Creating A Respectful and Open Workplace for Natural Hair
(SB 188)

A graduate project submitted in partial fulfillment of the requirements
For the degree of Master of Social Work

By
Marshay Lynch

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The graduate project of Marshay Lynch is approved:

_______________________________________  __________
Dr. Wendy J Ashley  Date

_______________________________________  __________
Dr. Ioana D Schmidt  Date

_______________________________________  __________
Dr. Judith A DeBonis, Chair  Date
Dedication

To my kids Sanai and Joshua, you are my strength and my motivation. I love you.

To my parents Iris and Mark and my best friend Joshua thank you for supporting me in every aspect of this program!
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Abstract

Create a Respectful and Open Workplace for Natural Hair
(SB 188)

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Master of Social Work

The purpose of this policy analysis is to examine the CROWN Act Senate Bill 188. This policy was created to address discrimination against African American (AA) men, women and children within the working environment, and educational system when certain hairstyles that they portray (such as braids, twists, locs and afros) are being deemed unprofessional. The policy amended the California Fair Employment and Housing Act to amend the definition of race to include hair texture and protective styles such as braids, twists, locs and afros (Senate Bill 188 (2019). The analysis includes a brief overview of African American men, women and children’s testimonies of experienced discrimination and treatment by employers and individuals in power, the history of hair within the African American culture, oppression and repression, and research studies done on perceptions of hair. The policy analysis of SB188 was guided by a critical race theory (CRT) framework adapted and derived by Dr. David McCarty-Caplan from Delgado and Stefancic (2012). The findings of this analysis suggest that in order for SB 188 to be successful, all employers and educational systems across the nation have to amend the definition of race in their employee handbooks to include protective styles that African American individuals occupy.

Search terms: CROWN, African American (AA), discrimination, Senate Bill 188
**Introduction**

“The history of our nation is built on a foundation of laws and societal norms that equated “blackness” and the associated physical traits, for example dark skin, kinky and curly hair, to a badge for inferiority sometimes subject to separate and unequal treatment” (Mitchell, 2019, p.1).

The foundation of Senate Bill 188 highlights the importance of the lived experiences of African American men, women and children and the on-going discrimination that they have faced related to their natural hair. The stories below are significant due to all of them being displayed on social media platforms. Trending hashtags such as #BlackLivesMatter, #NaturalHairMatters, and #HairDiscrimination were developed through advocacy of ALL people wanting these stories as well as their own stories regarding hair discrimination to be heard.

**Discrimination within the school system**

A Florida school banned a 6-year old African American boy from attending school at a Florida Christian School because he has dreadlocks. He was denied entry on the first day of school when he arrived at Books Christian Academy in Apopka. When the boy’s father asked why his son could not enter even if he tied his hair up the official stated “it is in the handbook.” “Later the school denied they refused the boy entry to his education due to race and put emphasis on a policy that enforces a “tapered cut, off the collar and ears” (Bragg, 2018, p. 17).

Andrew Johnson a 16-year-old African American wrestler in New Jersey was forced to cut his dread locks. During a routine weigh in and check of his hair and skin before a wrestle match, a referee informed Buena coach that Johnson
would have to cover his hair before he could wrestle. Andrews mother questioned why she was told that he would have to cover his hair and the referee’s suspended the game, taking everything that this young man worked so hard for away from him (Ortiz, 2019).

**Discrimination within the work-place**

In Mobile, Alabama a black woman named Chastity Jones applied for a customer service position with Catastrophe Management Solutions (CMS), a claims processing company. She was initially told that she was hired contingently waiting for her background to clear. “However, the human resources manager contacted Jones to let her know that the company could not hire her because she wore her hair in dreadlocks. “The HR manager allegedly said that dreadlocks “tend to get messy” and violate CMS’ race-neutral grooming policy. The policy stated that “hairstyle should reflect a business/professional image. No excessive hairstyles or unusual colors are acceptable” (Meneghello, 2019, p.2)

These are some of the many stories where African American individuals have experienced discrimination due to their natural hair within the school system and workplace. Ethnic hair styles were being seen as not “professional” or appropriate, which is the main reason for SB 188’s implementation. SB 188 will ban natural hair discrimination prohibiting discrimination within employment spaces and the education system (S.B. 188, 2019). The Crown Act (Creating a Respectful and Open Workplace for Natural Hair) was implemented by Senator Holly J Mitchell on July 3rd, 2019; to uphold equality for African
American women, men, and children (S.B.188, 2019). This idea also permeated societal understanding of professionalism. Professionalism was and still is closely linked to European features and mannerisms, which often relays a message that those who do not naturally fall into Eurocentric norms must alter their appearances, sometimes drastically and permanently in order to be deemed “professional” (Mizrahi, 2019). Any law that threatens a job description that immediately excludes individuals from a position not because of capabilities or experience but because of their hair is long overdue for reform (Mizrahi, 2019).

In 2018/2019 many African Americans reported not being promoted or forced to change their hair style within Corporate America. African American women and children were told that their hair was favored most when straightened out with a flat iron or hot comb. According to Mizrahi (2019) “The stigmas and associations over a black person’s natural hair have persisted through slavery, Jim Crow and to the present day. Associations between kinkyness and craziness, and dirtiness become barriers especially for women of color working in professional and service sectors in Los Angeles and across the country.” Sadly, the way that African Americans wear their hair has and is affecting the positions and roles that they want to occupy.

**Social Problem of SB 188**

Where is the justice when black men and women are denied access to economic advancement because of their natural appearance? (Mitchell, 2019). African American men and women are consistently not being hired by employers, children are’ being stripped of their right to graduate and take up space in schools, and individuals are not being promoted due to wearing
hairstyles such as braids, twists and locks. The bill aimed to help these individuals in banning the person in powers right to discriminate due to what they see as “unprofessional.” The Federal anti-discrimination law protects the right of people to wear afros, but it doesn’t have any specific protections for other styles commonly worn by African American men and women. The problem is that employers and schools are enforcing neutral grooming policies that disproportionately impact people of color (Mitchell, 2019). Many African American employees, including staff members, have expressed that the struggle to maintain what society has deemed a “professional image” while protecting the health and integrity of their hair remains a defining and paradoxical struggle in their work experience, not usually shared by their non-Black peers. (Mitchell, 2019).

What is professional hair in Corporate America? This leads to the next section that analyzes the connection between hair and the word professional.

**What is Professionalism?**

It's 2020, and the thought of wearing natural hair in buttoned-up corporate America instills a never changing sense of shame and fear in the minds of many black women. What is professionalism in America? The Merriam-Webster dictionary (2020) defines professionalism as "the conduct, aims, or qualities that characterize or mark a profession or a professional person;" and it defines a profession as "a calling requiring specialized knowledge and often long and intensive academic preparation.” It has become a norm in society to include appearance in this definition which then incorporates hair. “The issue is dismantling a culture of discrimination experienced by black women and men who say they continue to face implicit or explicit pressures to conform, unwelcome comments or even outright discrimination” (Haigh & Mishra, 2019). Microaggressions such as “you look very professional today” while wearing their hair straight is unsettling for many AA individuals. Hair discrimination is racial discrimination due to
this not being a shared experience with those a part of the European culture (Haigh & Mishra, 2019). Many employee handbooks have grooming policies that require male individuals to portray a clean cut. For example, an employee handbook implemented by Apple and specifically state that for male employees “hair should be clean, combed, and neatly trimmed or arranged.” The language of this grooming policy excludes any style that is not a “cut” for males which excludes locks or braids. While it may seem that hair discrimination is not an important issue and of little consequence, the impact is significant on those who spend hundreds of dollars per year, countless of hours, and endless amounts of energy working to conform into societal standards of professionalism by straightening their hair. SB 188 is in place to bring awareness to as well as put an end to general guidelines that call for professional or not extreme looks that disproportionately lead to biasness amongst AA individuals.

Literature Review

This literature review will present the following: The oppression and repression of AA hair, the history of where the concept of good and bad hair originated, and the good hair study conducted by Perception Institute (McGill, 2016).

Oppression and Repression of African Hair

The story of black people’s hair began where the African culture began, in Africa! In the early fifteenth century hair functioned as a carrier of messages in most West African societies. The citizens of societies including the Wolof, Mende, Mandingo, and Yoruba were the people who filled the slave ships that sailed to the “New World” (Byrd, 2014, p.10). Within these cultures hair was an important part of a complex language system. A variety of hairstyles were
used to indicate a person’s marital status, religion, ethnic identity, rank within the community, age and wealth. Each village of people had their own unique style. Braids within this time were valued due to few individuals being deemed “hair-dressers” and braids being a way of expression as well as a time for women to fellowship. Hair-braiding sessions amongst women were a time of sharing stories and laughter; the circle of women who do each other’s hair are friends bound together in a fellowship (Byrd, 2014). There was a belief that a person’s spirit “supposedly” nestled in the hair, which in result meant that the hairdresser always held a special place in community life. The hairdresser was often considered the most trustworthy individual in society (Byrd, 2014). The complicated and time-consuming task of hair styling included washing, combing, oiling, braiding, twisting, and/or decorating the hair with any number of adornments including cloth, beads, and shells. In some cultures, the hair was groomed by a family member because only a relative could be trusted with such an important task (Byrd, 2014). Hair has never been a purely cosmetic attribute for the West African people. Its social, aesthetic, and spiritual significance has been intrinsic to their sense of self for thousands of years (Byrd, 2014). It is honoring the strength of these African cultures that the same rituals and beliefs regarding the hair remain in traditional societies today.

In effort to strip them of their identity, the first thing Europeans did with AA individuals was shave their heads. Due to captivity and African American people being sold into slavery during these times their new normal became having to neglect their hair. Being worked to death in fields contributed to their
hair matting together because they were not given combs to look presentable. “In this new land dominated by pale skin and straight hair, African hair was deemed wholly unattractive and inferior by Europeans. Many white people went so far as to insist that blacks did not have real hair, preferring to classify it in a derogatory manner as “wool” (Byrd, 2014, p.25). Once the feminine beauty ideal was characterized as requiring “long straight hair with fine features”, white slave owners sought to pathologize African features like dark skin and kinky hair to further demoralize the slaves, especially the women (DeGruy, 2014, p.2). Due to this perception, Black women began to perceive themselves as ugly and inferior, and if you believe that you are inferior then you’re much easier to control. Even though slave masters did their best to break the spirit of the black people, the hair refused to give up its unique character, and some slaves consciously chose not to hide it.

**Good and Bad Hair**

“The quest for straight hair was often a torturous obsession for the slaves, but it was not just about conforming to the prevailing fashions of the day” (Bryd, 2014, p. 33). Similar to today, straight hair meant economic opportunity and social advantage. Many of the more than one hundred thousand free blacks in nineteenth century America were the mulatto offspring of the first African arrivals and their European companions, which often meant lighter skin and loosely curled hair that signified being free. Straight hair was not only about freedom for a slave. The slaves living on plantations soon realized that lighter skinned blacks with straighter hair worked inside the plantation houses
performing less backbreaking labor than the slaves assigned to working in the fields. The light skin slaves were said to have good hair (straight) and the dark-skinned slaves to have bad hair (nappy, puffy, frizzy). Good hair was thought of as long and lacking in kink, tight curls, and frizz. The preference was “The straighter the hair the better.” Bad hair was named African hair in the purest form. White slave masters reinforced the “good hair,” “light skin” power structure in two ways: By selecting the lighter skinned straighter haired slaves for the best positions within the household, he showed they were more desirable. At slave auctions masters would pay almost five times more for a house slave than for a field slave showing that they were also more valuable (Byrd, 2014). This history of African American people shows that the stigma of straight hair being the most favored and kinky curly natural hair being looked down upon began years ago due to the European view.

**The Good Hair Study**

McGill (2016) conducted a study for the Perception Institute commonly referred to as the “good hair” study. The survey assessed black and white women’s explicit attitudes toward black women’s hair, hair anxiety, and experiences related to their own hair, and the Hair Implicit Association Test (IAT) assessed implicit attitudes toward black women’s hair. This study included 4,000 participants that took an online IAT (implicit association test). The test was a word association test with rapidly changing photos of black women with smooth and natural hair. The study revealed that there is a bias against the types and styles of natural hair worn by AA individuals.

McGill (2016) summarized the results of the study which included:
• On average, white women show explicit bias toward black women’s textured hair. They rate it as less beautiful, less sexy/attractive, and less professional than smooth hair.

• Black women in the natural hair community have significantly more positive attitudes toward textured hair than other women, including black women in the national sample.

• Millennial naturalistas have more positive attitudes toward textured hair than all other women. Black women perceive a level of social stigma against textured hair, and this perception is substantiated by white women’s devaluation of natural hairstyles.

• One in five black women feel social pressure to straighten their hair for work twice as many as white women.

• Black women are more likely to report spending more time on their hair than white women.

• Black women are more likely to report having professional styling appointments more often than white women.

• Black women are more likely to report spending more money on products for their hair than white women.

• One in four black women have difficulty finding products for their hair—more than half have not been able to find products for their hair.

The findings from McGill (2016) are a great example of unconscious and conscious bias amongst white and black women across Southern California when it comes to natural hair and the way that it is being worn. This study revealed that the biases of natural hairstyles associated with Black culture are a form of racism and discrimination. These styles should not be considered any less professional or viewed as a lesser standard.
Aims and objectives

This policy analysis explores the feasibility of implementing SB 188: The Crown Act by prohibiting discrimination of African American women, men and children’s hair within employment spaces and the education system. The principal objective of the policy is to reduce discrimination by amending the California Fair Employment and Housing Act (specifically Government Code 12926 to add the following definitions of race and protective hair styles: “Race” includes traits that are historically associated with race, including, but not limited to, hair texture and protective hairstyles. “Protective hairstyles” include but are not limited to hair styles such as braids, locks, and twists. Another objective is to ensure that AA people are able to obtain the same opportunities as their white counterparts while wearing their hair in its natural state. In order to directly implement this policy, employers as well as the educational systems operating in California have to review their dress codes, grooming policies and general hiring and employment practices. “California employers and school employees should also consider whether they may need to implement or update their workplace diversity training” (Haigh & Mishra, 2019).
Method

This study analyzed the CROWN Act (SB 188) that was recently implemented by California on July 3, 2019, the first state amongst 50 states to pass this bill. The Critical Race Theory policy framework developed by Delgado and Stefancic (2012) guided the analysis with a series of questions. Government and academic sources were also utilized to support the analysis.

Policy Analysis Framework.

The framework used for analysis is the Critical Race Theory or CRT. This framework is useful in describing all aspects of the policy including the primary components/principals of Critical Race Theory that include: Centrality of Race/racism, Challenge to dominant ideology, Centrality of experiential knowledge, interdisciplinary perspective and commitment to social justice. One of the key tenets of CRT is that racism is ordinary and pervasive. “The ordinariness of racism means that all those who hold power or privilege are racists and do not acknowledge their views or actions as racist but normal, typical and part of the status quo” (Rocco & Gallagher, 2004). CRT scholars argue that race not only matters, but it will always matter because racism is a fundamental characteristic of American life. CRT delivers a perspective that racism and race are permanent in our society. CRT looks at the social, political, and economic inequity amongst all groups acknowledging that it is not only important to look at race but the intersectionality piece which includes gender, sexual orientation, and class. People of color are aware of pre-civil rights and modern history and live its impact in silence. Even those who are advocates are told that these events are ancient history and are not relevant today. When in reality these events are relevant because they contribute to the continuation of racism in modern times. “CRT asserts that “members of this country’s dominant racial group cannot easily grasp what it is like to be nonwhite” (Rocco & Gallagher, 2004). In CRT, storytelling and counter
storytelling is powerful because it reveals the direct racism and discrimination people of color face daily while challenging the beliefs held by the dominant culture.

The primary sources that guided this analysis were the lived experiences of African American men, women and children. Other gathered data included issue briefs, and news media sources. Sources were collected using various methods including accessing policy related documents through governmental agencies and reviewing third party analysis of the policy through media outlets and naturalista (a group of women that encourage each other as well as others to proudly wear their natural hair) groups in Southern California.

**Critical Race Theory Framework (CRT)**

For the purpose of this paper, the following five CRT Principles and the specific questions were used as they relate to the Senate Bill 188:

Principle 1- Centrality of Race/Racism

- Why is examining the issue of race/racism so important within this policy?
- Are the intersections of race/racism and this policy consciously or unconsciously created?

Principle 2- Challenge to dominant ideology

- How does the policy reflect a sense that the experience of White European Americans are normal or all others are abnormal?
- How does the policy show a lack of equity, or awareness of injustice in society?

Principle 3- Centrality of experiential knowledge

- Does the policy ignore the lived experiences of people pf color?
- Can you assert the experiences of people pf color in relation to your policy are different, legitimate, and integral to understanding your policy?

Principle 4- Interdisciplinary perspective
• What might a historical perspective add to your understanding of the policy and your assertion that race/racism should be central to your analysis?

• What other fields/professions/perspectives are important to include in your analysis of the policy? Why? What do they tell you?

Principle 5 - Commitment to social justice

• What about your policy reflects a lack of social justice perspectives?

• Who has access, voice, power in your policy creation, implementation, change, etc?
Results

The result of the policy analysis of SB 188 is based on the following relevant questions that are a part of the Critical Race Theory framework:

**Why is examining the issue of race/racism so important within this policy?**

It is important to know that discrimination amongst AA individual’s hair within corporate America and education systems is driven by race, due to only effecting one group of people. If a black person was going to be part of corporate culture, they would be expected to not only dress the part but dress their hair the part. This in turn leads to the normalization that “professionalism” has a Eurocentric look that does not include the protective styles (braids, Locks, and twists) of the AA culture.

**Are the intersections of the policy consciously or unconsciously created?**

The intersections of the CROWN Act are both consciously and unconsciously created. Reason being, is due to hair oppression that is dated back as far as the 1400’s. Not only have the workplace and the education system adopted the idea that a good student, good worker or employable person must look a certain way, but this perception has also been internalized within AA men and women. “When the slave women internalized the slave owners’ racist rhetoric, which was almost inevitable, it wasn’t long before they passed the pathology on to their sons, daughters, and future generations” (Byrd & Tharps, 2014). The perception of good and bad hair is also instilled in AA individuals causing them to feel that in order to be accepted they must conform to what society believes to be “good and beautiful.”

**Can you assert the experiences of people of color in relation to your policy are different, legitimate, and integral to understanding your policy?**
The experiences of AA people in relation to the CROWN Act are essential. Peoples lived experiences are a key component in contributing to developing an amended version of the definition of race. Seventeen year-old DeAndre Arnold will not be able to walk the stage for graduation unless he cuts his locks that he had obtained for several years. Barber Hills High School, where he attends, has a school policy that specifically states that “your hair must be off the shoulders, above your ear lobes and above your eyes.” DeAndre stated that he purposely wears his hair tied up in a bun every day when attending school, to ensure that he is compliant with the school policies. The school stated that it doesn’t matter if he wears his hair up or not, he will not be able to walk across the stage if his locks are not cut, and as an alternative, his diploma will be mailed. DeAndre’s story is of huge importance for the implementation of SB 188 (Asmelash, 2020). Wright (2016) wrote a report for Ohio State University’s Kirwan Institute for the Study of Race and Ethnicity that found that Black girls were being disciplined in the state’s public schools because of natural hairstyles. The report was titled “Race Matters and So Does Gender,” pointed to several recent high-profile examples involving Black female students being threatened with suspension and expulsion due to the simply wearing their natural hair. This involved nothing more showing up to school with their own hair.

What might a historical perspective add to your understanding of the policy, and your assertion that race/racism should be central to your analysis?

As mentioned when discussing history, discrimination of hair is indeed race discrimination. The history of African Americans hair is vital to their culture, which influences the hair styles that they portray. It is easy to say that “it’s just hair” as a non-African American individual due to lack of cultural understanding. The interpretation of Black hair as being disruptive “is connected to long-standing Westernized notions of beauty yet again, this highlights
the ways in which Black girls are penalized for their incongruity with “traditional” White notions of womanhood” (Wright, 2016). This perspective has not only lived in 2020 but can date back as far as the years of slavery.

**Who has access, voice, power in your policy, implementation and change?**

Senators of California and law makers have the most power in The CROWN Act, although it is the citizens of California and their voices that cause an uproar for the policy to move. Without the voices of Californians to share their stories, this policy would not have a foundation. Senator Holly J Mitchell was a key advocate in meeting amongst other senators in an effort to bring awareness to this social justice issue. As of January 1st 2020 The CROWN Act: SB 188 is in effect. Any school employee or employer that discriminates against any AA individual due to the appearance of their natural hair will be subject to pay fees under the California Fair employment and housing act (FEHA) that includes back pay, front pay, reinstatement, out of pocket expenses, attorneys fees, and punitive damages as well as a $5000 penalty. This policy applies to employers and educational systems that employ over five employees. In an effort to ensure proper implementation of this policy, employees must: Avoid utilizing subjective and vague terminology in personal grooming policies such as “excessive hairstyles” or policies requiring for an employee’s hair to be smooth, contained, or pulled back (unless this is a health hazard or safety concern). Grooming policies must add clarifying language to its content. For example, an employer or student handbook must currently have a policy that states that the term “professional” is defined to include natural hair styles. Lastly, employers as well as school employees must ensure that management and human resource professionals in the organization are informed about natural hairstyle discrimination by
conducting a training session or providing information to management and staff about the requirements of the CROWN laws. Awareness is the main key to combatting implicit bias.
Discussion

Racializing (all types and textures of natural) hair as inferior has been a key tactic in denying black people social, economic, and political power. Analyzing SB 188 The CROWN Act has opened my eyes to realize that the oppression of African American roots is significantly systematic. This learned behavior travels years back and unfortunately is still present today. As an African American woman, I have personally experienced hair discrimination within the workplace, and as a mother I could not imagine how I would feel if my children are wrongfully stripped of their rite of passage (graduation) due to the way that they choose to wear their hair. Reading headlines on social media such as “In Fresno a mother was outraged when her son was kicked out of class because the teacher determined that the lines shaved into his hair were a distraction to other students” (Asmelash, 2020). Or other stories such as a Boston charter school reportedly threatened detention and suspension for black girls wearing box braids (Asmelash, 2020) are going to hopefully decrease in presence due to African American men, women and children being protected under SB 188 The CROWN Act.

Several challenges remain, including stigma and relentless misconceptions around African American men, women and children’s natural hair. One challenge of SB 188 and the implementation of the Crown Act is that the policy is very new and therefore lacks research findings and results of initial tests of its application within schools or amongst employers. This was a vital part in order to see what this policy visually looks like in revised educational and employee handbooks or updated trainings. Another challenge is the plan for continuity of the policy being implemented; how are law makers going to ensure that education systems and employers are redefining race and incorporating this new definition in the tools that they utilize? A weakness of the critical race theory is the lack of understanding of oppression that people of
color experience for someone that is a part of the majority. As social workers it is our duty to ensure that our clients (men, women, and children) are being protected under this policy. It is our duty to make our clients voice be heard and it is our duty to advocate for our clients in every aspect of their lives!
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SB 188, THE CROWN ACT, EXPANDS RACE DEFINITION TO INCREASE DISCRIMINATION PROTECTIONS was last modified: October 13th, 2019 by Ramit Mizrahi

Appendix A

A Critical Race Theory (CRT) Framework for Policy Analysis

The model for policy analysis can be divided into five sections: description of the problem that necessitated the policy, a description of the policy, an examination of CRT and its applications, a policy analysis derived from CRT, and limitations/conclusion. The purpose of this outline is to utilize CRT principles to reveal new insight into how we understand the functions and impacts of social policy.

I. **Introduction/Lit Review: Description of the Problem that Necessitated the Policy** (problem statement)
   - What is the nature of the problem?
   - How widespread is it?
   - How many people are affected by it?
   - Who is affected and how?
   - What are the causes of the problem?
   - Why does this policy need to be analyzed in a way that focuses on the centrality of the issue of race/racism?
   - What is the method and purpose of your analysis? What is your ultimate social justice-related objective?

II. **Policy Description**
   *some of the following may not be available. If not, just state which aspects are not.*
   - How is the policy expected to work?
   - What are the resources or opportunities that the policy is expected to provide?
   - Who will be covered by the policy and how?
   - How will the policy be implemented?
   - What are the short- and long-term goals and outcomes of the policy?
   - What are the administrative auspices under which the policy will be lodged?
   - What is the funding mechanism for the policy?
   - What agencies or organizations will be charged with overseeing, evaluating, and coordinating the policy?
   - What are the formal or informal criteria that will be used to determine the effectiveness of the policy?
   - How long is the policy expected to be in existence?
   - What is the knowledge base or scientific grounding for the policy?

III. **Critical Race Theory** *(Equivalent of Methods section)*
   - What is critical race theory?
• What are the primary components/principles of CRT?
• How has CRT been used/applied in the past? What contexts? (i.e. education, theory, practice, policy analysis?)
• How do you plan to use CRT?

IV. Policy Analysis
(Equivalent of Results & Discussion Section)
• Principle 1 – Centrality of Race/racism
  o Why is examining the issue of race/racism so important within this policy?
  o Are the intersections of race/racism and this policy consciously or unconsciously created?
  o How does the policy demonstrate race/racist inequity at both micro/macro levels?
• Principle 2 – Challenge to dominant ideology
  o How does the policy reflect a sense that the experience of White European Americans are “normal,” or all others are “abnormal?”
  o How does the policy show a lack of equity, or awareness of injustice in society?
• Principle 3 – Centrality of experiential knowledge
  o Does the policy ignore the lived experiences of people of color?
  o Can you assert the experiences of people of color in relation to your policy are different, legitimate, and integral to understanding your policy?
• Principle 4 – Interdisciplinary perspective
  o What might a historical perspective add to your understanding of the policy, and your assertion that race/racism should be central to your analysis?
  o What other fields/professions/perspectives are important to include in your analysis of the policy? Why? What do they tell you?
• Principle 5 – Commitment to social justice
  o What about your policy reflects a lack of social justice perspectives?
  o Who has access, voice, power in your policy creation, implementation, change, etc.

V. Limitations
• What information were you unable to get that may have helped your analysis?
• What do you see as the weaknesses of your application of the CRT framework?

VI. Conclusion
• Final take-away points?
• Suggestions for future analysis/research?
• Suggestions for policy-related action?