



ENVIRONMENTAL EQUITY TRAINING



NATIONAL WILDLIFE FEDERATION EDUCATION

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RESEARCH AND TRAINING BY KIM BARRETT

Kim Barrett



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Kim is a wildlife scientist, environmental educator, organizer, speaker and visual storyteller who's deep connection to nature started before she was born. Her African and Indigenous lineage from Xamayca (Jamaica) guides her interdisciplinary career. With over 10 years of working in the outdoors as a person with several marginalized identities, she understands deeply why equitable access to the outdoors is imperative to addressing issues in the conservation movement and more importantly, in our communities. Kim's multifaceted career has taken her across the country and around the world. She's completed several environmental education and wildlife research projects for agencies and organizations such as the U.S. Fish and Wildlife Service, U.S. Forest Service, National Park Service and VT Fish and Wildlife name a few. Kim has designed curricula and led programming focused on connecting youth of color to the outdoors as well. She holds a B.S. in Natural Resources Management focusing on fisheries and a B.A. in Environmental Studies focusing on environmental education. Kim is also an anti-oppression facilitator specializing in the application of DEIJ strategies into the environmental and conservation world. She understands that the journey to creating safe and intentional space for underrepresented communities outdoors is lifelong and requires her to continue to grow each day. She is passionate about incorporating environmental justice and decolonization strategies into everything she does. She currently is in the position of Equity & Justice, Education Manager at National Wildlife Federation where she also serves as the Manager of the Outdoor Adventurers Program.

Pre-Work Read, Learn, Reflect

[Click Here to read the below article](#)

Black kids are way more likely to be punished in school than white kids, study finds

A government watchdog looked at the data — and it's not good.

By Germain Lopez | @germainlopez | germain.lopez@nrao.com | Apr 5, 2018, 8:00am EDT



After you're finished reading, reflect: What systems, actions, stereotypes, beliefs, policies, etc. allow discipline disparities in education to happen? Type/write your reflection below.



Pre-Work Equity Glossary

Source: Racial Equity Tools Glossary [Found Here](#). Whenever you read or hear an unfamiliar term, this is a great resource to look it up

Photo by Maria Elena Garcia

Institutional Racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Examples:

Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).

City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

Interpersonal Racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

Examples:

Public expressions of racial prejudice, hate, bias and bigotry between individuals

Internalized Racism

The situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements:

Decision-making - Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other's authority and power - especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.

Resources - Resources, broadly defined (e.g. money, time, etc), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving “everybody.”

Standards - With internalized racism, the standards for what is appropriate or “normal” that people of color accept are white people's or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.

Naming the problem - There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease - emotional, economic, political, etc. - on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support.

Pre-Work 4 I's of Oppression

[Click Here to read the below article](#)

THE FOUR I'S OF OPPRESSION

Ideological

- The very intentional ideological development of the ...isms

Examples: dominant narratives, “Othering”

First, any oppressive system has at its core the IDEA that one group is somehow better than another, and in some measure has the right to control the other group. This idea gets elaborated in many ways—more intelligent, harder working, stronger, more capable, more noble, more deserving, more advanced, chosen, superior, and so on. The dominant group holds this idea about itself. And, of course, the opposite qualities are attributed to the other group—stupid, lazy, weak, incompetent, worthless, less deserving, backward, inferior and so on.

Type your notes, reflections below:

Pre-Work National Wildlife Federation Equity & Justice 2020 Strategic Plan



[Click Here](#) to read the National Wildlife Federation Equity & Justice 2020 Strategic Plan

“ The National Wildlife Federation is at the beginning of a long but essential journey to become an organization that champions belonging, where we bring people together to do big things for communities and wildlife. Our vision is to put people first, center equity and justice in everything we do, and combat systems of oppression and other injustices that impede our ability to achieve our mission. By living up to our core values and committing to this vision, the National Wildlife Federation can become an organization that fully welcomes, retains, and celebrates staff, volunteers, and supporters from all backgrounds.

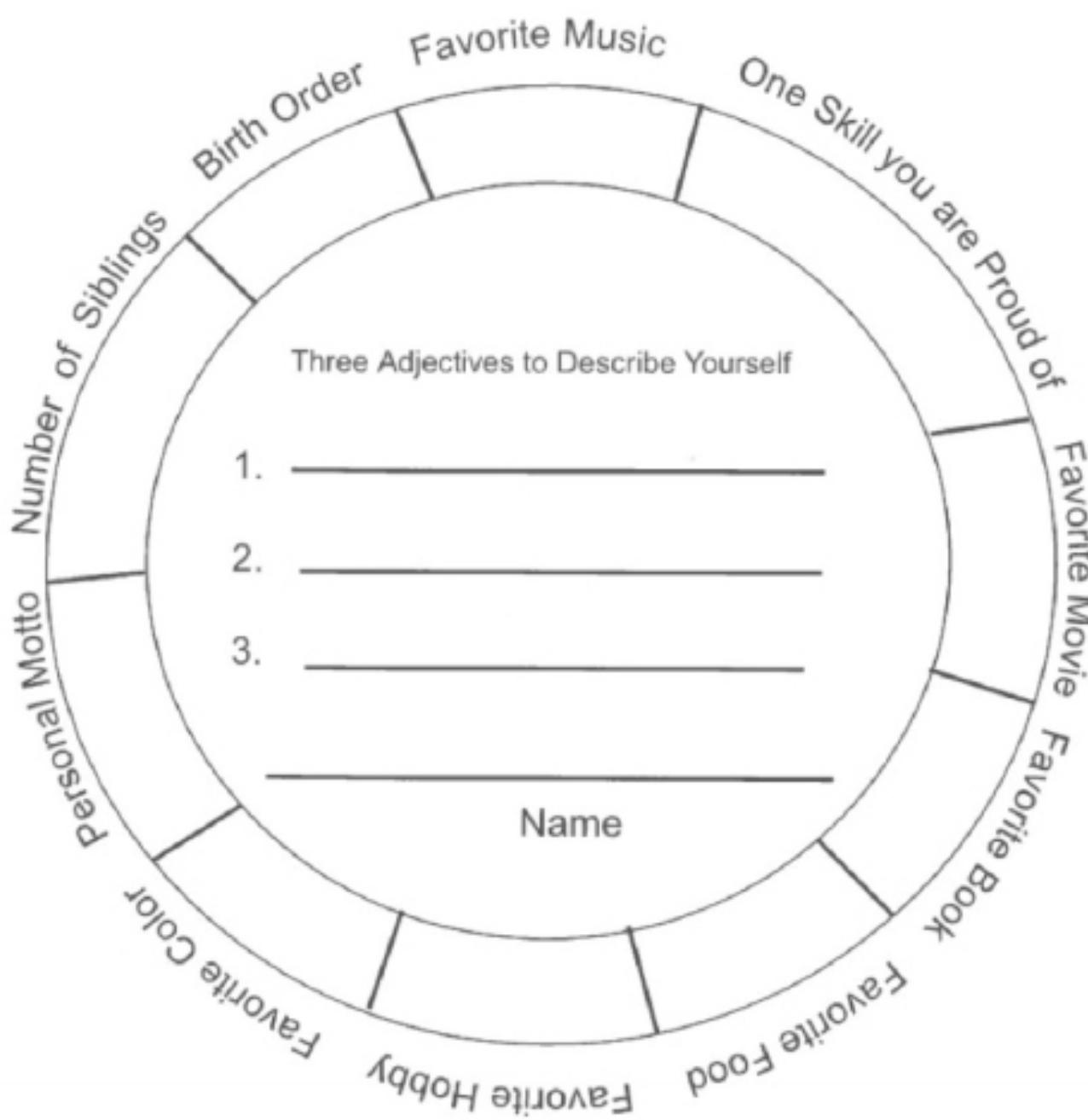
- Chanté Coleman
Vice President of Equity and Justice

Agenda

11:00 AM	Welcome and purpose
11:05 AM	Set community conversation and teleconference agreements
11:15 AM	Small group check-ins
11:30 AM	Competencies frame for Equity and Justice
11:35 AM	Personal Identity and Social Identity
12:00 PM	Break
12:10 PM	Power dynamics in social identity Racism and patriarchy
1:00 PM	1 hour lunch break
2:00 PM	4 I's of Oppression
3:00 PM	Break
3:10 PM	4 I's of Oppression applied to internal dynamics at NWF and E&E program
3:25 PM	E&J for E&E Liberation Exercise
3:40 PM	Kim Martinez closing remarks
3:50 PM	Check out : One thing you appreciate about the team and meeting, entered in chat, a few shared verbally
4:00 PM	Adjourn : evaluation link

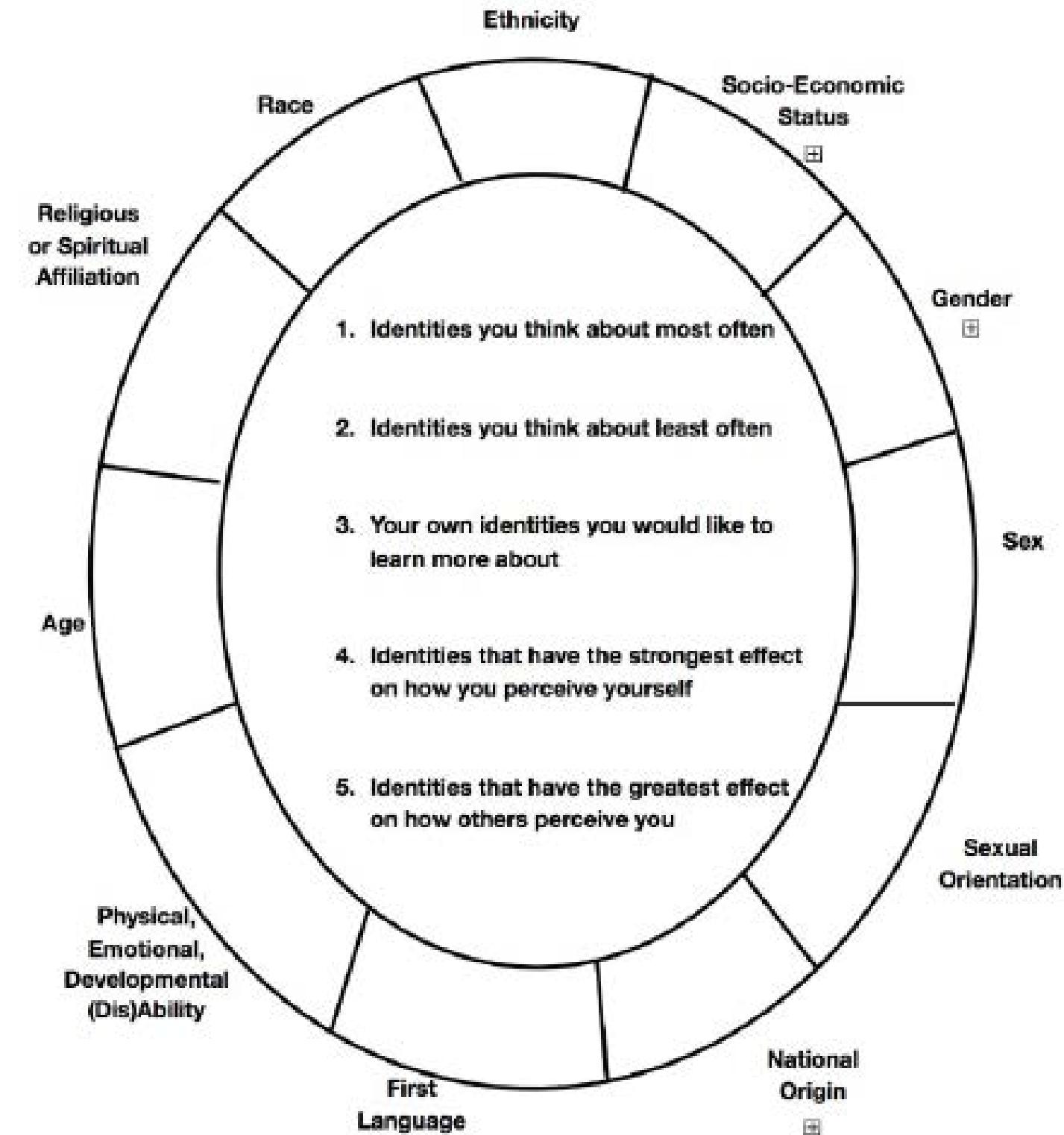
Personal Identity and Social Identity

Personal Identity Wheel



Personal Identity and Social Identity

Social Identity Wheel



Power Dynamics in Social Identity

Notes/Reflections



4 I's of Oppression

Notes/Reflections



Liberation Exercise

Notes/Reflections: What does liberation look and feel like to you? Reflect on the ways we'd like to see liberation show up in Education and Engagement.



What Next? A sample outline for continuing education

Wondering where to go from here? Below is a sample agenda to committing time weekly to continuing anti-racist education in order to apply it in action at work

	Week 1	Week 2	Week 3	Week 4
Watch	"How Studying Privilege Systems Can Strengthen Compassion" TED Talk	"Let's Get to the Root of Racial Injustice" TED Talk	"How to Overcome Our Biases? Walk Boldly Towards Them" TED Talk	"How We're Priming Some Kids for College and others for prison" TED Talk
Listen	For the Movement, "Environmental Racism: It's A Thing"	Think 100%: The Coolest Show on Climate Change	Mothers of Invention, "Ghosting the Planet" ft. Rhiana Gunn-Wright Policy Lead for the Green New Deal	Our Climate Voices, "An Episode on Climate Justice & Queer and Trans Liberation"
Read	"Who Gets to Be Afraid in America?" by Ibram X. Kendi and "America's Racial Contract is Killing Us" by Adam Serwer	The 1619 Project from the New York Times	"White Privilege: Unpacking the Invisible Knapsack" by Peggy McIntosh	"The Intersectionality Wars" by Jane Coaston
Act	Read through some of the profiles on "Our Climate Voices." This is an example of getting it right in humanizing climate disaster - and highlighting intersectionality. Does our education work highlight the intersectionality of climate justice, racial justice, gender justice, disability justice?	Review our written materials - how do we make our grant proposals equitable? Do they address discrimination? Do they highlight the intersection of climate justice and racial justice?	Review our curriculum, does it engage with Indigenous and multicultural perspectives?	What questions aren't being asked in our meetings due to what voices are missing on our team and from decision making processes? What needs to happen to ensure crucial DEI questions and considerations are brought up in the planning stages of a grant, project or campaign?

Resources for Continued Learning

Content Sourcing Support from Tiffany Carey

Books To Read (*click to find*)

- [Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants](#)
- [Black Faces, White Spaces: Reimagining the Relationship of African Americans to the Great Outdoors](#)
- [Engage, Connect, Protect: Empowering Diverse Youth as Environmental Leaders by Angelou Ezeilo](#)
- [As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock by Dina Gilio-Whitaker](#)
- [Climate Change From the Streets by Michael Méndez](#)
- [A Terrible Thing to Waste: Environmental Racism and Its Assault on the American Mind by Harriet A. Washington](#)
- [White Fragility by Robin DiAngelo](#)

Articles To Read (*click to read*)

- ["This is What Adventure Looks Like" James Edward Mills | Outside Online](#)
- ["The Joys and Challenges of Exploring Nature While Black" Mythili | Grist](#)
- ["#BlackBirdersWeek Takes on Systemic Racism" | High Country News](#)
- ["How to Be an Ally in the Outdoors" | Outdoor Research](#)
- ["Dr. Robert Bullard: Lessons from 40 Years of Documenting Environmental Racism" | The Revelator](#)
- ["Unequal Impact: The Deep Links Between Racism and Climate Change" | YaleEnvironment360](#)
- ["How LatinxHikers Inspired a Community Movement" | Teva](#)
- ["GirlTrek Uses Black Women's History to Encourage Walking as a Healing Tradition" | NPR](#)
- ["White Privilege: Unpacking the Invisible Knapsack" Peggy McIntosh](#)

Educators and Environmental Equity Experts Twitter and IG handles to follow (*click handle*)

Teach and Transform, Liz Kleinrock, [@teachandtransform](#)
Education through a Critical Race Lens, [@theconsciouskid](#)
Native Women Wilderness Director, Cali Wolf, [@caliwolf](#)
Anti-Racist Educator, Britt Hawthorne, [@britthawthorne](#)
Chief Water Commissioner for Anishinabek Nation, [@autumn.peltier](#)
DEI Coach, Vasu Sojitra, [@vasu_sojitra](#)
Zoologist, Corina Newsome [@hood_naturalist](#)
Birder, Tykee James [@tykee_james](#)
Birder, Kassandra Ford [@kassthefish](#)
Birder, Jeffrey Ward [@jeffreymward](#)
Herpetologist, Earyn McGee, [@Afro_Herper](#)
Brown People Camping, Ambreen Tariq, [@brownpeoplecamping](#)
Carnivore ecologist, [@RaeWynnGrant](#)
Mammalogist, [@DNLee5](#)
Birder and naturalist, [@wildlifegirl09](#)
Evolutionary ecologist, [@senayyitbarek](#)

When Writing About Race

[Sourced from Race Forward Reporting Guide](#)

PREFERRED TERMS FOR RACIAL IDENTITY

Whenever possible, ask the person or group you are writing about how they prefer to be identified. In the absence of that information, these are the terms that National Wildlife Federation Education uses to refer to some racial and ethnic identities. **We capitalize terms referring to racial and ethnic identities, including capitalization of "Black."**

- Native American (Tribal when referring to governments, Tribal or Native when referring to communities within U.S. borders, Indigenous in international contexts) Capitalize "Tribe" or "Tribal" as well as "Native" and "Indigenous." Common use and preference on this varies wildly, and we should prioritize the preferences of the people we are referring to. But unless there is reason not to, we should capitalize these terms in order to default to a position that expresses respect.
- Asian American/Pacific Islander (ideally refer to a more specific identity when that information is available)
- Black and/or African American. Be sure to ask interview subjects and spokespeople how they prefer to be referred to, and note that these terms are not interchangeable, particularly for recent immigrants from Africa living in the U.S.
- white
- Latino - Again, be sure to ask and defer to the preferences of the person being described—some people prefer "Hispanic," but National Wildlife Federation Education defaults to "Latinx." Latinx is a gender-neutral term for Latino/a identity.
- "People of color" can in some cases serve as a collective term for people who are not white.

COMMON PHRASES TO AVOID

- **Minority:** According to Race Forward, "Defining people of color as 'minorities' is not recommended because of changing demographics and the ways in which it reinforces ideas of inferiority and marginalization of a group of people."

It is also simply inaccurate as population demographics shift. When considering a term to use other than "minority," consider which specific communities you actually mean. Communities of color? Poor and working class communities? Be more specific and you can easily avoid this term.

Use caution with terms that may subtly, yet profoundly, evoke and reinforce racial stereotypes, such as "urban," "vibrant," and "hardworking."

Instead, just say what you actually mean—and consider whether what you meant to say has embedded stereotypes that should be removed.

- Don't use geographic descriptors interchangeably with religious or other terms to describe specific groups of people. For example, "Muslim" is not synonymous with Arab; African American Muslims are the largest Muslim population in the United States.

When Writing About Race

[Sourced from Race Forward Reporting Guide](#)

COMMON PHRASES TO AVOID Contd.

- **Flesh-toned:** There is no single color that is “flesh-toned.” Many similar common phrases rely on the assumption of whiteness as default, which is an assumption we should challenge whenever we see it.

Since there is no single color that represents a human skin tone, you’ll have to rely on another metaphor to describe the color you are referring to.

- **Brown bag:** The term “brown bag,” often used to refer to a bagged lunch, has a charged racist association that makes it a term to avoid. Instead, consider “working lunch” or “BYO lunch session.”

Visual Imagery/Story Themes and Avoiding Tokenization

[From “8 Ways People of Color are Tokenized in Nonprofits” by Helen Kim Ho in Medium:](#)

“Tokenism is, simply, covert racism. Racism requires those in power to maintain their privilege by exercising social, economic and/or political muscle against people of color (POC). Tokenism achieves the same while giving those in power the appearance of being non-racist and even champions of diversity because they recruit and use POC as racialized props.”

Tokenizing can occur even in PR-friendly Diversity, Equity and Inclusion efforts, projects and campaigns.

National Wildlife Federation Education imagery should accurately mirror the population of the United States without bias. When choosing photos, consider different ethnic backgrounds, sexual orientations, genders, ages (but note that anyone under 18 requires a minor release), religions, and disabilities in the context of everyday life. For a blog about a Schoolyard Habitat, could the imagery be of a person in a wheelchair enjoying an outdoor learning area? When we showcase images of families, are we representing all kinds of families, or reproducing dated expectations of what a family looks like?

Avoid perpetuating stereotypes with story topics, photos and guest writer selection. Examples below of what NOT to do



For example - Non-white outdoor and conservation experts are always assumed to and/or expected to cover stories related to their ethnicity, regardless of their familiarity or interest in the topic. Think, “Urban Youth Outreach Program” storylines and roles dedicated to the Black outdoor expert. Even for those

Visual Imagery/Story Themes and Avoiding Tokenization

[Sourced from Studio ATAO and Sierra Club](#)

who are familiar and interested in writing on or being featured in topics relating to their ethnicity, too often these are the only topics those individuals are assumed to be qualified to cover -- whereas white writers, editors, hosts are given flexibility to cover a far wider berth of topics.

Non-white outdoor and conservation professionals who do receive public attention and accolades, are often made to be tokens: a single person who stands in for their entire country, for all people in that classification (“Latinx”, “Black”, “Asian”, “Native American”), or for an entire tradition. This results in media coverage extrapolating the opinion of one person and assuming that this opinion is universal to the group, which furthers the predisposition to assume those in these “other” groups are a monolith and not as nuanced, complex, and varied as white Americans.

A Note on Photos from Protests

Be sensitive to people’s immigration status by communicating directly with folks who are depicted in imagery concerning immigration. Just because someone was photographed at a pro-immigration event or outdoor campaign doesn’t mean they are ready to be “outed” as an undocumented immigrant in a prominent public forum like our Eco-Schools USA Twitter or Facebook. Same goes for other protests. Blurring the faces of protest participants or featuring photos without distinctive features that identities can be discerned from is best practice.

Do Not Tone-Police in the Editing and Review Process

Non-white environmental education professionals are often met with the pressure to appeal to the sensibilities of “gatekeepers” (editors, managers, supervisors) who are often white and come from similar backgrounds as each other. This often means acquiescing to demands that alter the piece in ways that make it more “approachable” or “friendly” to a white demographic. An example of this includes:

- Softening or omitting language around incidences of systemic violence (e.g. colonialism, slavery) regardless of its importance to the story or author, because it would be seen as “divisive”. This insinuates that environmental education is not inherently political, and that education should be exempt from this kind of writing.

Additional Source when writing on race/ethnicity, disability, immigration, sexuality and gender identity, drugs and alcohol, and geography. Click Below for the Diversity Style Guide



Whitewashing History

[Sourced from the Sierra Club](#)

TIPS FOR WRITING ABOUT U.S. HISTORY

- Founding Fathers: We often refer to our “Founding Fathers” and their values around justice and equality, or religious freedom, without also acknowledging the reality that many of the founders of the United States enslaved human beings. When we use messaging that assumes this rosy picture of early U.S. history, we must recognize that our message may be received very differently by people who are the descendants of people who were enslaved, or Native peoples killed for their lands.
- “Our” Public Lands: Though some Native groups and communities themselves use rhetoric like “protect our public lands,” we should be aware of how fraught ownership language is for many Native people. For someone whose family was forcibly removed from the Tribal lands that are now known as Yosemite National Park, for example, the claim that public lands “are the birthright of every American,” or that “national parks are America’s greatest idea” could be deeply upsetting. Simply acknowledging specific Native peoples as the original stewards of lands we are writing about can help us to avoid whitewashing history.
- Slavery: When referring to a person who was enslaved, we should say “enslaved person” rather than “slave.” Slavery doesn’t just happen; it’s not a natural condition of human beings. Referring to someone as a “slave” diminishes their humanity and fails to place the agency for their enslavement where it belongs: with the people who enslaved them.

Additional Resources

[Anti-Racism Resources](#)

[75 Things White People Can Do For Racial Justice](#)

[Outdoor Recreation Isn’t Free – Why We Need to Stop Pretending It Is - Sierra Club](#)

