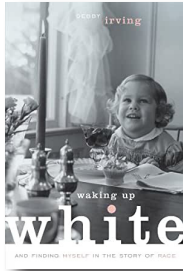


Equity in EI: Looking Inward

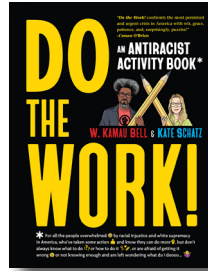
October 2022

Information and Resource Handout

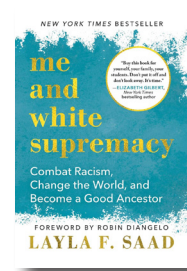
Suggested Resources after the Webinar



Waking Up White
by Debbie Irving



Do the Work! An Antiracist Activity Book
by W. Kamau Bell & Kate Schatz



Me and White Supremacy
by Layla Saad

Layers of Racism and Inequity

Layer	Definition	Outcome Disparity	Experience Disparity
Socio-historical Racism and Inequity	The way we're socialized to make meaning of Race, gender, sexuality. The inferiority of Black people or of women being the "fairer sex" for example—is so deeply embedded in our cultural beliefs and normalized that it's implicitly considered by many people to be the truth.	White dominant culture sees Black children as smart or well-behaved as White children, so developmental concerns are often overlooked. Black children are less likely to be referred to Early Intervention by child care centers and doctors.	Once a Black family are in enrolled in Early Intervention, providers and doctors are less likely to take their concerns seriously.
Ideological Inequity	Racist/sexist/ableist worldviews and belief systems including a deficit mindset about what these groups can't/won't do that informs how we interpret everything we know about this group.	Belief that the reason Black children are under referred to early intervention is because their families don't care or just don't want to refer children for services.	EI providers reported that they don't target coaching and other services at Black fathers because they are not involved in their children's care even though time use data shows that Black fathers tend to be MORE involved in children's care than Middle Class White fathers (CITATION!)
Individual Inequity	Ideological racism/sexism/ableism, informing interpersonal interactions, as in when somebody commits a racist "action" against somebody else. Racism is in the impact, which may or may not be intentional.	EI child find program staff don't go to the Black neighborhoods in their city because they heard they may not be safe This contributes to fewer children from those areas being identified for services.	Once a family is enrolled in early intervention, the EI provider coaches the family to use "proper English" rather than the families' African American Vernacular English so that the child will learn "the right way" to say words.. With another family that does speak the African American Vernacular English dialect, the provider says "Wow! Your family is so articulate. It's surprising that your child has a language delay!"



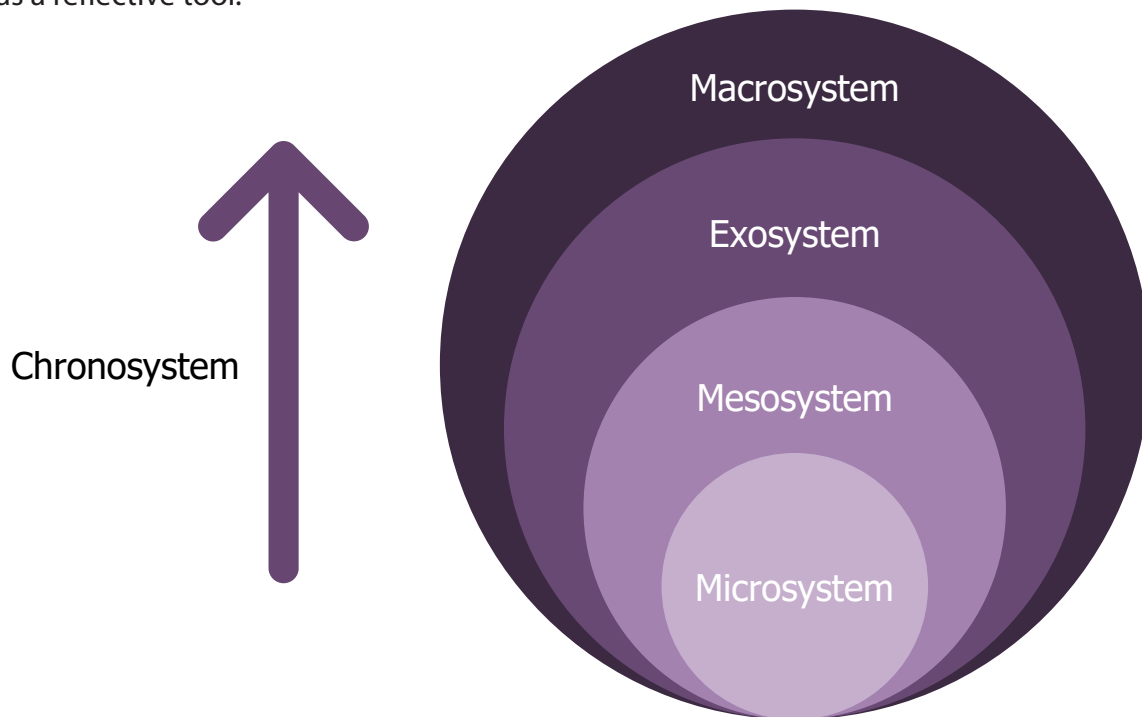
Layer	Definition	Outcome Disparity	Experience Disparity
Institutional Inequity	The cumulative impact of racist/sexist/ableist policies, practices, institutional cultures, and ideologies within a particular institution or organization. The impact targets or harms People of Color, women, people with disabilities while often advantaging white people, men, people without disabilities.	The local early intervention agency keeps hiring providers who hold implicitly biased views about Black families. They “prefer not to go” to do initial evaluations or ongoing services in their city’s Black neighborhoods. This contributes to provider shortages in these neighborhoods.	A Black mother works with a provider who keeps touching her hair and making comments about how the baby is just “so exotic and beautiful.” These interactions make the mother feel uncomfortable. The mother calls the service coordinator to ask for another provider. The service provider says the family could try to switch providers, but they are lucky to work with this one because she is one of the best and no one else ever complained about her.
Cultural Inequity	Constant societal messaging supporting white supremacy by sources that control the means of perception, such as broadcast media, school curriculum, children’s books that feed a sense of white, male, heterosexual, abled exceptionality.	Early Intervention Providers, childcare providers, and pediatricians grew up hearing news stories about absent Black fathers, Black gang violence, and how poorly Black children perform on state tests. When Black families share developmental concerns about their children, these providers hold implicit bias about Black boys not being as smart or capable so they dismiss family concerns about developmental delays.	An Early Intervention provider keeps bringing a toy bag into the house that only has White dolls and books with White characters. When the family asks for recommendations about new puzzles to buy their daughter for her birthday, the EI provider recommends a set of puzzles that show White children at the park, at a farm, and at the doctor.
Structural Racism	The full network and implications of patterns of racial advantage and disadvantage built into all systems and structures in society. These include, but aren’t limited to, the education, criminal justice, legal, judicial, and employment systems.	A Black child’s doctor does not listen to family concerns about language development and does not refer to Early Intervention. Then, the child goes to a underfunded school with untrained teachers. The student’s unaddressed language delay is compounded by poor reading instruction. The child is not identified as having a disability until they fail the 3rd grade state reading tests.	A family that self-refers to early intervention has a long wait for an EI provider who see their child in their home. Then, the provider opts to use a 1:1 therapy approach instead of coaching with the father who is a stay at home dad. When the child ages out of EI, the child begins attending the local school preschool where the curriculum doesn’t allow the teaching of “CRT” so none of the books or materials in the classroom feature black children.

Adapted from the Equity Literacy Institute (2020)



Bronfenbrenner's Ecological Model

A quick and easy guide to the ways that Bronfenbrenner's ecological model can help to unpack socio historical and cultural influences to your ideologies, beliefs, and identities. After the webinar, you can use this section as a reflective tool.



Bronfenbrenner, U. (1986). Ecology of the Family as a Context for Human Development Research Perspectives. *Developmental Psychology*, 22, 723-742.

In the center of the model is YOU! What are your primary identities? You can list them here.

Microsystem: These are the people closest to you who you interact with most frequently and intimately with. This includes your immediate family, friends, bosses and coworkers, early intervention clients, teachers, religious leaders, and neighbors. What are some of the beliefs and ideologies that you learned from the people in your microsystem about race, gender, and ability?

Exosystem: These are systems that we often interact with but that we don't have any control over. The interaction is often one way. The system produces something that we engage with but the system does not usually interact back with us or if it does, the relationship is not fully reciprocal. Examples are news media, television shows, movies, children's books, social media influencers, professional development webinars, school curriculum, developmental screening and assessment tools, local/city government policy. What are some of the beliefs and ideologies that you learned from the news media, books, movies, and school curriculum about race, gender, and ability?

Macrosystem: This is the larger cultural context (in our case dominant White American culture). It includes federal government policies, federal programs like Part C, disability law, supreme court rulings like *Brown V. Board of Ed*, the economy. For example, American federal policy established who could access the GI bill, what countries people can immigrate from, and what neighborhoods were included in redlining policies. What are the macrosystem level influences on your beliefs and ideologies about race, gender, and ability?

