages.
- Integrating healing circles in curriculum development.
- Developing faculty training and development filtered through and informed by TRHT principles.
- Updating campus museum exhibits to reflect existing nondominant narratives.
- Informing admissions and campus tours to reflect ignored or forgotten narratives.
- Engaging in perception mapping with students around activities celebrating Martin Luther King Jr.

Through this experience, we have observed the recurring challenge of the evaluation efforts: the ability to prioritize. Prioritizing evaluation practices while crafting and implementing a true and healing-producing set of program activities and narratives has proven to be an emerging process for many of our campuses. This is one of the reasons we began to craft an organizing tool (Stages of Implementation) that can inform and guide TRHT Campus Centers through the process.

Conclusion

There are ongoing opportunities for scaling TRHT efforts, including creating and sustaining longitudinal studies, along with exploring nonlinear paths for evaluating racial healing, to name two examples. For the TRHT Campus Centers, evaluation has served as an opportunity to reflect, learn from the process of implementing the TRHT framework, and assess impact while empowering the voices that foster healing and truth. These moments cultivate hope and inspire change because they allow us to remember that a community that learns together can heal together. Still, there are other times when the hurt goes deeper than anticipated, traditions prove hard to update, and limited structures and resources slow down momentum. The challenge before us is to create a network of committed and purpose-aligned communities to remain steadfast for the long term. Evaluation is a tool that can help us achieve progress and strengthen impact along the way. Keeping in mind that evaluation should do no harm, at its core, evaluation is diligent self-reflection that can hold us accountable to ensure that fifty years from now, more rooms look different than they do today. There are more spaces and places where truth and racial healing can lead to transformation. ●



Coauthors Jessica Estévez and Edwin Estévez.

PHOTO COURTESY OF JESSICA ESTÉVEZ

Institutions Hosting TRHT Campus Centers

AAC&U is partnering with higher education institutions to develop Truth, Racial Healing & Transformation (TRHT) Campus Centers to prepare the next generation of strategic leaders and thinkers to break down racial hierarchies and dismantle the belief in a hierarchy of human value.

As of June 2020, twenty-four institutions have been selected through a competitive process to host TRHT Campus Centers.

- Adelphi University (NY)
 - Agnes Scott College (GA)
 - Andrews University (MI)
 - * Austin Community College District (TX)
 - Big Sandy Community and Technical College (KY)
 - * Brown University (RI)
 - Dominican University (IL)
 - * Duke University (NC)
 - George Mason University (VA)
 - * Hamline University (MN)
 - Marywood University (PA)
 - * Millsaps College (MS)
 - Otterbein University (OH)
 - * Rutgers University–Newark (NJ)
 - Southern Illinois University–Edwardsville (IL)
 - * Spelman College (GA)
 - The Charlotte Racial Justice Consortium (University of North Carolina Charlotte, Johnson C. Smith University, and Queens University of Charlotte) (NC)
 - * The Citadel, The Military College of South Carolina (SC)
 - University of Arkansas–Fayetteville (AR)
 - University of California, Irvine (CA)
 - * University of Hawai‘i at Mānoa (HI)
 - * University of Maryland, Baltimore County (MD)
- * Asterisks indicate the institutions hosting the initial cohort of TRHT Campus Centers that are featured in this publication.*

With initial funding from the W.K. Kellogg Foundation and current support from Newman’s Own Foundation and Papa John’s Foundation, the TRHT Campus Centers have developed and are implementing visionary action plans with the transformative goal of erasing structural barriers to equal treatment and opportunity on campuses, in our communities, and for our nation.

More information on the TRHT Campus Centers can be found at www.aacu.org/trht-campus-centers.

ABOUT AAC&U

AAC&U is the leading national association dedicated to advancing the vitality and public standing of liberal education by making quality and equity the foundations for excellence in undergraduate education in service to democracy. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Founded in 1915, AAC&U now comprises 1,400 member institutions—including accredited public and private colleges, community colleges, research universities, and comprehensive universities of every type and size.

AAC&U functions as a catalyst and facilitator, forging links among presidents, administrators, faculty, and staff engaged in institutional and curricular planning. Through a broad range of activities, AAC&U reinforces the collective commitment to liberal education at the national, local, and global levels. Its high-quality programs, publications, research, meetings, institutes, public outreach efforts, and campus-based projects help individual institutions ensure that the quality of student learning is central to their work as they evolve to meet new economic and social challenges. Information about AAC&U can be found at www.aacu.org.



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