



Advocates, *Líderes*, and  
Allies Series (ALAS)

## 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](http://www.unidosus.org) or follow us on [Facebook](#) and [Twitter](#).

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## Acknowledgments

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This toolkit is dedicated to all AfroLatinx youth with the hope that their voices will be heard and valued in education programs and everywhere.

UNIDOS US CURRICULUM

Advocates, *Líderes*, and Allies Series (ALAS)

# ALAS II: Welcoming AfroLatinx Youth



## Advocates, *Líderes*, and Allies Series (ALAS) ALAS II: Welcoming AfroLatinx 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 AfroLatinx Youth has information and hands-on tools to ensure that AfroLatinx youth are fully welcomed and supported in *Líderes* programs—or in any site or program that serves Latinx youth.

### Including AfroLatinx 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 AfroLatinx 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 AfroLatinx face discrimination.

In order for AfroLatinx 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 AfroLatinx 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 AfroLatinx 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 AfroLatinx history, activities supporting youth who are learning about their AfroLatinx identities, and resources for youth interested in AfroLatinx 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	
Enough, Let’s Move On or “ELMO”	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.
The Vegas Rule	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.
The One Mic Rule	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.
Assume Best Intentions	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.
Ouch! and Educate	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.
Take Responsibility for Impacts	Regardless of intention, participants assume responsibility for words or actions that may have been offensive or hurtful to others.

### Suggested Ground Rules/Norms

<p>“I Statements”</p>	<p>“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.</p>
<p>Book Learning Is Not Better than Experience</p>	<p>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.</p>

### 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 PGPs 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.

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\* 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:

Activity	Purpose	Directions and Additional Notes
Empathy Cards*	To encourage participants to share low-risk fears and vulnerabilities, and to feel empathy from other participants.	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.
The Power of Vulnerability	To have participants define vulnerability and describe how it relates to the day’s activities.	Have participants watch part or all of Brene Brown’s “ <b>The Power of Vulnerability</b> ” 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.

\* 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>

Activity	Purpose	Directions and Additional Notes
The Comfort Zone <sup>†</sup>	To have participants identify their comfort zones that pertain to learning about and discussing challenging topics.	<p>To encourage participation, you can also ask participants for examples of what makes them comfortable or uncomfortable. For example, you might ask:</p> <ul style="list-style-type: none"> <li>• What are some examples of things that made you comfortable today?</li> <li>• What is something that you did today that made you feel uncomfortable?</li> <li>• Thinking about situations that involve people who are AfroLatinx, are there activities that make you more or less comfortable?</li> </ul> <p>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."</p>
Identity Maps <sup>**</sup>	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.	<p>Pass <b>Starburst Identity Charts</b> 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.</p> <p>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.</p>

<sup>†</sup> Social Justice Toolbox, "Comfort Zone, Learning Edge, Danger Zone" at <http://www.socialjusticetoolbox.com/activity/comfort-zone-learning-edge-danger-zone/>

<sup>\*\*</sup> 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)

Activity	Purpose	Directions and Additional Notes
<p>“All My People Who” Activity<sup>††</sup></p>	<p>This activity can help participants to learn about each other’s commonalities.</p>	<p>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.</p> <p>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.</p> <p>Example statements are below. All my people who:</p> <ul style="list-style-type: none"> <li>• Are excited to be here today</li> <li>• Like the color blue</li> <li>• Like to drink coffee</li> <li>• Are wearing blue jeans</li> <li>• Care about social justice</li> <li>• Grew up in a city</li> <li>• Grew up in a rural place</li> <li>• Attended public school</li> </ul>

## 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,

<sup>††</sup> 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, ethnicity, 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.

## 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.”**

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## 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*.

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# KWL Chart: Afrolatinidad

Name:  
Date:

Complete each section when prompted by your teacher.

What do you **KNOW**?

What do you **WANT** to know?

What did you **LEARN**?

What is Afrolatinidad?

# Introduction to AfroLatinidad

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## 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.<sup>1</sup>

## 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.

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<sup>1</sup> López, Gustavo and Ana Gonzalez-Barrera, "Afro-Latino: A deeply rooted identity among U.S. Hispanics," Pew Research Center, March 1, 2016. <https://www.pewresearch.org/fact-tank/2016/03/01/afro-latino-a-deeply-rooted-identity-among-u-s-hispanics/>

## 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

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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

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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

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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**  
[https://www.nbcdfw.com/news/local/afro-latinos-in-texas-proud-of-identity-history-languages/2032386/?\\_osource=db\\_npd\\_nbc\\_kxas\\_eml\\_shr](https://www.nbcdfw.com/news/local/afro-latinos-in-texas-proud-of-identity-history-languages/2032386/?_osource=db_npd_nbc_kxas_eml_shr)
  - **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**  
<https://www.radicalhistoryreview.org/abusablepast/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













## AfroLatinx Intersectionality

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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.<sup>1</sup>

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

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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.

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## 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**





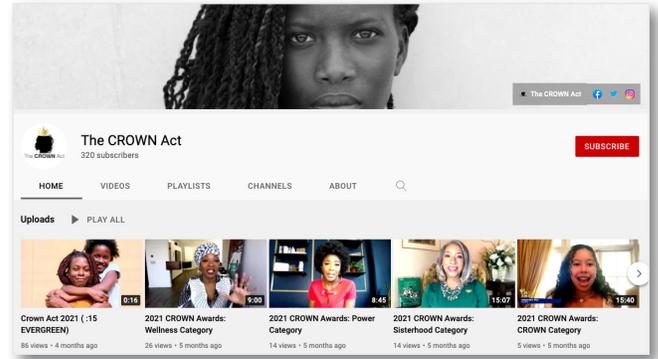




# The CROWN Act Research and Action

With your group, select a video from the **CROWN Act YouTube** channel ([www.youtube.com/channel/UCv20HDcdFLgAhp-z2JiHIHA](http://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







- 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.

## FACILITATOR NOTES

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## 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.

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## 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.











## 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**



# INTRODUCTION

# FACILITATOR NOTES

### 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 Herrera](#)
  - [afrolatin@forum](mailto: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 Herrera** speaks about a very different experience growing up without

Select the best way to cover the information in the introduction based on your time and students. The live links provide the opportunity for students to dive deeper into the stories shared. The text is provided as a handout in case you want students to read and share individually or in groups.

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## Personal AfroLatinidad History

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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







## FACILITATOR NOTES

- 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.







## Anti-Racism: What You Can Do

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Review the ideas presented in the article [15 Ways to Advance Social Justice in Your Community](#).

Consider working in the 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

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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**





UnidosUS.org