ALAS II: Welcoming AfroLatinx Youth
UnidosUS, previously known as National Council of La Raza (NCLR), is the nation’s largest Hispanic civil rights and advocacy organization. Through its unique combination of expert research, advocacy, programs, and an Affiliate Network of nearly 300 community-based organizations across the United States and Puerto Rico, UnidosUS simultaneously challenges the social, economic, and political barriers that affect Latinxs at the national and local levels.

For more than 50 years, UnidosUS has united communities and different groups seeking common ground through collaboration, and that share a desire to make our community stronger. For more information on UnidosUS, visit www.unidosus.org or follow us on Facebook and Twitter.

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Acknowledgments
This toolkit would not have been possible without the support of the UnidosUS Education team and the dedicated AfroLatinx staff across the organization who created the initial vision for this resource. It was written by Vanity Duran and William García-Medina, with additional content by Maria Moser and Blanca Anchondo-Polite. The publication process was supported by Kelly Isaac, Karl Forest, and Emily Mace.

This toolkit is dedicated to all AfroLatinx youth with the hope that their voices will be heard and valued in education programs and everywhere.
Advocates, Líderes, and Allies Series (ALAS) ALAS II: Welcoming AfroLatinx Youth
Advocates, Líderes, and Allies Series (ALAS) ALAS II: Welcoming AfroLatínx Youth

The UnidosUS Education leadership portfolio, also known as Líderes, is guided by a vision: “to reimagine and shape the future of Latinx youth in the United States by enhancing their visibility, voice, talents, stories and opportunities.”

At the core of leadership training is the elevation of youth voice, engagement, and advocacy. Authentic engagement of children, teenagers, and young adults is encouraged across the Líderes pipeline through programs that emphasize academic performance, youth voice, advocacy, college-and career-readiness, and civic/community engagement. With a national reach and serving Latinx communities in diverse contexts, the Líderes programs fill a programmatic gap for Latinx-serving institutions by providing evidence-based programs with a tailored and culturally competent approach to student supports, services, and curricula. To support Líderes programs, UnidosUS uses data and feedback from Affiliates and participants to revise and improve the resources that support their implementation.

The Advocates, Líderes, and Allies Series (ALAS) was created to empower Líderes programs to assess and address the needs of particular communities of youth who may face common challenges. ALAS II: Welcoming AfroLatínx Youth has information and hands-on tools to ensure that AfroLatínx youth are fully welcomed and supported in Líderes programs—or in any site or program that serves Latinx youth.

Including AfroLatínx Youth in Líderes Programs

In the UnidosUS familia, we take pride in welcoming everyone and ensuring that all people are able to bring their authentic selves to school and work. We recognize that AfroLatínx members of the community have unique experiences that have not always been recognized in conversations about Latinidad. At a time when the Black Lives Matter movement is causing important conversations about race, privilege, and racism, many AfroLatínx face discrimination.

In order for AfroLatínx youth and staff to thrive in your organization, they must be welcomed, respected, and included. This toolkit was created to help UnidosUS Affiliates and partners, particularly those working with youth, to reflect on their practices for serving AfroLatinxs and take steps to improve the way AfroLatínx youth and adults are included in their work.

No matter where your organization is on the journey to becoming an open and inclusive place for AfroLatínx students, this toolkit will provide you with the knowledge and resources to move forward. Inside, you will find activities to meet the specific needs of this vulnerable population: facts about AfroLatínx history, activities supporting youth who are learning about their AfroLatínx identities, and resources for youth interested in AfroLatínx issues.
The Goals of This AfroLatinx Toolkit

• To provide information and resources for welcoming and including AfroLatinx youth and families in community organizations and schools.

• To move away from the “one-size-fits-all” approach many educators act upon when educating and interacting with their Latinx student population.

• To strengthen the understanding of AfroLatinx history, contributions, needs, and challenges to better serve this student population.

• To enhance identity development in order to counter cultural and racial misunderstandings that lead to increased levels of stress, anxiety, and depression that may be caused by dual ethnicity and double marginalization.

• To equip students with the knowledge, information, and self-confidence needed to address issues of racism, anti-Blackness, and colorism both in society at large and within the Latinx community in order to deconstruct these hurtful and punitive ideologies.

UnidosUS Beliefs and the Importance of Inclusion

Since its establishment in 1968, UnidosUS has strived to create welcoming and inclusive spaces for Latinx people of all races and ethnicities. The creation and implementation of this toolkit is an important step in UnidosUS’s commitment to creating welcoming spaces for AfroLatinx youth to live authentically within their communities. Líderes programs support thousands of students across the nation each year by ensuring that participants of all races and ethnicities receive high-quality, culturally competent services that help build stronger communities and create opportunities for all youth to thrive. This toolkit is designed to support UnidosUS Affiliates and partners (and other education providers) seeking to welcome all youth by encouraging conversations about race and identity.

This toolkit has lessons and activities that can be used to discuss issues around AfroLatinx history, identities, and culture.
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Getting Started with Activities

The activities in this toolkit do not need to be used in a particular order, but they should be selected based on program and organization needs. Regardless of which activities you select for a class or workshop, ground rules and icebreakers will set the tone for productive, respectful conversations, while a "parking lot" and facilitating activities to promote inclusive learning will support a safe learning environment.

Ground Rules

After an icebreaker, the facilitator should lead participants in establishing ground rules or community agreements. This process will create a safe space in which participants can share, will establish participant buy-in, and will make participants accountable to one another. The facilitator should write the ground rules on a large sheet of paper or poster board that is visible throughout the session.

### Suggested Ground Rules/Norms

<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enough, Let’s Move On or “ELMO”</strong></td>
<td>If a conversation or disagreement is beginning to take too much time, participants can say, “ELMO.” Once the “ELMO” rule is invoked, the group must move on.</td>
</tr>
<tr>
<td><strong>The Vegas Rule</strong></td>
<td>Participants will be familiar with the phrase “what happens in Vegas, stays in Vegas.” This means that participants will only take away facts and information from the activity. Any personal or especially vulnerable disclosures that are made by participants will not leave the room.</td>
</tr>
<tr>
<td><strong>The One Mic Rule</strong></td>
<td>This means that only one person should speak at a time and that person should be heard. This person has the “microphone.” If the group has difficulty with this, the facilitator may consider using a physical object to act as a microphone. When that person has the object, they are the only one who is allowed to speak.</td>
</tr>
<tr>
<td><strong>Assume Best Intentions</strong></td>
<td>This means that there is an assumption of goodwill between participants, and everything that someone says is interpreted as coming from a good place even if it may be potentially offensive or ignorant. This can help participants to share honestly without fear of being judged.</td>
</tr>
<tr>
<td><strong>Ouch! and Educate</strong></td>
<td>If a participant says something that is problematic or offensive, another participant can say, “Ouch!” It is then the responsibility of that person to educate the other as to why what they said was problematic or offensive.</td>
</tr>
<tr>
<td><strong>Take Responsibility for Impacts</strong></td>
<td>Regardless of intention, participants assume responsibility for words or actions that may have been offensive or hurtful to others.</td>
</tr>
</tbody>
</table>
Suggested Ground Rules/Norms

“I Statements”

“I statements” are a style of communication that focus on a person’s own thoughts, beliefs, and behaviors rather than those of another person. For example, instead of “you make me feel angry when you say that,” you could say, “I feel angry when you talk about AfroLatinx people in a mean way.” “I statements” help to foster positive communication by allowing a speaker to talk about how they are feeling without making accusations against another person.

Book Learning Is Not Better than Experience

Participants may come from a wide variety of educational backgrounds and diverse experiences. This rule means that things people may have learned in school or formal settings is not more valuable than what may have been learned through life experience. With this rule, participants who may not have as much formal education can feel more included and heard.

IceBreakers

Icebreakers help participants get to know each other and can lay the foundation for a safe space in which participants can share and be vulnerable throughout the rest of the workshop or activity. When selecting an icebreaker, the facilitator should consider the size of the group and time constraints. Top 10 Ice Breakers shares examples of icebreakers that can be used with adults and 30 Icebreakers for Youth Groups lists examples that can be used with youth participants.*

During the ice breaker, participants should state their names and preferred gender pronouns (PGP), (e.g. he, him, his or they, them, theirs). Depending on the group’s familiarity with intersectional themes, the facilitator may want to preemptively explain what PGP s are. If someone in the group asks what they are, the facilitator should ask participants to see if anyone knows and then offer corrections if necessary.

The Parking Lot

For activities that are information-heavy, the facilitator may create a “parking lot.” This space is for questions that come up during the day that are not directly related to the activity at hand or that participants do not feel comfortable posing to the entire group. At the end of the day, the facilitator can use a few minutes to look over these questions and answer them as a group.

The facilitator can label a large sheet of paper or poster board “Parking Lot” and post it in the room in a space that will be unobtrusive to the day’s activities. Post-it notes and pens or markers should be accessible for participants to leave their questions. Depending on the group, questions can be posted anonymously.

* Please note that all links contained in this Toolkit are working as of March 2022. If you find that any of the links are no longer accessible, please contact the UnidosUs team.
The parking lot should be introduced at the beginning of the activity. If someone does stand up to write a question, the facilitator and participants should not draw attention to the fact that someone is doing so. This helps to keep the group focused and can encourage participants to ask questions that they may not feel comfortable asking in front of others.

Creating Inclusive Learning

Depending on time constraints, the size of the group, and how well participants know each other, the facilitator may include some activities to encourage participants to be honest and vulnerable with one another throughout the day. Typically, these are recommended for groups that may not know each other as well, such as staff from different departments in your organization. Below are a few examples of activities that encourage open sharing:

<table>
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<tr>
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<th>Purpose</th>
<th>Directions and Additional Notes</th>
</tr>
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<tbody>
<tr>
<td>Empathy Cards*</td>
<td>To encourage participants to share low-risk fears and vulnerabilities, and to feel empathy from other participants.</td>
<td>Hand out index cards to all participants and ask them to write fears or anxieties about the day’s trainings or about issues around navigating their world as AfroLatinx. Shuffle the cards and have participants read them aloud. After each card is read, ask participants to raise their hand if they have the same or similar worries. If conversation stems from the cards, allow it to go on—time permitting.</td>
</tr>
<tr>
<td>The Power of Vulnerability</td>
<td>To have participants define vulnerability and describe how it relates to the day’s activities.</td>
<td>Have participants watch part or all of Brene Brown’s “The Power of Vulnerability” TED Talk. Then as a large group or in small groups, have participants define vulnerability, describe why it is important for the day’s activities, and also name any fears or anxieties that they may have for how the day will go.</td>
</tr>
</tbody>
</table>

* Fast Company, “3 Icebreakers To Build Empathy Among Strangers Within 10 Minutes” at https://www.fastcompany.com/40557322/3-icebreakers-to-build-empathy-among-strangers-within-10-minutes
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| The Comfort Zone†     | To have participants identify their comfort zones that pertain to learning about and discussing challenging topics. | To encourage participation, you can also ask participants for examples of what makes them comfortable or uncomfortable. For example, you might ask:  
   • What are some examples of things that made you comfortable today?  
   • What is something that you did today that made you feel uncomfortable?  
   • Thinking about situations that involve people who are AfroLatinx, are there activities that make you more or less comfortable?  
After receiving an example, have the other participants indicate their comfort by moving in and out of the circles. To build rapport with group members, it’s suggested to start with questions that are general, such as “Were you comfortable getting to the class today?” and then moving to questions that are more related to AfroLatinx topics, such as, “I’m comfortable expressing my AfroLatinx culture at school.” |
| Identity Maps**       | To encourage participants to see the diversity amongst each other. This also provides an opportunity to discuss identities that may not be visible to others. | Pass Starburst Identity Charts to each participant. Have them write their preferred name in the center and then list identities they may have. Provide examples, such as sexual orientation, if they have a disability, if they are a brother or sister to someone. Once the maps are completed, have participants introduce themselves to a partner or to the whole group. Discuss with participants how it felt to complete the activity, their comfort level revealing things about themselves, or anything else they found surprising or challenging.  
To make the activity more creative, you can also have participants outline their bodies on butcher block paper. They can then write their identities on different parts of their body or paste images to represent their identities that they have cut out from magazines. |

** Starburst "Identity Chart" at [https://www.facinghistory.org/sites/default/files/Starburst_Identity_Chart.pdf](https://www.facinghistory.org/sites/default/files/Starburst_Identity_Chart.pdf)
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<tr>
<td>“All My People Who” Activity††</td>
<td>This activity can help participants learn about each other’s commonalities.</td>
<td>Line up two rows of chairs so they are back to back. The number of chairs should be one less than the number of participants. The facilitator will read statements beginning with the phrase “All my people who...” If a participant identifies with that phrase, then they will need to race to get a seat. After each statement has been read, remove one chair. Similar to musical chairs, the goal is to continue playing until there is only one participant left. The “All my people who...” statements can be adapted for the age of the participants and the level of vulnerability the facilitator would like to reach with the participants. Questions should be scaffolded to become more specific or intimate as the game progresses. Example statements are below. All my people who: • Are excited to be here today • Like the color blue • Like to drink coffee • Are wearing blue jeans • Care about social justice • Grew up in a city • Grew up in a rural place • Attended public school</td>
</tr>
</tbody>
</table>

### Activities for AfroLatinx Youth

**Remembering Intersectionality**

Depending on the knowledge and experience of your participants, it may be helpful to review the concept of intersectionality before beginning activities that specifically pertain to gender and sexual orientation.

Legal scholar Kimberlé Crenshaw introduced the term “intersectionality” as a way to explain the discrimination and violence that Black women experience on the basis of both race and sex.* “Intersectionality” refers to the fact that we all have identities that intersect,

†† This icebreaker often used with youth and folks who are able-bodied.

* For further information on intersectionality in accessible language, please see “Why intersectionality can’t wait” (2015) from The Washington Post.
which make us who we are. These identities may include categories such as our race, 
etnicity, gender, sexual orientation, social class, and ability, among many others.

It is important for participants to recognize that those identifying as AfroLatinx have 
intersectional identities. This means that their identities consist of more categories than 
merely their race, gender, or sexual orientation.

Throughout all the activities, the facilitator should look for opportunities for participants to 
“think intersectionally.” This means drawing from their prior knowledge and life experience 
to see that the lives of AfroLatinx people may be impacted differently depending on their 
identities.

A Note on Language
The contributors to this toolkit chose to use the unhyphenated, gender-inclusive term 
AfroLatinx because it best represents their identity. Other resources linked throughout 
include variations on this spelling and terminology, including Afro-Latino and Afrolatine. 
This reflects the right of each person to choose the best words for their identity and the 
varied experiences that comprise AfroLatinidad. Students should also feel free to choose 
the word that fits best for them.

Overview of Lessons and Activities
Remember that activities do not need to be used in any particular order, but it is 
recommended to begin and end with the first and last set of activities as these provide 
opportunities for students to first reflect on what they know (or think they know) and then 
to reflect on what was learned.
Lessons include:
• What is AfroLatinidad?
• Reclaiming History
• Shared Heritage: Race, Ethnicity, and Identity
• What is Good Hair?
• Thinking about Privilege
• Confronting Colorism
• Family, Community, and Representation
• Anti-Racism in Action
What is AfroLatinidad?

Participants will explore different AfroLatinidad identities as they also define their own and their family’s identity (or identities).

Materials
• Internet-connected computer with projection and speakers
• What is AfroLatinidad? slide deck
• KWL Chart: AfroLatinidad, both student handout and on chart paper or whiteboard
• Introduction to AfroLatinidad handout
• What Does It Mean To Be Afro-Latino? video (YouTube)
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials
- Examples of AfroLatinx identities

Grouping
- Whole class and pairs

Activity
1. Share some examples of different kinds of identities (Chicano, Hispanic, Latino, Latinx, Mexican-American, Salvadoran, AfroLatinx, Black, Blaxican)
2. Ask students to Turn and Talk with a partner about the identities their family uses.
3. If time, ask students to introduce their partner and include something they learned about their family’s identity.

OPENING ACTIVITY: KWL CHART

Resources/Materials
- KWL Chart on chart paper or white board
- KWL Chart: AfroLatinidad student handout

Grouping
- Whole class

Activity
1. Begin a KWL chart (Know/Want to Know/Learned) on the board or chart paper with the topic: AfroLatinidad. Students can also use the KWL Chart: AfroLatinidad handout.
   - Ask students to take one minute to write down anything they know about this word in the Know column.
   - Read the room to see if students need more time.
   - Now ask students to think and record any questions they may have in their Want to Know column.

KWL stands for “Know/Want to Know/Learned” and in the beginning of a module is used to identify prior knowledge and questions students may already have about the subject. A critical consideration for the teacher at the beginning of the KWL process is identifying and addressing misconceptions. Upon review you will want to be sure to clarify those during subsequent discussions; you may even want to verbally note that some of the ideas seem accurate, and some may be misperceptions that will be clarified during your time together.

Be sure to document the KWL chart and the student responses and keep it for your records; you will review it again during the last lesson, Anti-Racism in Action.

FACILITATOR NOTES

For those students who would like to learn more about the term “Blaxicans,” provide this resource for further exploration: “More Americans defy racial categories and identity as Blaxican.”
2. After they have done this, ask for volunteers to complete the “Know” and “Want to Know” sections on the board or chart paper with the responses they have written on their paper.

• As a variation, collect input for the class chart verbally as students call out their knowledge and questions.

INTRODUCTION TO AFROLATINIDAD

Resources/Materials

• What is AfroLatinidad? discussion handout
• Video What Does It Mean To Be Afro-Latino?

Grouping

• Whole class or small groups as desired

Activity

1. Introduce the topic of AfroLatinidad to students by explaining:

• What is AfroLatinidad?

The term AfroLatinidad refers to the intersection or connection between Blackness and Latinidad. AfroLatinxs are Latinx people of African ancestry who identify with both their Black and their Latinx heritages. When one refers to oneself as AfroLatinx, it doesn’t necessarily mean that one is half Black and half Latinx; it means that one acknowledges both Latinx and Black aspects of their identity. In a 2016 Pew survey, 25% of Latinx people identified as AfroLatinx.¹

• Is AfroLatinidad New?
No, AfroLatinidad has long existed. African people who were kidnapped and enslaved brought their own knowledge, history, and culture with them to the New World, and created new forms of art (like Capoeira) and language (such as Creole and Patois languages). They helped construct entire cities, tended to crops, and contributed to the ethnic and racial diversity of Latinx peoples.
The term AfroLatinx embodies the cultural heritage and experiences of people of African descent in Latin America and the Caribbean. Latinxs can be of all different backgrounds, including Asian, Black, white, Indigenous and others. Most everyone is a mix of various ethnicities. The terms “Hispanic” and “Latinx” are used to describe an ethnicity, not a race. Race is a social category that defines a group of people based on rules imposed by society. Though people’s physical characteristics and cultures may look different, there is no biological difference between humans.

• Why am I hearing more about it now?
Awareness is growing! The last decade, filled with nationally-televised cases of police brutality against Black people like Michael Brown, Breonna Taylor, George Floyd and many others, has raised awareness about social injustices that connect people globally. The shared experience of racism and alienation transcends borders; it is a reality for most people of color, especially Black people around the world.

2. Conclude with this general introduction:
• AfroLatinx people are a diverse group of people that come from many backgrounds. This toolkit will walk you through the various aspects of AfroLatinx people’s complex identities, histories of race and ethnic background, and struggles with racism and alienation.
3. Watch the video: **What Does It Mean To Be Afro-Latino?** in order for students to further understand who identifies as AfroLatinx.

4. Lead a discussion, first giving two to three minutes to think and then ask for volunteers to share their thoughts:
   - Describe how you see yourself in relation to others and how you would like others to see you.
   - Describe your own identity.

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**CLOSURE**

**Resources/Materials**
- Visual of toolkit sessions to come

**Grouping**
- Whole class

**Activity**
1. Close the session summarizing what you’ve learned from the class.
   - You might provide some ideas of the sessions that are available or that you have decided to explore from this toolkit.

2. Provide any logistical information students will need.

3. If using handouts, address organizing and saving them for future reference.
<table>
<thead>
<tr>
<th>What is AfroLatinidad?</th>
<th>What did you LEARN?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**KWL Chart: AfroLatinidad**

**Date:**

**Name:**

Advocates, Leaders, and Allies Series (ALAS) ALAS II: Welcoming AfroLatinx Youth
Introduction to AfroLatinidad

What is AfroLatinidad?
The term AfroLatinidad refers to the intersection or connection between Blackness and Latinidad. AfroLatinxs are Latinx people of African ancestry who identify with both their Blackness and their Latinx heritage. When one refers to oneself as AfroLatinx, it doesn’t necessarily mean that one is half Black and half Latinx; it means that one acknowledges one’s Latinx culture and their Blackness. In a 2016 Pew survey, 25% of Latinx people identified as AfroLatinx.\(^1\)

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Reclaiming Our History

Participants will examine how historical stories exclude people of color and will research AfroLatinx figures who have made significant historical contributions.

Materials/Set Up

- Internet-connected computer with projection and speakers
- Room for students to line up in two straight lines or form two circles while standing
- Background—Knowledge—Probe/Introduction to Reclaiming History student handout (if you are using a collaborative reading strategy or wish students to have a printed copy of your information)
- Further Exploration student handout for extended activities printed or ready to email
- Student access to the online article 8 Afro Latinos Who Made Important Contributions to US History
- Poster paper and art supplies

Instructional Strategies

When students discuss the Introduction to Reclaiming History section, we suggest one of these two strategies to maximize student participation during student discussions.

- **Lines of Communication**: A structured communication strategy to ensure 100% student participation and talking. Divide students into two groups. Each group forms a line that stands parallel to the other line and faces each other line. Students identify their speaking partners by pointing to the person across from them. The facilitator identifies which line begins the conversation and asks probing questions for students to engage in conversation.

- **Paseo**: This discussion strategy is similar to the Lines of Communication strategy but allows for changing discussion partners more easily than Lines of Communication. Divide students into two groups. One group forms the inner concentric circle that faces out. The other group forms the outer concentric circle that faces in. Students should be lined up face-to-face with a partner. The facilitator asks questions that the pairs should answer and indicates which circle is to go first. Rotate either circle one person to quickly change discussion partners with each question, if desired.
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials
• Piece of notebook paper or Background—Knowledge—Probe handout

Grouping
• Small groups and then whole class

Activity
1. Ask students to work in small groups and make a list of five to 10 important figures they’ve learned about in history from whatever background or time period.
   • Ask them to focus on individuals who contributed to the formation and betterment of this country.
2. Once students have created their list, have each group share their list with the whole group.
3. When all groups have shared, ask students the following questions:
   • Do you see a pattern within your lists? What commonalities do the lists share?
   • Is it okay to include historical figures and events that exclude certain groups of people?

INTRODUCTION

Resources/Materials
• Introduction to Reclaiming History student handout if using a collaborative reading strategy

Grouping
• Whole class

Present the introduction to the whole class or select a collaborative/silent reading strategy using the Introduction to Reclaiming History student handout.
Activity

1. Introduce the topic of reclaiming history to students by explaining:

   • AfroLatinx students, just like everyone, need to see themselves represented in the history they learn. Unfortunately, most history books are written by the European colonizing group (e.g., English, Spanish, French, etc.) and therefore, often misrepresent or omit the conquered people’s experiences of historical events, as well as their contributions to society.

   • Africa has long been recognized as the birthplace of civilization and humankind, yet Black people’s history has been distorted through centuries of colonialism, enslavement, and racism. History books ignore Black people’s contributions in science, technology, agriculture, and so much more. Such is the case even within other minority groups, including the Latinx community. Spanish colonizers emphasized “mestizaje” (mixed racial background) as a way to erase African roots and create a racial hierarchy.

   • Mexico’s José Vasconcelos, a philosopher, educator, and politician who lived from 1882 to 1959, developed the phrase “la raza cosmica,” which described the new race created by the mixing of Spanish settlers and indigenous people—the “Mejicano”—who embodied the best of both races. While his ideas succeeded in creating a Mexican national identity and sense of pride, it excluded an entire race of people—the AfroLatinx community, who derived from the mixing of African slaves brought to this continent against their will with indigenous and/or Spanish people.
DISCUSSION

Resources/Materials
• None

Grouping
• Space for the discussion format chosen (circle or straight line)

Activity
1. Select the Lines of Communication or Paseo discussion strategies.
   • Divide the class equally into two circles, one inside the other, or two lines with students facing each other.

2. Present the following discussion questions so each student has a minute or so each to respond. Then rotate the group and ask the next question, if desired.
   • What is Black History Month like for you at school? Outside of school?
   • What notable figures have you learned about?
   • Do you celebrate Black History at home or outside of the designated month?

3. Close the discussion by sharing:
   • While in many schools Black History Month marks a time where students are taught about a few impactful Black leaders, we have a long way to go before we see all peoples’ experiences represented in our mainstream history textbooks. However, there are people who are actively fighting against a history that is mostly reflective of the white experience and perspective. For example, California adopted a set of history standards that recognizes the societal contributions of various groups to the economic, political, and social development of California and the United States.

FACILITATOR NOTES

Choose Lines of Communication if you want student pairs to discuss all three questions, or Paseo if you want to rotate students to a new partner with each question.
IMPORTANT AFROLATINX FIGURES

Resources/Materials

• Student access to the online article 8 Afro Latinos Who Made Important Contributions to US History
• Poster paper and art supplies

Grouping

• Eight groups

Activity

1. Divide the students into eight small groups and describe the activity.
   • Assign each group one of the eight persons described in the article, “8 Afro Latinos Who Made Important Contributions to US History.”
   • Ask students to create a poster or a visual representation, poem, concept map of the contributions of their assigned AfroLatinx figure.

2. Students post their creations on the wall and do a gallery walk in order to take in the contributions of all the other AfroLatinx figures described in the article.

3. Conclude the activity by asking students the following questions and allowing two or three volunteers to share their responses with the group:
   • What did this activity teach you about the contributions of the AfroLatinx community?
   • How would you combine Black History Month (February 1 - March 1) and Hispanic Heritage month (September 15 - October 15)?
FOR FURTHER EXPLORATION

1. Ask students to conduct research on how and who makes decisions about what is included in their history books in their state and report their findings to the class. Have a discussion about what they can do as young activists to influence these decisions.

2. Provide students the following links if they want to learn more about the contributions of AfroLatinx people in Texas:
   - **Afro-Latinos in Texas Proud of Identity, History, Languages**
   - **Brown, Black, and White in Texas**
     https://southernspaces.org/2012/brown-black-and-white-texas/
   - **Blacks in Colonial Spanish Texas**
     https://www.tshaonline.org/handbook/entries/blacks-in-colonial-spanish-texas
   - **A Racist Lullaby: Anti-Blackness in Mexican Popular Culture**
   - **This Art Exhibit is an Homage to Lesser-Known Figures From Mexico’s Black History**
     https://remezcla.com/features/art/mexico-negro-art-exhibit/

3. Ask students to read the article, “**Yanga: An African Prince, Mexican Hero, and Freedom Leader**” (https://imagine-mexico.com/yanga/), in small groups and write a brief summary of what they learned from the article. Ask two to three students to share their summaries with the group. Ensure they cover the following points:
   - Black African liberator of slaves in the 1500s, centuries before the abolition of slavery in the Americas; he was formally an African prince.
   - He led a revolt against slavery in 1570.
   - He founded the city of De San Lorenzo de Cerralvo (Today known as Yanga) agreed by the viceroy of New Spain Don Rodrigo Osorio Marques de Cerralvo.
Background—Knowledge—Probe

Quickly list five to ten important historical figures you’ve learned about from whatever background or time period.

What patterns or commonalities do you see in your list?

Reclaiming History

AfroLatinx students, just like everyone, need to see themselves represented in the history they learn. Unfortunately, most history books are written by the European colonizing group (e.g., English, Spanish, French, etc.) and therefore, often misrepresent or omit the conquered people’s experiences of historical events, as well as their contributions to society.

Africa has long been recognized as the birthplace of civilization and humankind, yet Black people’s history has been distorted through centuries of colonialism, enslavement, and racism. History books ignore Black people’s contributions in science, technology, agriculture, and so much more. Such is the case even within other minority groups, including the Latinx community. Spanish colonizers emphasized “mestizaje” (mixed racial background) as a way to erase African roots and create a racial hierarchy.

Mexico’s José Vasconcelos, a philosopher, educator, and politician who lived from 1882 to 1959, developed the phrase “la raza cosmica,” which described the new race created by the mixing of Spanish settlers and indigenous people--the “Mejicano”--who embodied the best of both races. While his ideas succeeded in creating a Mexican national identity and sense of pride, it excluded an entire race of people--the AfroLatinx community, who derived from the mixing of African slaves brought to this continent against their will and indigenous or Spanish people.
Reclaiming Our History: Further Exploration

1. Conduct research on how and who makes decisions about what is included in your history books in your state and report what you learn to the class. Prepare to lead a discussion about what you can do as young activists to influence these decisions.

2. Here are some good sources if you want to learn more about the contributions of AfroLatinx people in Texas:

   - **Afro-Latinos in Texas Proud of Identity, History, Languages**
   
   - **Brown, Black, and White in Texas**
     https://southernspaces.org/2012/brown-black-and-white-texas/
   
   - **Blacks in Colonial Spanish Texas**
     https://www.tshaonline.org/handbook/entries/blacks-in-colonial-spanish-texas
   
   - **A Racist Lullaby: Anti-Blackness in Mexican Popular Culture**
   
   - **This Art Exhibit is an Homage to Lesser-Known Figures From Mexico’s Black History**
     https://remezcla.com/features/art/mexico-negro-art-exhibit/

3. Read the article, “**Yanga: An African Prince, Mexican Hero, and Freedom Leader**” (https://imagine-mexico.com/yanga/) in small groups and write a brief summary of what you learn from the article. Be prepared to share your summaries with the group. Be sure to at least focus on details around Yanga as a:

   - Black African liberator of slaves in the 1500s, centuries before the abolition of slavery in the Americas; he was formally an African prince.
   
   - Leader of a revolt against slavery in 1570.
   
   - He founded the city San Lorenzo de los Negros (also known as San Lorenzo de Cerralvo, and known today as Yanga) agreed to by the viceroy of New Spain, Don Rodrigo Osorio Marques de Cerralvo.
Shared Heritage: Race, Ethnicity, and Identity

Participants will explore the concept of intersectionality and will research some historical Black and Latinx figures, looking for commonalities in their struggles while they relate those commonalities to their own lives.

Materials/Set Up

- Internet-connected computer with projection and speakers
- Internet-connected computers for student research
- AfroLatinx Intersectionality student handout
- Poster or chart paper and pens
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials
- None needed

Grouping
- Student pairs

Activity
1. Ask students to take a minute to make a mental list of five different aspects that define a person’s identity (e.g., race, culture, religion, etc.).
2. Turn to a partner and discuss their list for a few minutes.

INTRODUCTION TO INTERSECTIONALITY

Resources/Materials
- None needed

Grouping
- Whole class and then groups of four to five

Activity
1. Ask students to share what they think intersectionality means.
2. Introduce the history of intersectionality:
   - Legal scholar Kimberlé Crenshaw introduced the term “intersectionality” as a way to explain the discrimination and violence that Black women experience on the basis of both race and sex. “Intersectionality” refers to the fact that we all have identities that intersect or overlap, which makes us who we are. These identities may include categories such as our race, ethnicity, gender, sexual orientation, social class, and ability, among many others. It is important for participants to recognize that
all people have intersectional identities. This means that their identities consist of various categories that overlap.

3. Share the following terms with students. They can be projected on the board or posted on walls for student groups to read and quickly discuss.

   • **Gender**
     How you feel—your internal sense of being a boy, girl, both, or neither (nonbinary or gender fluid); may be the same as or differ from your biological sex.

   • **Hispanic/Latino**
     Hispanic is a term sometimes used to describe people whose families trace back to Spanish-speaking countries. Latinx describes people with family roots in Latin America, such as Mexico, El Salvador, Dominican Republic, Brazil (a Portuguese-speaking country), or others. In the United States, Hispanic and Latinx are terms that group together people from many different backgrounds, but not all of those people choose to identify as Hispanic or Latinx.

   • **Race**
     Race is a social category, which means there are no clear biological differences between Black, white, Asian, or other groups. “Race” has historically been used to create unfair (racist) systems that still affect people’s day-to-day lives.

     People’s racial identity may be related to their language or physical characteristics, but there are no clear “rules” about how people identify themselves. Self-identifying racial terms change over time according to what term people prefer to use.

   • **Ethnic Background**
     Your ethnic background is the country, social or religious group, etc. that your ancestors came from. For example, that could mean being Salvadoran, Mexican, Dominican, etc.
4. Facilitate group discussions.
   • Move students into groups of four to five if not already grouped.
   • Ask students to discuss the following questions:
     • What does it mean to be Black?
     • What does it mean to be Latinx?
     • What does it mean to be AfroLatinx?
     • What questions do you have about these terms?
     • Which of these categories seem too complicated for you?

INTERSECTIONALITY BETWEEN RACE AND IDENTITY

Resources/Materials
   • AfroLatinx Intersectionality student handout
   • Internet-connected computers for research
   • Poster or chart paper and pens

Grouping
   • Whole group and then small groups

Activity
1. Provide copies of AfroLatinx Intersectionality
2. Share background information using an appropriate reading or discussion strategy.
   • A recent Gallup poll showed that most Black people had no preferred racial term but found the terms “Black” and “African Americans” as both acceptable to use. The same was true of people of Hispanic descent; most had no preferential term but the largest percentage used “Hispanic” to describe themselves. Gallup’s historic polls also show that
preferences for racial terms change over time and will likely continue to change.¹

• Given this, AfroLatinx people, like most others, have multiple ways of seeing themselves because there is an intersectionality between race and identity. AfroLatinx people do not fit neatly into any given category; some may feel like they aren’t fully Black or fully Latinx. Sometimes they are asked why they speak Spanish when they look Black and other such things, which makes it difficult for AfroLatinx people to self-identify.

• The one certainty about their identity is that they inherit a shared history and experience of racism and alienation from both sides of their background, as Latinxs and Black people. Both these groups have long struggled with equality on many levels. The next activity will demonstrate this more clearly.

3. Facilitate a quick research activity (adjust time as desired):

• Divide the class in small groups.

• Students take 10-15 minutes to conduct research and jot down a summary or short list of each figure’s experiences on a poster.

• Give half of the groups the following list of historical figures to research and describe:
  • Cesar Chavez
  • Rigoberta Menchú Tum
  • Felicita “La Prieta” Mendez

• Give the other half of the small groups the following list of historical figures to research and describe:
  • Malcolm X
  • Rosa Parks
  • Harriet Tubman

4. Ask each group share their findings with the whole group and then discuss:
   • Ask for one or two volunteers to discuss the commonalities between both groups of people.
   • Ask two to three volunteers to answer:
     • What are some of the issues that Black, AfroLatinx, and Latinx people struggle with today?
     • Which are unique and which intersect?
   • Lead a broader discussion, allowing students to explore their thoughts on contemporary struggles through their conversations.

CLOSURE

Resources/Materials
• None needed

Grouping
• Whole group

Activity
1. Discuss with students:
   • Clarify that there are many forms of systemic racism built into our institutions that impact both Black and Latinx people, including but not limited to:
     • Segregated school districts that fail to serve Black and Brown children effectively due to lower standards with fewer resources
     • Health disparities within the health system that impact the health of these same populations
     • Disparities within financial institutions that fail to serve Black and Brown people
     • “Food deserts” (lack of buying options for healthy food) within Black and Brown communities (which further contributes to the health disparities)
The climate global crisis that impacts low-income Black and Brown people more directly because of the locations they tend to live in

2. Conclude:

The AfroLatinx experience is therefore unique in that the intersectionality of their identities ensures AfroLatinx people face these racist systems through both their Black and Latinx identities.

FOR FURTHER EXPLORATION

1. Provide students with a brief history of the Supreme Court Case of 1954, *Brown vs. Board of Education*. Explain the Brown vs. Board of Education was the name given to five separate cases involving different plaintiffs that essentially fought to desegregate schools. And that “separate but equal” meant inherently unequal situations for Blacks in the school system.

2. Further explain that there were similar cases fought by Latinx people, like the *Mendez vs. Westminster* case in California. The case involved a Mexican American girl named Sylvia Mendez and her family who fought against the Westminster County School District to end segregation of Spanish-speaking students into unequal schools separate from those primarily enrolling white children.
AfroLatinx Intersectionality

A recent Gallup poll showed that most Black people had no preferred racial term but found the terms “Black” and “African Americans” as both acceptable to use. The same was true of people of Hispanic descent; most had no preferential term but the largest percentage used “Hispanic” to describe themselves. Gallup’s historic polls also show that preferences for racial terms change over time and will likely continue to change.\(^1\)

Given this, AfroLatinx people, like most others, have multiple ways of seeing themselves because there is an intersectionality between race and identity. AfroLatinx people do not fit neatly into any given category; some may feel like they aren’t fully Black or fully Latinx. Sometimes they are asked why they speak Spanish when they look Black and other such things, which makes it difficult for AfroLatinx people to self-identify.

The one certainty about their identity is that they inherit a shared history and experience of racism and alienation from both sides of their background, as Latinxs and Black people. Both these groups have long struggled with equality on many levels.

Looking for Commonalities

With your group, quickly research and jot down a summary or short list of each figure’s experiences on a poster.

You will research and describe all the people on one of these two lists of historical figures:

- Cesar Chavez
- Rigoberta Menchú Tum
- Felicita “La Prieta” Mendez
- Malcolm X
- Rosa Parks
- Harriet Tubman

NOTES

Take some personal notes as you research if you’d like.
What Is Good Hair?

Participants will relate natural hair styles to implicit bias and will plan action to promote awareness of California Senate Bill 188, also known as the CROWN Act.

Materials/Set Up

- Internet-connected computer with projection and speakers
- Internet-connected computers for student research
- Post-it notes
- The CROWN Act Research and Action handout, if desired
- The History of Braids and Bans on Black Hair video (YouTube)
- CROWN Act’s YouTube Channel for student research
- The CROWN Act information site
- The CROWN Act online campaign
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials
- Post-it notes

Grouping
- Groups of four or five

Activity
1. Probe for background knowledge:
   - Form groups of four or five and pass out Post-it notes.
   - Ask students to quickly share one thought per Post-it in response to:
     - Think back about your experiences with thumbing through magazine ads or watching commercials on TV.
     - Describe the model’s physical appearance.
     - How did their physical appearance relate to what they were advertising?
   - Ask students to post their observations on the board for others to see.
2. When done, ask students to go up in groups to read the responses.
3. Lead a quick discussion, asking:
   - What do you notice about most of these ads and models?

INTRODUCTION

Resources/Materials
- None needed

Grouping
- Student pairs and then whole group

FACILITATOR NOTES

Class size may determine how to organize students when reading Post-it note responses. If a small class, everyone reviewing them at once will work. If a large class, organize clusters of Post-it note responses by groups around the room so groups can rotate among clusters and review more effectively.

Think-Pair-Share may require timing each phase so you can stay with the time you have for this activity. Often, thinking for 30 seconds and then each person sharing for a minute creates an effective structure.
Activity

1. Focus students on their perception of hair using a Think-Pair-Share discussion strategy.
   - **Think:** Read the first question below and ask students to quickly think about their answer.
   - **Pair:** Ask students to turn to a partner and discuss their responses.
   - **Repeat for each question.**
     - How important is your hair to you?
     - What do you like most about it?
     - Think of a time when someone complimented your hair. What did they say? How did it make you feel?
   - **Share:** Ask a few volunteers to share their thoughts with the whole group.

2. Lead a discussion asking:
   - Have you ever heard someone use the phrase “good hair” or “bad hair”?
   - What impact do these phrases have on you personally?

3. Close the discussion by explaining:
   - Part of being anti-racist is learning about the history of implicit biases people have, such as the idea that certain types of hair are “good” and others “bad.”
   - Hair is an important part of people’s self-image, history, and culture. Understanding and embracing where one’s hair comes from is part of developing self-love, which leads to positive self-esteem and, generally speaking, positive outcomes.
   - Challenging ideas about some features or hair being better than others is a key part of promoting anti-racism.
HISTORY OF BRAIDS AND BANS

Resources/Materials

- Internet-connected computer, projection and speakers
- Internet-connected computers for student research
- The CROWN Act Research and Action handout, if desired
- The History of Braids and Bans on Black Hair video (YouTube)
- The CROWN Act website
- CROWN Act’s YouTube Channel for student research
- The CROWN Act’s online campaign

Grouping

- Whole group and then in small groups

Activity

1. Introduce, watch, and discuss the video The History of Braids and Bans on Black Hair.
   - Introduction:
     - This video provides a history of how braids and natural hair have historically been frowned upon, but have also led to changes to make natural hair more accepted in the past few decades.
     - After watching, lead a discussion, asking:
       - What is something new you learned from this video?
       - Who was the first woman to wear braids on public television?
       - What are some of today’s social pressures regarding hair? How does it affect you?

FACILITATOR NOTES

Feel free to use the CROWN Act Research and Action handout if you think it can help students organize their CROWN Act YouTube video issues research.
2. Close the discussion explaining:
   - California’s Senate Bill 188, also known as the CROWN Act, stands for “Creating a Respectful and Open World for Natural Hair.” It is a law in California that prohibits race-based hair discrimination, which is the denial of employment and educational opportunities based on one’s hair texture or hairstyles, including braids, locs, twists, or bantu knots.

3. Organize a research and political action activity related to issues identified by the CROWN Act.
   - Divide students into pairs or small groups with access to an internet-connected computer.
   - Students select and watch a video from the CROWN Act’s YouTube Channel.
   - Lead a class discussion on the contents and themes of their selected video.
   - After the discussion, ask students to work in small groups to develop a plan for promoting the CROWN Act’s online campaign within their social networks in order to raise awareness and promote support for the bill.
   - Have the groups share their plans with the whole group to provide as many ideas as possible.

FOR FURTHER EXPLORATION

Two media resources to suggest to students:
- In 2013, Mariana Rondón directed the Venezuelan drama film, Pelo Malo, touching on topics from adolescence and parent-child tensions to gender identity and sexuality. Pelo Malo is about a young boy obsessed with straightening his curly hair, which leads to tensions with his mother.
- Grammy-award winning artist Kelly Roland sings her hit, “Crown,” touching on themes of wearing hair confidently and bullying.
The CROWN Act Research and Action

With your group, select a video from the CROWN Act YouTube channel (www.youtube.com/channel/UCv20HDcdFLgAhp-z2JiHIHA)

Take notes as you watch and jot down ideas as your group discusses what you watched.

Which video did you choose to watch? ______________________________________

Describe the video’s content and themes. ______________________________________

What particular issue or information struck you as important? ______________________

List some ideas to promote the CROWN Act campaign. ____________________________

Other notes: ________________________________________________________________
Thinking About Privilege

Participants will define privilege, understand that privilege exists in many forms, and will make connections between privilege in Latinx communities and their own lives.

Materials/Set Up

- Internet-connected computer with projection and speakers
- Internet-connected computers or phones for student research
- Post-it notes
- Online access to the article, 14 Examples of White Privilege in Latinx Communities
- Chart paper or poster board and pens
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials

• Post-it notes

Grouping

• Whole class

Activity

1. Distribute Post-it notes.
2. Write the word “privilege” on the board.
3. Ask students to write some examples of privilege on their Post-it notes and to post them on the board.
4. Review some of the responses and then define:
   • Privilege is the unequal access and distribution of resources and power. It is a social construct that results from one group getting special treatment as a result of discriminating against other groups.

INTRODUCTION

Resources/Materials

• None needed

Grouping

• Whole class

Activity

1. Further clarify “privilege,” telling students:
   • It is important that we understand privilege in order to understand how it works in our society. There are various forms of privilege and each of us experience some form of it.
   • For example, people who can easily walk or climb stairs have access to spaces and resources in our society that people who use wheelchairs may not. This is not because
of physical differences, but because public spaces are built for those without disabilities. Those design choices privilege people without physical disabilities, and exclude people who use wheelchairs and other mobility devices.

• Furthermore, due to the intersectionality that exists within our personal identities, some people have far more privilege than others.

2. Lead a brief discussion, asking:
• How do people’s identities (gender, race, physical abilities, citizenship status) affect the way they experience the world?
• Are there places where privilege is more important or noticeable to you?

3. Continue to explain:
• Privilege takes various forms from region to region. White privilege is prominent and evident in the institutions and policies within the United States.
• In Latin America, however, privilege takes a more prominent role in the class system. This means that those who belong to the “higher” classes have significant privileges over those who are born into poverty or the lower classes, since having access to money is key to various privileges denied to those without any. That is, having money affects various other parts of one’s experience (e.g., access to education, access to healthy food, ownership of property, access to good healthcare, etc.)

And once again, due to the intersectionality of people’s identities, those who belong to the lower classes tend to be people of color.

• Understanding privilege is important for understanding our history, since it has been used throughout time to keep people of color (especially Black people) out of positions of power and, in some cases, to exclude them from basic human rights, as in the case of slavery.
PRIVILEGE WALK

Resources/Materials
• Room for students to form one single line

Grouping
• Whole class

Activity
1. Guide students through the “Privilege Walk.”
   • Ask students to form a straight line standing shoulder-to-shoulder and ask them to take steps forward or back as you direct. They hold their new position until you ask the next question and will see where they end up.
     • If your parents speak English, take one step forward.
     • If your parents have a college degree, take two steps forward.
     • If you receive free or reduced lunch, take two steps back.
     • If your parents own a home, take one step forward.
     • If you were read to as a child at home, take two steps forward.
     • If you come from a single-parent home, take a step back.
   • Ask students to make a mental note of the placement of each person in line, including themselves, prior to taking their seats.
2. Lead a discussion, asking for two or three responses per question:
   • What did you notice as we did this activity?
   • What are some of the ways you have privilege?
   • Have you heard the phrase “white privilege”?
   • Do you think Latinx people can have white privilege?
3. Close the Privilege Walk with the following:
• Additionally, while race does not determine whether a person is “Latinx enough,” race does affect the kind of advantages given on a systematic level. Throughout Latinx history, white people, or those with light skin, have received more power, capital, and privilege than AfroLatinx people with dark skin. Unfortunately, the more society continues to value the European standard of beauty (e.g., fair skin, blonde hair, etc.) over others, the more we continue to discriminate against those who do not fit into this category.

WHITE PRIVILEGE IN LATINX COMMUNITIES

Resources/Materials
• Online access to the article, 14 Examples of White Privilege in Latinx Communities
• Chart paper or poster board and pens

Grouping
• Small groups

Activity
1. Prepare students for a Jigsaw activity.
   • Divide the class into small groups and pass out chart paper or poster board and pens.
   • Ask each group to assign a Presenter who will present their section to the class.
   • Prepare groups to access the article 14 Examples of White Privilege in Latinx Communities at computers or on phones.
   • Tell students they will read and summarize assigned sections on chart paper or poster board.
   • Assign one or two examples to each group to research.

With 14 examples provided in the article 14 Examples of White Privilege in Latinx Communities, you may want to equitably divide the examples by creating either seven or 14 groups.
• Each group presents their findings to the class.

2. Ask each group identify and discuss any connections they can find between their sections and what they see in their own communities.

• Ask for some groups to share those connections with the class.

CLOSURE

Resources/Materials

• None

Grouping

• Whole class

Activity

Close the activity by telling students:

• It is very important that we as Latinx people talk openly about white Latinx privilege in order to stop the cycle of oppression of our non-white Latinx brothers and sisters. If we fail to do so, we continue the cycle of alienation and racism the European colonizers committed against the Indigenous people of the Americas and the African slaves they brought over for free labor.

• We must each recognize our privilege over others and seek to dismantle this privilege by elevating others who do not have it within the spaces we occupy. Only then can we hope to create a more equitable world for all.
FOR FURTHER EXPLORATION

Ask students to do a short research project by searching the keywords below and writing a list of observations they make. Once they have finished their research, ask for volunteers to share their findings with the class.

- Beautiful women
- Handsome men
- Happy couples
- Professionalism

If the students fail to note these points, then ask specific questions to ensure they get the gist of the activity.

- Did you observe a lack of diversity within the images you saw?
- Did you observe any Latinx or AfroLatinx people in your searches?
Confronting Colorism

Participants will learn about the history of colorism, will discuss the effects of colorism in their communities, and will plan action that addresses how colorism contributes to white supremacy.

Materials/Set Up

- Prior to class, draw a picture of your family using different colors to show different skin shades, as applicable. Have it ready to share with students.
- Internet-connected computer with projection and speakers.
- Art supplies: paper, markers, pens, crayons, etc.
- Dre’s History Lesson - black-ish video (YouTube)

Special Note

Students will be planning social action on both the individual and collective levels. We recommend you plan to touch back periodically during future meetings to ask students about the effects their actions are having within their families/communities or in the spaces they occupy. It will be important to discuss how students feel about those actions and their effects.
**BACKGROUND—KNOWLEDGE—PROBE**

**Resources/Materials**
- Art supplies: paper, markers, pens, crayons, etc.
- Teacher picture drawn showing their family

**Grouping**
- Whole class

**Activity**
1. Ask students to draw a picture of their family, using markers, crayons, or other art supplies.
   - When done, students share and describe their picture with a neighbor.
2. Share and describe your picture with the class.
3. Briefly mention that even families within the same ethnic group (Latinx) can look very different from person to person.

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**INTRODUCTION**

**Resources/Materials**
- None needed

**Grouping**
- Whole class

**Activity**
1. Share the definition of colorism:
   - Colorism is the prejudice or discrimination against people with darker skin, typically within the same ethnic group or race.
2. Explain:
   - The idea of colorism began with the “sistema de casta,” or the caste system established by the Spanish colonizers in the New World. As the various groups and races began to intermarry and mix, the system categorized
the races in hierarchical order according to how much European Spanish ancestry they had. “Pure Spaniards” or those who did not intermix and maintained their European blood and features were at the very top and those with darkest skin at the very bottom.

• Share and discuss the painting *Las castas*, from Wikipedia’s entry for *Casta*, which illustrates the historical caste hierarchy from the 18th century.

• The negative effects of the sistema de casta continue to affect people’s lives throughout the Americas to this day. The depiction of white and black as “good” and “bad” dates back to medieval tales of white knights fighting “evil” dark knights and continues in modern day films portraying the same stereotypes, all of which has had a detrimental effect on Black and AfroLatinx people, among other communities of color. They have long suffered discrimination due to the belief that light skin is somehow “better” than dark skin, which represents darkness, the criminal, or the enemy.

3. Discuss colorism in current popular media.

• Observe as a whole group or break up into smaller groups.

• Ask students what kind of skin color and features are represented in popular Spanish-language shows and popular telenovelas.

  • Students use their phones or computers to look up a few popular telenovelas or other Spanish-language shows.

• Lead a discussion, asking:
  • Who are the main characters? How many hit novelas have the same actors starred in?
  • Are there any AfroLatinx novela actors? If so, what roles are they known for playing?
• Remind students that even though Latinidad is diverse, major TV networks like Univision and Telemundo still portray mostly white or light-skinned Latinx actors as the protagonists.

**ANOTHER LOOK AT COLORISM**

**Resources/Materials**
- Internet-connected computer projected and with speakers
- **Dre’s History Lesson - black-ish** video (YouTube)

**Grouping**
- Whole class and small groups

**Activity**
1. Watch the video **Dre’s History Lesson - black-ish**.
2. Students move into small groups to discuss:
   - Why is colorism so widespread but not often talked about?
   - How do beauty standards affect some communities negatively?
   - How does colorism impact your family and you?
3. Close the activity by explaining that the effects of colorism are felt within our own families and communities, as Latinxs still prize lighter skin tones over darker ones, referring to some as “prietos,” “los indios,” “los negros,” etc.
PROBLEM-SOLVING

Resources/Materials
• None needed

Grouping
• Small groups from previous activity

Activity
1. Pose the following problem with directions to solve it.
   • Problem: Colorism contributes to white supremacy.
   • Guidelines: Identify three concrete actions they can take in order to dismantle colorism in their own community.
   • Be prepared to present proposed actions to the whole group at the end of their discussion.
2. Bring the whole group back together to decide on a solution.
   • Solution: Lead a group discussion to identify the three most solid actions.
   • Identify which actions students can take both individually and as a collective group.
3. Ask students to commit to taking these actions within their own families and within the spaces they occupy.

CLOSURE

Resources/Materials
• None needed

Grouping
• Whole group

FACILITATOR NOTES

Be sure to touch back periodically in future meetings to ask students about the effects their actions are having within their families/communities or in the spaces they occupy to discuss how students feel about those actions and their effects.
Activity

1. Lead a closing discussion, sharing:
   • Paulo Freire, a Brazilian philosopher and educator, was a leading advocate for critical pedagogy, or the belief that social justice and democracy are not distinct from acts of teaching and learning and should therefore be included in the education of students and adults in order to create a critical consciousness, which can lead to the liberation of oppressed groups and people.
   • In one of his most famous books, *Pedagogy of the Oppressed*, Paulo Freire writes:

     • “The oppressed, instead of striving for liberation, tend themselves to become oppressors.”

2. Facilitate a Turn and Talk discussion:
   • Ask students to think about what the quote means and how it relates to what they have learned about colorism.
   • Ask students to turn to a neighbor and share their thoughts.

3. Close the discussion, sharing:
   • Paulo Freire’s statement speaks of a human tendency to relate oppression to power and therefore seek to gain power themselves.
   • For this reason, it is critical that each of us, especially in communities of color (the Latinx community in this case) actively seeks to dismantle colorism personally and collectively as a group in order to defy our human tendency to oppress our darker skinned brothers and sisters by viewing darker skin as inferior to lighter skin. It is an important way to fight against white supremacy, and it begins within ourselves.
Family, Community, and Representation

Participants will discuss identifying as AfroLatinx, explore different examples of identity from the community, and explore their own identity by preparing to engage their family in activities or conversations.

Materials/Set Up

- Internet-connected computer with projection and speakers
- Podcast on NPR, Afro-Latinidad: Who Gets to Claim It?
- Personal AfroLatinidad History printed or shared electronically to each student, if desired
- Links to people and organizations if choose to share or show them:
  - Shantel Miller
  - Shantel Miller telling her story
  - Amanda Correra
  - afrolatin@forum
BACKGROUND—KNOWLEDGE—PROBE

Resources/Materials
• None needed

Grouping
• Student pairs

Activity
1. Ask students to think for a moment before responding, and then to turn to a partner to share, taking turns as you ask each question in turn.
   • What do you love most about yourself?
     • Your culture?
     • Your place of origin?
     • Your family traditions?
   • Who is considered to be AfroLatinx?
2. Share the following points:
   • There is nobody who can tell a person whether or not he/she/they are AfroLatinx, nor is it a trend or a phase. It is part of one’s identity.
   • People who feel, connect, relate, and/or want to embrace their Blackness are individuals who tend to refer to themselves as AfroLatinx.
   • AfroLatinidad is not based on the color of your skin or the texture of your hair; instead it encompasses who you are, where you and your ancestors come from, the experiences you live, and ultimately what you are comfortable with internally.
INTRODUCTION

Resources/Materials

- Personal AfroLatinidad History student handout, if desired
- Links to people and organizations if choose to share or show them:
  - Shantel Miller
  - Shantel Miller telling her story
  - Amanda Correra
  - afrolatin@forum

Grouping

- Whole class or groupings of your choice

Activity

1. Share the introduction with students:

- Not all families are raised with the knowledge of AfroLatinidad as part of their upbringing. As such, these families have very different experiences than those raised with the knowledge of their AfroLatinx background.

- One example of someone who grew up understanding her AfroLatinidad is Shantel Miller, a recent #IAmEnough contributor, who shares her story about growing up in her Afro-Costa Rican home. Both of Shantel’s parents were familiar with their African descent and passed that knowledge down to their daughters. In telling her story, she recalls her childhood experience of being called “different” from other Blacks because her mother spoke “differently” (with a Spanish accent), resulting in her having to explain her culture and ethnic background to others around her. She speaks about her background with great pride and has been very thoughtful about passing her AfroLatinidad knowledge and pride down to her children.

- By contrast, Amanda Correra speaks about a very different experience growing up without...
a sense of Black consciousness. She learned about and identified with AfroLatinidad during her college experience, and when Amanda identified as Afro-Latina to her family, it led to her experiencing microaggressions from certain family members. Undeterred, she became politically involved in the “Black Lives Matter” movement.

• Unfortunately, there are some individuals who tend to consciously deny their Blackness for a number of reasons, some of which include: being raised without the knowledge of one’s ethnic or racial background, politics of one’s native country, societal racism and/or internalized racism.

• Nonetheless, with new streams of global communication being readily available, the AfroLatinx community now has a means to share their stories through short films, podcasts, and blogs, and for some to create organizations like the afrolatin@ forum. Capturing and sharing these AfroLatinx experiences is one way to fill the erased history of the community’s past. As information is disseminated, more people are learning and having much-needed conversations about their racial and ethnic identities with their family members, communities, and most importantly, within themselves.

• When exploring one’s connection to AfroLatinidad today, it is possible to learn about one’s history, connect with others near to home and across the world, and be part of history by sharing one’s own story. Regardless of one’s background, however, learning AfroLatinx history is not just for AfroLatinx people—it is part of everyone’s shared history, for the continent of Africa is known as the birthplace of humanity and it is responsible for a great many contributions to our present-day society.
WHO GETS TO CLAIM AFROLATINIDAD?

Resources/Materials
• Internet-connected computer with speakers
• Podcast on NPR, Afro-Latinidad: Who Gets to Claim It?

Grouping
• Whole class and then small groups

Activity
1. Listen to the NPR podcast episode, Afro-Latinidad: Who Gets to Claim It? as a class.
2. Students form small groups to discuss:
   • How does your family identify ethnically and racially?
   • What are your reasons for identifying as such? For example, sometimes families have a long “fixed” history about who they are.
   • How has your family talked or not talked about Blackness?
3. Ask a few students to share out the main ideas from their group.
4. Brainstorm a list of opportunities that students can use to engage in family discussions about issues presented in this toolkit, such as anti-racism, colorism, etc.

FACILITATOR NOTES

Some examples of opportunities for students to consider during their brainstorming activity:
• Family meetings
• Retreats
• Game night
• Dinner
• Homework help
• Watching a movie or TV show or reading a book related to the subject
FOR FURTHER EXPLORATION

1. AfroLatinx Voices
   - Follow and/or engage with three AfroLatinx based accounts on social media in order to see and learn what is being discussed and shared amongst AfroLatinxs throughout the world.

2. Family History
   - Create a family tree/list with the names of everyone in their family and take it home to ask their parents and grandparents about their ancestors in order to add to their family tree.
   - Research and share a story or tradition that is important to them and their family.
Personal AfroLatinidad History

Not all families are raised with the knowledge of AfroLatinidad as part of their upbringing. As such, these families have very different experiences than those raised with the knowledge of their AfroLatinx background.

One example of someone who grew up understanding her AfroLatinidad is Shantel Miller, a recent #IAmEnough contributor, who shares her story about growing up in her Afro-Costa Rican home. Both of Shantel’s parents were familiar with their African descent and passed that knowledge down to their daughters. In telling her story, she recalls her childhood experience of being called “different” from other Blacks because her mother spoke “differently” (with a Spanish accent), resulting in her having to explain her culture and ethnic background to others around her. She speaks about her background with great pride and has been very thoughtful about passing her AfroLatinidad knowledge and pride down to her children.

By contrast, Amanda Correra speaks about a very different experience growing up without a sense of Black consciousness. She learned about and identified with AfroLatinidad during her college experience, and when Amanda identified as Afro-Latina to her family, it led to her experiencing microaggressions from certain family members. Undeterred, she became politically involved in the “Black Lives Matter” movement.

Unfortunately, there are some individuals who tend to consciously deny their Blackness for a number of reasons, some of which include: being raised without the knowledge of one’s ethnic or racial background, politics of one’s native country, societal racism and/or internalized racism.

Nonetheless, with new streams of global communication being readily available, the AfroLatinx community now has a means to share their stories through short films, podcasts, and blogs, and for some to create organizations like the afrolatin@forum. Capturing and sharing these AfroLatinx experiences is one way to fill the erased history of the community’s past. As information is disseminated, more people are learning and having much-needed conversations about their racial and ethnic identities with their family members, communities, and most importantly, within themselves.

When exploring one’s connection to AfroLatinidad today, it is possible to learn about one’s history, connect with others near to home and across the world, and be part of history by sharing one’s own story. Regardless of one’s background, however, learning AfroLatinx history is not just for AfroLatinx people—it is part of everyone’s shared history, for the continent of Africa is known as the birthplace of humanity and it is responsible for a great many contributions to our present-day society.
Anti-Racism in Action

Participants will reflect on what has been learned throughout the ALAS II: Welcoming AfroLatinx Youth toolkit and will review ideas and next steps for taking further action in their communities.

Materials/Set Up

- Internet-connected computer with projection
- Student internet-connected computers/phones as appropriate or preferred
- Find and post the KWL chart the class created during the first lesson, What is AfroLatinidad?
- Ask students to locate and bring their KWL Chart: AfroLatinidad that they began during the first lesson
- Chart paper and pens
- Paper and art supplies
- BLM At School: The Demands website
- 15 Ways to Advance Social Justice in your Community website
- Anti-Racism: What You Can Do handout for student reference and extended activities, if desired
KWL CLOSURE

Resources/Materials

- KWL Chart created by the class during the What is AfroLatinidad? lesson
- Partially completed student handout KWL Chart: AfroLatinidad from the first lesson

Grouping

- Whole class and groups as identified by the teacher

Activity

1. Open the activity by sharing:
   - AfroLatinx people and other people of color are impacted by racism. We can all work to make our communities more fair and inclusive by listening to others and practicing antiracism in our homes and schools.

2. Ask students to take out their partially completed copies of KWL Chart: AfroLatinidad from the first lesson.

3. Refer to the KWL chart posted in front of the class and share:
   - Prior to diving into the activities and discussions of this toolkit you were asked about your knowledge of Afrolatinidad and AfroLatinx people. As we close this toolkit, we would like to gauge how much you have learned about the terms and the overall topic.

4. Review the “Want to Know” section with students and remind them about all the things they previously listed in that section.

5. Next, ask students about all of the things they learned as a result of using this toolkit and list them in the “What did you LEARN” section.
   - Some suggestions:
     - Students can silently complete the “What did you LEARN” section and then share with the class as you record ideas on the KWL chart.
Students can work in groups to record their "What did you LEARN" section together before sharing with the class.

Skip the handout and instead brainstorm as a group about “What did you LEARN.” Record on the posted KWL chart.

6. Close the KWL review by comparing the first and last columns, What Do You Know? vs. What Did I Learn?

Be sure to highlight any myths or misconceptions that students may have put under the “Know” section at the beginning and update them to a more accurate representation.

DEFINING ANTI-RACISM

Resources/Materials

• White board or chart paper and pens

Grouping

• Whole class

Activity

1. Write “Racism” and “Anti-Racism” on the board or on chart paper.

• Remind students that racism is an unfair system that either hurts or helps people based on the color of their skin.

• Ask for a few examples of racist policies or behaviors and write them down.

2. Ask students what they think “Anti-Racism” means (remembering that “anti” is a prefix that usually means against or opposite).

• Share the definition:

  • Anti-racism is working to dismantle white supremacy and doing everything in one’s power to create equity within the spaces you inhabit.
• Remind students anti-racism is community work; it takes a collective effort from each person within a community to see real change. Racism can be confronted and changed in our homes, in our communities, and in our world.
• Ask students if they can think of examples of anti-racism in action and record them on the chart. Some options might include:
  • Affirmative action policies
  • Black history or ethnic studies programs
  • Changing laws that target Black people
• Note that it is often harder to think of examples of anti-racism than racism and ask:
  • Why do you think that is?

ANTIRACISM IN SCHOOL

Resources/Materials
• Paper and art supplies
• Internet-connected computer and projection, and/or student internet-connected computers/phones as you prefer
• BLM At School: The Demands website

Grouping
• Four groups and then whole class

Activity
1. Ask students to think about what anti-racism looks like in a school setting.
   • Review the four demands and point out or review the descriptions of each.
3. Describe the activity:
   • Divide students into four groups and assign a section to each.
   • Provide paper and art supplies.
• Ask students to draw a representation of what their assigned demand means and what it would look like if it happened.
• Ask them to consider connections they might see in their own school or community.

4. Bring the groups back together and give each group time to present their picture and talk about any connections they see in their own school or community.
• After all have presented, ask students if there are other demands they would add.

CLOSURE

Resources/Materials
• Internet-connected computer and projection
• 15 Ways to Advance Social Justice in your Community website
• Paper and pencils or pens

Grouping
• Whole class

Activity
1. Ask students to write down one thing they can do to practice anti-racism in their day-to-day lives.
   • If they are struggling to come up with ideas, they may want to review this article, 15 Ways to Advance Social Justice in your Community, and pick one or two of the approaches listed.
2. Ask for volunteers to share the one item they identified to the class.
EXTENSION ACTIVITIES

1. Community Work to Change Laws
   One concrete example of anti-racism community work is a law that was passed in Brazil in 2003 that made it mandatory for schools to teach African, Afro Brazilian, and Indigenous history and culture in every public and private school in the country. The law was passed as a result of various social movements throughout the 1990’s and 2000’s. This is a testament to the fact that real social changes can result from organizations or communities working together toward the realization of equity.

2. Educational Policies
   Conduct research on local and state policies that determine what history is taught and whose contributions are noted in your history books. Ask your organization to commit to partnering with other nonprofits, churches, and organizations in order to unite toward changes in your local and state curriculum to include the history and contributions of AfroLatinx and Indigenous people (such as Brazil’s law did). Work with all partnering organizations to begin a movement of writing letters and collecting signatures throughout the various communities in your city to send to the people/institutions you researched.

3. Civil Right Organizations
   Call the ACLU, NAACP, Latinx, or AfroLatinx Civil Rights local chapters and ask how you can get involved in their local efforts. Look up mission or vision statements for these or local community organizations. Try to identify connections with anti-racism.

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FACILITATOR NOTES

Consider these examples of anti-racism in action as further information, extension activities, or for further exploration.

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4. “Black Lives Matter”
   Support the work of Black Lives Matter organizations and the movement by visiting the website and signing up for updates, following them on social media, supporting their work, and using the resources they provide.

5. Share the following examples of social justice issues:
   • The justice system and incarceration rates
   • Immigration and immigrant rights
   • The food desert in Black and Brown communities
   • The education system that is funded by property taxes. This leads to the inequitable distributions of resources in low-income communities, which are mostly communities of color.
   • Gender pay gaps
   • Homelessness, which affects Black and Brown communities disproportionately
   • Residential segregation
   • Injustices in the health care system
   • If you wish to provide this information as a resource, hand out Anti-Racism: What You Can Do.

6. Provide a list of recommended books for children to read if they are interested in learning to become anti-racists from Dr. Ibram X. Kendi’s Picks: Anti-Racist Books for Kids at Common Sense Media.

7. As a class, read the article, Youth in the Civil Rights Movements from the Library of Congress. Brainstorm ways that students can follow in the footsteps of these youth and get involved in real social change.

8. Invite a local community leader to talk about their work and local issues about equity and racial justice.
9. Ask students to educate themselves about inequality in the world by researching in small groups. Some suggested websites:

- And the Youth Shall Lead Us: Stories of Young People on the Frontlines of U.S. Social Movements
- Inequality.org
Anti-Racism: What You Can Do

Review the ideas presented in the article 15 Ways to Advance Social Justice in Your Community.

Consider working in the following areas:

- **Educational Policies**
  Conduct research on local and state policies that determine what history is taught and whose contributions are noted in your history books. Ask your organization to commit to partnering with other nonprofits, churches, and organizations in order to unite toward changes in your local and state curriculum to include the history and contributions of AfroLatinx and Indigenous people (such as Brazil’s law did). Work with all partnering organizations to begin a movement of writing letters and collecting signatures throughout the various communities in your city to send to the people/institutions you researched.

- **Civil Right Organizations**
  Call the ACLU, NAACP, Latinx, or AfroLatinx Civil Rights local chapters and ask how you can get involved in their local efforts. Look up mission or vision statements for these or local community organizations. Try to identify connections with anti-racism.

- **“Black Lives Matter”**
  Support the work of Black Lives Matter organizations and the movement by visiting the website and signing up for updates, following them on social media, supporting their work, and using the resources they provide.

Consider the following issues to research and become involved:

- The justice system and incarceration rates
- Immigration and immigrant rights
- The food desert in Black and Brown communities
- The education system that is funded by property taxes. This leads to the inequitable distributions of resources in low-income communities, which are mostly communities of color.
- Gender pay gaps
- Homelessness, which affects Black and Brown communities disproportionately
- Residential segregation
- Injustices in the health care system

Check out this list of recommended books for youth interested in learning to become anti-racists from Dr. Ibram X. Kendi’s Picks: Anti-Racist Books for Kids at Common Sense Media.
Anti-Racism: What You Can Do

Read the article *Youth in the Civil Rights Movements* from the Library of Congress and brainstorm ways you can follow in the footsteps of these youth and get involved in real social change.

Invite a local community leader to talk with your class about their work and local issues about equity and racial justice.

Educate yourself about inequality in the world by researching selected topics in small groups. For ideas, check out:

- *And the Youth Shall Lead Us: Stories of Young People on the Frontlines of U.S. Social Movements*
- *Inequality.org*