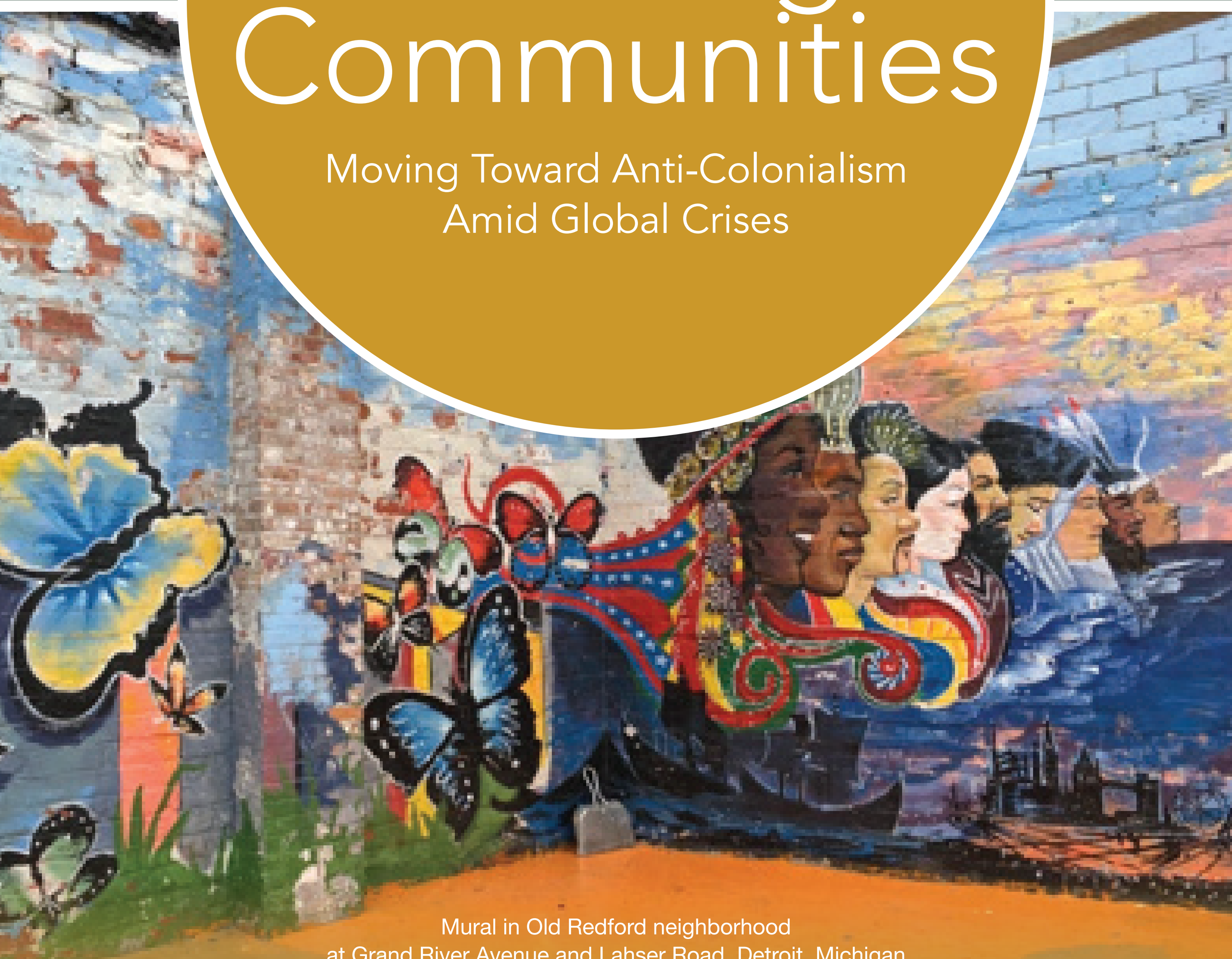
Building Thriving Communities

Moving Toward Anti-Colonialism Amid Global Crises



Mural in Old Redford neighborhood
at Grand River Avenue and Lahser Road, Detroit, Michigan
Source: Detroit Artist Village, a program of Detroit Blight Busters.

Capstone Project Submitted in Fulfillment of the Master of Community Development Degree
University of Detroit Mercy School of Architecture

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FOREWORD

BY RAÚL ECHEVARRÍA

Figure 1: Raúl Echevarría, MCD Professor and Capstone Advisor

The year 2020 has proven to be one of the most challenging in the U.S. in modern times. Of course, most of these challenges are due to the COVID-19 pandemic. It has been a year that thus far has witnessed over 250,000 deaths because of the virus. The pandemic has also greatly affected the national economy and, more importantly, the household budgets of nearly every U.S. American resident except the wealthy. The brunt of the economic impact was felt during the spring/early summer, when many of the states enacted mandatory closures of many businesses in order to curtail the spread of the virus. Only those employees deemed "essential" were able to work, including first responders and fast-food workers.

As initial data was received and analyzed, it became clear that those bearing the harshest impact of this public health crisis were Black and Indigenous people and other People of Color. However, this disproportionate impact did not indicate that these populations had a particular disposition that favored the virus; rather, it was an indicator of what many community residents, leaders, and activists have known for decades: that the negative health outcomes are due to racial inequities in nutritional options, health care access, and quality of health care services. All of a sudden, the entire nation was made aware that our institutions are racist and classist. In the state of Michigan, a non-Black-majority state, most of the cases and deaths were within the Black population, in cities such as Detroit and Flint.

But COVID-19 was not the only storyline for the year 2020 in the U.S. While the chaos of the pandemic challenged our collective notion of "normal," one issue proved to remain consistent and unchanged: the killing of Black people by law enforcement personnel and white vigilantes. The killings of Ahmaud Arbery, George Floyd, and Breonna Taylor, to name but a few, sparked off a new wave of unrest in major urban centers throughout the U.S. Despite the pandemic, countless Black folks and their allies have taken to the streets calling for the defunding of police and the abolition of police departments entirely. Many cities and states have already responded by legislating reforms and budget changes, but most have responded by claiming that the protests are not representative of city residents and are mostly "outside agitators" and by using blunt force (tear gas and batons) to quell the movement. Such has been the case in Detroit.

It is against this backdrop and during this tumultuous period that this book is being published. The authors endeavored to continue through their master's program and capstone process regardless of the challenges they faced, but their theme of "Building Thriving Communities" reflects their determination to "speak to the times" and not ignore them in the name of normality. Although the topic and scope of the work (mainstream community development) threatened to be too broad to expound on within the capstone period, the authors persevered and completed a body of work that will prove useful to the field of community development in this present time.

This is indeed a historical moment in the trajectory of the United States, when a pandemic, social unrest, and a divisive presidential administration have been at the front and center of public life. However, there have been other key factors in this recent period that should also be noted as part of the context of this publication. These include the increase in the numbers of cities and states that have rejected the commemoration of Columbus Day in favor of Indigenous Peoples' Day. If you add to these the removal of statues of Confederate generals (voluntarily or by force) the removal of Confederate flags in public places throughout the South, and victories against oil pipelines such as the one at Standing Rock, you can begin to see how valuable and timely a publication that criticizes colonial practices in community development really is.

This nation was founded on colonialism and the theft of land, resources, and culture and throughout the years has continued this motif in new and different ways. But things are beginning to change. Historical junctures for transformational change do not emerge on their own; individuals collectively "will" them into existence. I believe that the people engaged in social struggle are creating the conditions for real social change in our time. The year 2020 has been a period latent with possibilities for radical change, one when an increasing number of people are willing to consider racial equity in the workplace, universal basic income, a Green New Deal, and true health care for all.

Within this context, this publication prompts community development practitioners, public-policy makers, and leaders in philanthropy to consider how to move Black and Indigenous communities and other communities of color beyond survival, beyond resiliency, and toward building thriving communities. It is not an exhaustive work; instead, it is an opening salvo, a first step toward a more just and anti-colonial community development field. I look forward to engaging it in my work as a community development practitioner. And I am sure that other thinkers will add new levels to this foundation until the mainstream system pivots its center, adopts the anti-colonial framework, and joins the will of the people.

EXECUTIVE SUMMARY

Communities cannot thrive amidst growing crises, especially communities that were already in crisis prior to a pandemic.

Community development has evolved from the grassroots and the government as a multi-faceted sector. It is designed to mitigate and eventually eliminate the harm caused by colonization. The Master of Community Development Team, hereafter referred to as the MCD team, chose to research and analyze Detroit's community development (CD) sector. Through books and online articles, as well as individual practitioner interviews, the MCD team gained an understanding of the history, present state, and future aspirations of the sector. The MCD team recognizes that the anti-colonialism movement is not new. The team's work builds upon volumes of previous study and work by scholars, storytellers, activists, and practitioners alike. The MCD team honors the Black, Indigenous, and other marginalized individuals and communities that have engaged in this work, including many in the present struggle.

During a global pandemic, the renewed fight for racial, economic, political, and social justice makes this moment ripe for transformation. The MCD team believes Detroit can serve as a prime example and leader in the anti-colonial movement. The city is a place where people have fought, suffered, and creatively evolved to overcome and survive systemic oppression. Yet surviving is nowhere near an ideal state. Let this body of work serve as a collection of knowledge and tools to guide the community development sector in Detroit to restore land, culture, and resources to all survivors of colonization. This body of work aims to catalyze a transformation in community development practices and build an equitable, thriving future for the city.

CHAPTER 1

INTRODUCTION

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Project Introduction

The University of Detroit Mercy Master of Community Development (MCD) Program offers an interdisciplinary, holistic approach to the theory and practice of community development. According to the MCD program:

> “Community development centers on building sustainable communities based on service, justice, and inclusion. It provides the opportunity for everyone to participate and meaningfully influence the decisions that impact their lives. Community development requires a holistic approach integrating human, organizational, physical, and economic aspects of community. Community development can focus on a range of work in public policy; community and civic engagement; environmental, economic, and social justice; the built environment, and other sectors that contribute to the health of our neighborhoods” (Stanard).

The program culminates in a two-semester project that builds on the HOPE model (integrating human, organizational, physical, and economic aspects of community development) and the 3 S’s (service, social justice, and sustainability) to generate a solid foundation for serving communities.

Human development can be defined as “the relationship between people and their social and physical environment across the lifespan; human interactions, by people of all ages that take place in community settings such as the home, the school and the neighborhood” (Munday).

Organizational development “refers to the well-being of the organizations that engage in community development work, such as Community Development Corporations (CDCs); MCD classes provide insight into funding practices, organizational lifespan, and labor relations” (Brown and Slowick).

Physical development “emphasizes the human made environment and its importance to the creation of a just and sustainable community. Topics include urban planning and design, ecology and sustainability, real estate development, and the physical elements that help create a sense of place and identity in a community. Related disciplines include architecture, urban planning, urban design, and civil engineering” (Heximer and Stanard).

Finally, economic development “refers to development work that seeks to move the needle on the economic well-being of the community. It can include housing development, commercial corridor development, and more” (Zachary).

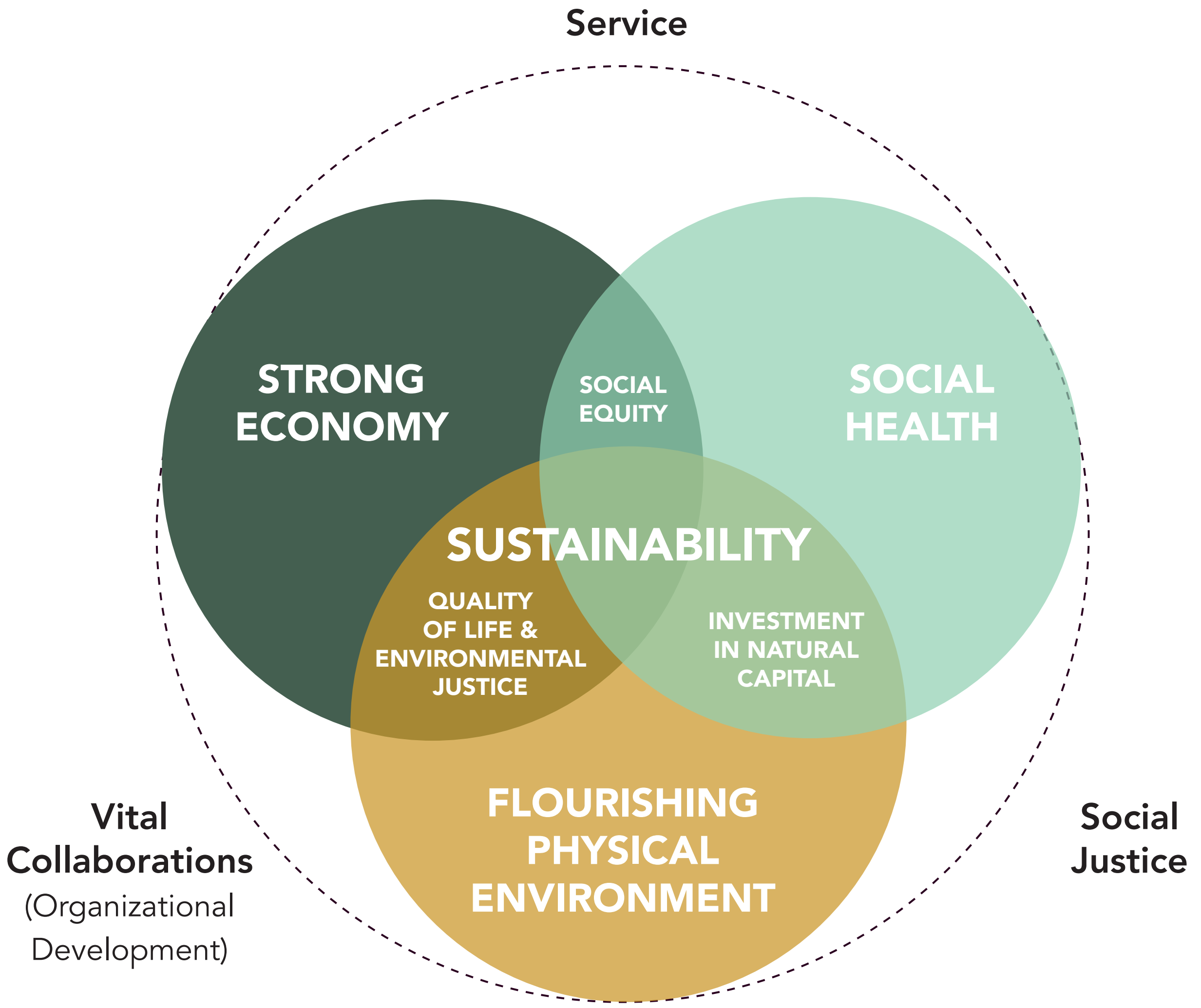
Service
STRONG ECONOMY
SOCIAL EQUITY
SOCIAL HEALTH
SUSTAINABILITY
QUALITY OF LIFE & ENVIRONMENTAL JUSTICE
INVESTMENT IN NATURAL CAPITAL
FLOURISHING PHYSICAL ENVIRONMENT
Vital Collaborations
(Organizational Development)
Social Justice

Figure 2: MCD HOPE Model & Research Frameworks.

Project Description and Thesis

The Rev. Dr. Martin Luther King, Jr.'s beloved communities philosophy suggests that three evils get in the way of living in a beloved community: poverty, racism, and militarism (The King Center). Integrating anti-colonial practices in community development to create thriving communities requires tackling the three evils often woven into colonial-centered systems. The MCD team asserts that the most basic tenets of anti-colonialism are a community's ability to retain ownership of the land, to have the resources needed to sustain itself through a robust community-based economy, and to uphold culture and strive toward self-actualization. The presence of poverty, racism, and militarism or the criminalization and over-policing of predominantly Black neighborhoods, constantly undermines residents' ability to move beyond survival.

The MCD capstone project allows students to collaborate with a community partner to develop a project thesis that (a) strictly is neighborhood-based, or (b) focuses on an issue or subject matter relevant to the community development field. Capstone projects must include sustainable development practices while being comprehensive and integrative. While traditionally capstone projects have focused on the former capstone model, this project is focused on the latter — a circumstance, issue, or theme that impacts the community development field. The final deliverable of this research project is a published book that can inform the MCD team's community partner and be used as a tool for both community engagement and further research. The appendices contain additional tools for analyzing and instituting anti-colonial practices in community development.

> *The capstone focuses on shifting the paradigm from surviving to thriving in communities.*

Figure 3: Thriving. Source: WiN Network Detroit

What is thriving?

Thriving: Power and access to sustain optimal quality of life for every individual.

The MCD capstone project focuses on putting people first within community development practices. This is part of an effort to shift the current paradigm of investing in community survival to a paradigm of focusing on building thriving communities. For the purposes of this research, thriving can be defined as the power and access to sustain optimal quality of life, and the full actualization of the highest level of functioning for every individual within a specific area. To this end, the MCD team utilized the lens of anti-colonialism to dissect the systems currently preventing optimal quality of life. Anti-colonialism within community development can be defined as the practice of eliminating colonial systems and the legacy of oppression inflicted on marginalized individuals to rightfully restore culture, land, and resources to communities in crisis.

Culture refers to community customs, arts, social institutions, and achievements. For the project's purposes, land is defined as land that is owned by residents or a community. Finally, resources are essential materials and/or assets needed to support everyday quality of life. Thriving is based on holistic community building that centers people who have been most harmed by colonialism.

This project seeks to address the ways in which colonization has negatively impacted marginalized communities in Detroit and beyond. Through the co-opting of culture, land, and resources, communities have suffered at the hands of extreme greed and racialized oppression. In light of the COVID-19 pandemic, issues facing communities have intensified and residents' livelihoods are even more severely threatened. For communities to shift from surviving to thriving, tools of colonization, such as capitalism and racism, must be named and dismantled. Colonization can be defined as the stealing, abuse, or destruction of culture, land, and resources of Indigenous and marginalized communities by exerting power over the collective. Capitalism is a market-based economic system that exploits the working class to amass wealth for the ruling class. Racism encompasses prejudice and discrimination against and the withholding of power from another group based on their skin color. It is often institutionalized. This is an opportune moment to utilize the HOPE model and 3 S's to inspire cooperative solutions, offer meaningful tools, and continue building holistic systems of support for communities to thrive.

Anti-colonialism: Elimination of colonial systems and the legacy of oppression to rightfully restore culture, land, and resources to communities in crisis.

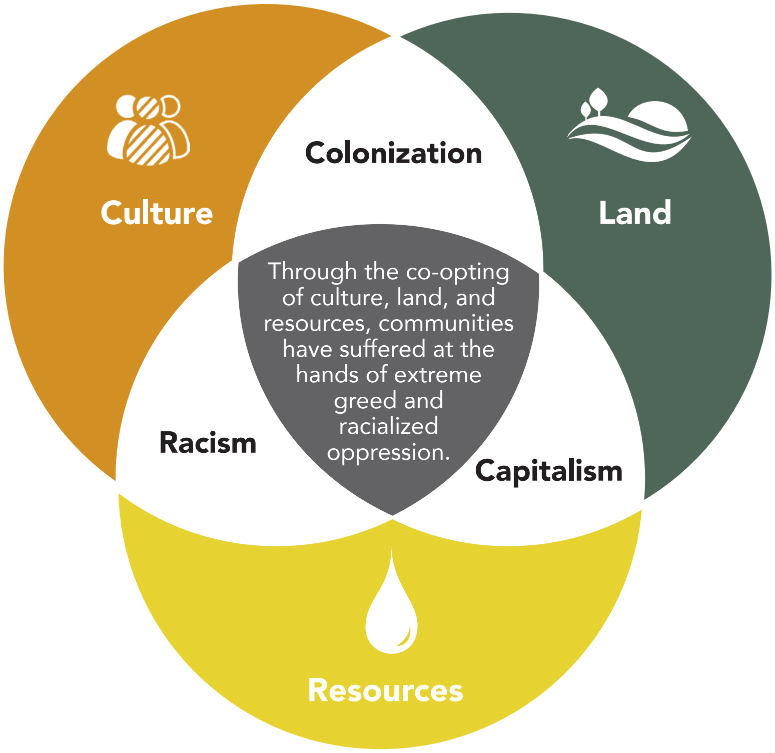
Culture
Colonization
Land
Through the co-opting of culture, land, and resources, communities have suffered at the hands of extreme greed and racialized oppression.
Racism
Capitalism
Resources

Figure 4: Systems of Oppression. Source: Glossary of Terms

- **Capitalism:**
  A market-based economic system that exploits the working class to amass wealth for the ruling class.
- **Colonization:**
  Stealing, abusing, or destroying culture, land, and resources from indigenous and marginalized communities by exerting power over the collective.
- **Racism:**
  Prejudice, discrimination, and the withholding of power against another group based on their skin color; often institutionalized.

Figure 5: Madhavi Reddy, Executive Director of CDAD

Community Partner

To conduct this research and complete the capstone process, the MCD team is honored to partner with Detroit's largest membership-based community development organization, Community Development Advocates of Detroit (CDAD). CDAD is a convening organization that leads planning, policy, and training initiatives in Detroit. The MCD team had multiple conversations with CDAD to discuss the project's scope, deliverables, and research methodologies.

Through the co-opting of culture, land, and resources, communities have suffered at the hands of extreme greed and racialized oppression.

However, the nature of the capstone engagement process has been challenging due to public health concerns during a global pandemic. Throughout the capstone project, the MCD team worked closely with CDAD's executive director, Madhavi Reddy, to bring forth this robust plan of action to complete the capstone project.

Project Research Methods

Research was conducted through the review of online articles, books, and scholarly journals. All of these sources are listed within the paper's Works Cited bibliography and its appendices. To begin the process of project idea generation and distillation, the MCD team utilized the extensive community development expertise of its primary academic advisor and the MCD capstone advisory committee, engaging in discussions outside of regularly scheduled class periods and holding feedback sessions with the advisory committee. In particular, CDAD Executive Director Madhavi Reddy provided critical guidance and insight throughout the semester to lead the MCD team to the capstone project's completion. The four team members, all of them working professionals in the field of community development, have called upon their social networks, while referencing their personal and professional experience, to build the foundation of this capstone project. Finally, informational interviews and surveys were conducted with practitioners from the community development sector. This gave the team an opportunity to glean from the vastly different insights of those who work in the sector.

CHAPTER 2

A SHORT HISTORY OF COLONIZATION

CHAPTER 2

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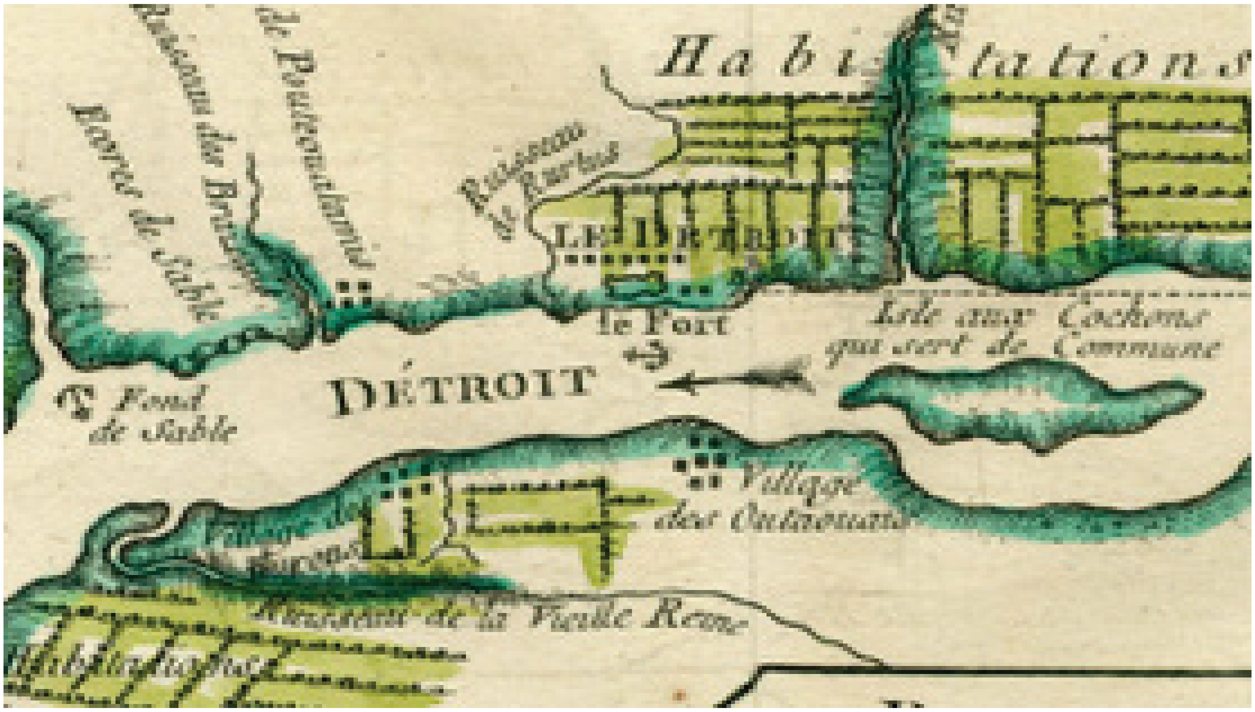

Habitations
LE DETROIT
le Fort
DÉTROIT
Isle aux Cochons qui sert de Commune
Village des Outaouais
Fond de Sable
Barre de Sable
Ruisseau de la Vieille Reine

Figure 6: Potawatomi, French, Wyandot (Huron), and Ottawa settlements (circa 1750).
Source: Detroit Historical Society.

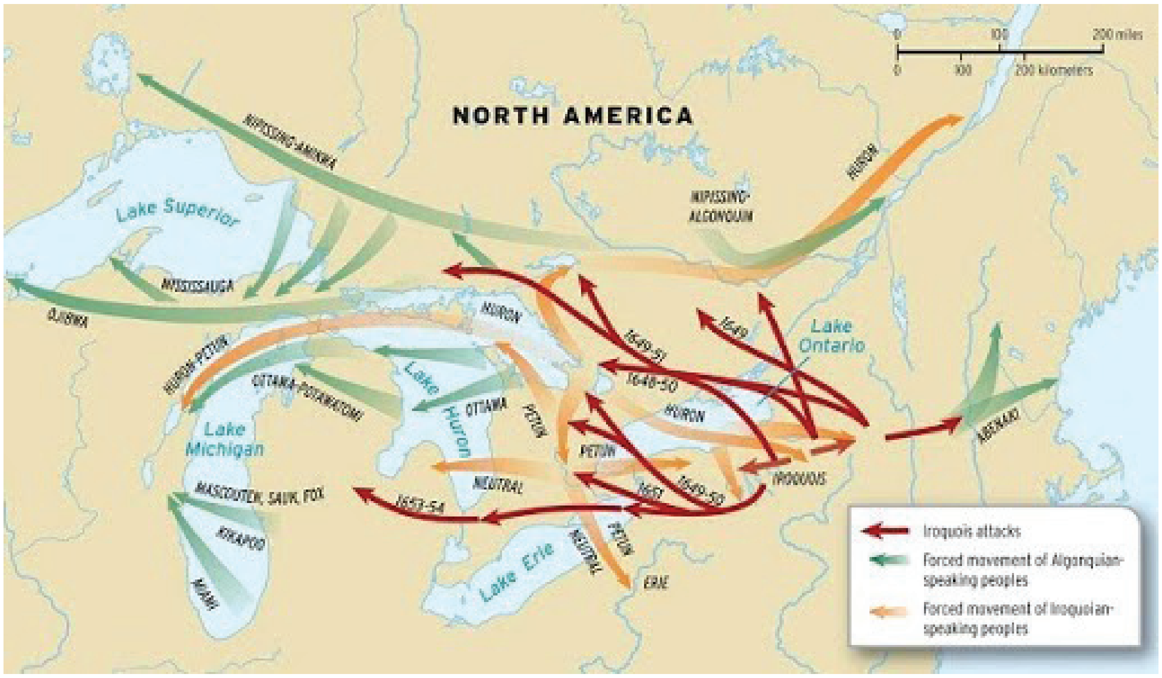
Introduction

An analysis of Detroit is best understood by the context of its history. The historical context of colonization underscores the dynamic between the oppressor and the oppressed. It also highlights equity, justice, and liberation for those who have traditionally called Detroit home. Although many pivotal events have shaped the city's trajectory, the following represents an abridged selection of historical events. Prior to colonization that continues to the present day, Indigenous and non-native occupants have cultivated community, despite the injustice forced upon them by institutions and individuals.

Early Detroit

Prior to infamous colonizer Antoine de la Mothe Cadillac christening the land Fort Pontchartrain du Detroit in 1701, Native Americans were the first to occupy what is now known as Detroit. There was a diverse array of tribes that stewarded, respected, and invested in their homelands. Their experience of fighting to preserve their cultural existence, land, and resources is the greatest demonstration of colonialism's harmful impact. The early tribes included the Sauk, Fox, Kickapoo, Iroquois, and Huron. In 1807, the four Native American nations of the Ojibwe, Ottawa, Potawatomi, and Wyandot ceded land to Detroit that now is Southeastern Michigan and parts of Ohio. As part of the 1807 treaty, Native Americans gave up their land and were given rights to fish and hunt in return (Ryerson). After the Fox Indian Massacre of 1812, the three tribes of the Anishinaabe people (Ottawa, Ojibwe, and Potowatomi) made up a majority of the Native Americans in the region. The ceding of land to the government relegated Native Americans to pieces of land where they were allowed to live. They also received a nominal amount of cash that paled in comparison to the value of the land they gave to the American colonies (Ryerson). The French, British, and American colonizers made clear through the 1807 Treaty of Detroit, the Fox Indian Massacre of 1812, and other methods of aggression and coercion that Native Americans and colonizers would be separated, not integrated (Lyons).

Although many accounts of American history contend that Native Americans willingly ceded their land, Native Americans were actually coerced into doing so through the manipulation of European colonizers. According to a Vanderbilt College document titled "Power & Privilege Definitions," oppression targets are given limited and unfavorable choices. The oppressed are restricted, exploited, and marginalized (Leaven). That was the case for Native Americans who suffered the most egregious form of colonialism. By removing Native Americans from their land, colonizers would have full access to create wealth and extract resources. The Treaty of Detroit in 1807 paved the way for these actions to take place. Unfortunately, the oppression inflicted on Native Americans would serve as a basis for future deplorable acts endured by other marginalized communities (Schaetzl). The theft of land, erasure of culture, and decimation of resources are the wicked foundation on which the city of Detroit stands. Yet, starting in the 20th century, government policies were created that continue to oppress Detroiters to this day.



NORTH AMERICA
0
100
200 miles
0
100
200 kilometers
NIPISSING-AMIKWA
Lake Superior
MISSISSAUGA
OJIBWA
NIPISSING-ALGONQUIN
HURON
HURON
1649-51
1649
Lake Ontario
1648-50
HURON-PETUN
OTTAWA-POTAWATOMI
Lake Huron
OTTAWA
PETUN
HURON
Lake Michigan
PETUN
IROQUOIS
ABENAKI
MASCOUTEN, SAUK, FOX
1653-54
NEUTRAL
1651
1649-50
KIKAPOO
NEUTRAL
PETUN
Lake Erie
ERIE
MIAMI
Iroquois attacks
Forced movement of Algonquian-speaking peoples
Forced movement of Iroquoian-speaking peoples

Figure 7: Forced migration by Iroquois Nation during the Beaver Wars.
Source: Oxford University Press

Historical Context: Community Development in the United States

The community development sector was born out of the need to address urban challenges since the beginning of the Industrial Revolution. Community development is a product of local grassroots mobilization and has become a complex, professional field through the implementation of federal policymaking. The MCD team acknowledges that the historical context included here is not exhaustive. The vast, nuanced history of Detroit can be more vividly explored through a variety of sources. These include institutions such as the Charles H. Wright Museum of African American History, local historians like Dr. Tiya Miles, and tour companies such as Jamon Jordan's Black Scroll Network History & Tours. While the sources of information vary, the narrative of Detroit is grounded in Black and Indigenous communities' struggles and triumphs.

Community development (CD) grew out of a need to address dilapidated housing structure while extractive capitalists robbed workers of livable wages and neglected to attend to employees' needs (von Hoffman). Many CD projects of the early 1900s, including those implemented within President Franklin Delano Roosevelt's New Deal programs, were done completely absent of residents' input. Much to the dismay of residents, who know their communities best, this pattern of ignoring resident needs has continued throughout the evolution of the CD sector.

One of the main tools used to weaponize community development was urban renewal. This practice began through the 1949 Housing Act, packaged as creating new and flourishing urban centers across the country. What was proposed as a tool to create safer, quality housing was actually a way to displace thousands of families (von Hoffman). Today, urban renewal has been exposed as a colonial strategy that disproportionately harmed Black and Brown communities and never produced its promise of improved housing conditions. Through the Housing Act, coupled with the Highways Act of 1956, some of Detroit's most vibrant communities were destroyed for the sake of "progress." Black Bottom and Paradise Valley were home to over 300 Black-owned businesses between the 1930s and 1950s. While segregation locked Black families out of mainstream markets, a concentration of connections and ingenuity created an example of a thriving community for the residents of Black Bottom (Coleman).

Throughout the 20th century, community development took on several other forms. Top-down legislation funded housing and economic development projects, while neighborhoods were protected through block clubs and later nonprofit organizations. For residents concerned about the safety and well-being of their neighborhood, community development became a response to injustices and a mechanism for local mobilization of resources. Simultaneously, federal, state, and local policies dictated the framework in which residents could respond.

Historical Timeline

The following timeline outlines a selection of central events that illustrate both Detroit's history and the nation's history related to the evolution of community development:

Figure 8: Historical Timeline — Detroit Development Cycles.

1920	The Great Migration brought to Detroit thousands of Black Americans who built the city's economic framework (Christensen).
1934	The Federal Housing Administration (FHA) was created by FDR's administration, causing national de jure segregation and displacement of Black families (von Hoffman).
1935	The Brewster-Douglass Projects were built, the first public housing projects developed for Black Detroiters (Michigan Radio).
1937	Joe Louis became the first Black athlete to win the heavyweight boxing championship of the world, putting Detroit and Black Americans on the world stage (History.com).
1940	The North American Indian Association (NAIA) was formed to advocate for employment opportunities and socio-cultural opportunities for Native Americans (North American Indian Association).
1941	Detroit's Birwood Wall was constructed as an FHA legal requirement to segregate a Black neighborhood from a white neighborhood that was being developed (Kozlowski).

1941	The Paradise Theater opened in Detroit as a premier venue to hear jazz legends, such as Duke Ellington, in Detroit's thriving communities (Griffith).
1943	The Detroit race riot highlighted Black housing shortages and racial animosity between white and Black Detroiters (Michigan Radio).
1956	President Eisenhower's National Highway Act, combined with the National Housing Act of 1949, destroyed predominantly Black neighborhoods and undermined hundreds of Detroit's Black-owned businesses (von Hoffman).
1959	Two thriving Detroit communities — Black Bottom and Paradise Valley — were demolished for construction of the Chrysler Freeway (Thomas).
1964	The Civil Rights Act — Nondiscrimination Legislation & Economic Opportunity Act — and legislation that followed ushered in the Model Cities Economic Development Program and Citizens' District Councils in Detroit (von Hoffman).
1967	The five-day Detroit Rebellion against police brutality began July 23 amid increasing poverty and housing discrimination (Sugrue).
1968	The Fair Housing Act was enacted to address discriminatory housing policies but did little to help Black and Brown families facing high prices (Rothstein).
1973	Coleman A. Young, who grew up in Detroit's Black Bottom community, is elected the first Black mayor of Detroit (Young).
1977	The Community Reinvestment Act legislated that banks invest additional dollars in response to historical redlining practices (Rothstein).
1978	The Indian Child Welfare Act (ICWA) ended the practice of Indian boarding schools (Child Welfare Information Gateway); American Indian Health and Family Services of Southeastern Michigan was formed out of the North American Indian Association (NAIA) to address stark health disparities (American Indian Health and Family Services).

1990 The Native American Graves Protection and Repatriation Act (NAGPRA) created a legal process for Native Americans to reclaim remains and culturally significant artifacts from museums (National Parks Service).

2009 More than 20 public schools closed in Detroit, and, compounded by the financial crisis, the Great Recession hit the already-challenged city particularly hard (Landgrid [formerly Loveland]).

2013 Detroit entered emergency management (EM) under Kevin Orr and later declared bankruptcy (The Detroit News).

2014 Detroit experienced mass water shut-offs targeted at impoverished residents (We the People of Detroit Community Research Collective); Detroit's public-private partnership known as the Strategic Neighborhood Fund was launched to raise money for targeted neighborhood investment (Frank).

2017 Unconstitutional tax foreclosure forced thousands of Black families to lose their homes (Coalition for Property Tax Justice); the Tax Cuts and Jobs Act created Opportunity Zones to delay capital gains taxes and incentivize development (IRS).

2020 The COVID-19 pandemic forced the U.S. economy into a slowdown. The CARES Act was passed to compensate for massive layoffs and business closures. While communities of color are disproportionately affected by job losses and closing of businesses, aid is not equitably distributed to address this disparity (NAACP).

Recent Trends

Colonial practices continue to harm communities across the nation. A culture of control forces many Detroit residents into survival mode. The MCD team found that community development projects are filled with barriers that impede quality of life. Residents' power to choose how change is enacted in their neighborhood is often compromised from multiple angles. The MCD team believes residents must be guaranteed basic public resources that were stripped away by law and private interests. The recent trends in Detroit show an alternative reality for Black, Brown, and low-income Detroiters.

Culture

Emergency Management

Figure 9: Detroit Emergency Manager, Kevyn Orr. Source: WVXU

Throughout history, colonization has proven to be pervasive and far-reaching. Usurping culture, land, and resources has resulted in extreme loss for marginalized communities. Recent trends suggest emergency management (EM) has surged as a new form of colonial control that strips communities with a concentration of Black residents of their democratic power. Emergency managers are assigned by governors to restructure and reform local governments that are deemed to be in financial crisis. This practice epitomizes authoritarian rule amid communities in crisis, echoing long-standing colonial practices.

Detroit is the largest predominantly Black city in the country. Yet, while living under the oppressive rule of emergency management, Detroit is treated as a colony rather than as a sovereign group of people, grassroots organizers assert. This realization, coupled with the looming effects of white supremacy, further fuels the extraction of resources and labor at the hands of those who do not reside in the city. Such examples make it clear that community builders and Community Development practitioners across the board have to see their work through the lens of anti-colonialism.

Detroit is treated as a colony, rather than a sovereign group of people.

Michigan Cities Under Emergency Management (EM), 2013

Locality	Population	"Black/African American"	% Black	% of State's Black Population
Michigan (state)	9,883,640	1,400,362	14.17%	
Allen Park	28,210	604	2.14%	0.04%
Benton Harbor	10,038	8,952	89.18%	0.06%
Detroit	713,777	590,226	82.69%	42.15%
Ecorse	9,512	4,415	46.42%	0.32%
Flint	102,434	57,939	56.56%	4.14%
Hamtramck	22,423	4,317	19.25%	0.31%
Pontiac	59,515	30,988	52.07%	2.21%
"Total Black population under EM, March - April 2013"		693,124		49.50%

Figure 10: Michigan Cities Under EM, 2013
Source: U.S. Census Bureau 2010b-i.

Michigan's Emergency Management Act was introduced under the administration of Gov. William Milliken through Act 390 (Michigan State Police). This law was expanded through Public Act 72 to increase an emergency manager's power to govern over all financial matters in a city, with unilateral authority to oversee a city's budgeting process (Michigan Radio). In Detroit's case, emergency management was first instituted in 1988 (Michigan Radio). In 2013, Detroit became the largest city in the U.S. to declare bankruptcy. Prior to the official decision, Gov. Rick Snyder authorized an emergency manager, Kevyn Orr, to take over the city's internal governmental operations. At the same time, Gov. Snyder enacted Public Act 436 to grant even broader powers to Orr and emergency managers statewide. Opponents of this act filed a lawsuit stating it "deprives residents of constitutionally protected rights and dilutes their vote" (Detroit News). Under PA 436, elected officials only have power if it is granted to them by the emergency manager or the state (Michigan Radio).

The financial decisions made by the EM cut deep into the livelihoods of some of Detroit’s most vulnerable residents. City retirees who dedicated years of service found their pensions reduced to minimize Detroit’s debt. Many older adults were disheartened by the city recanting on the promise made to pay them in good faith for their years of service. The decrease in pensions sent Detroit retirees and residents into a tailspin. Citizens’ District Councils were ended - a mechanism that once ensured residents’ voices reached the city’s administration, had become too great of a demand under emergency management. An external, undemocratic force made sweeping decisions, inflicting life-changing impacts without resident consent.

However, the most severe decision issued by emergency management was the extremely harmful decision to shut off the water of more than 120,000 residents (We the People Community Research Collective). More than 45% of Detroit residents were unable to pay their water bills, which were rising exponentially to cover the costs of aging infrastructure reaching outside the city, across hundreds of miles. Despite pleas by thousands of residents and water rights activists, it was unilaterally determined by the state that access to water is not a basic human right. Additionally, as the city underwent bankruptcy, the suburban portion of the region’s water system was converted to the newly established Great Lakes Water Authority (GLWA). This transfer of power privatized one of the city’s largest assets and pieces of public infrastructure, built on the backs of Detroiters.

The intricacies of maintaining external control of power through emergency management underscores the long history of colonization in the U.S. The ability to pillage power away from cities and dictate local financial decisions is directly tied to the insidious nature of white supremacy and the manipulation of resources. A culture of covert violence is bred through laws, including Michigan’s Emergency Management Act. Although Detroit has remained persistent in its efforts to regain and retain autonomy, colonization has infringed on citizens’ rights in other ways.

Figure 11: Thousands of Detroit Homeowners Displaced.
Source: Jake Neher/WDET.

Land

Housing Crisis and Unconstitutional Tax Assessments

Residents' access to owning land and property are two of the most fundamental elements of a thriving community. Because of this importance, land and homeownership also contain the most potential for institutional harm within the layers of community development. Beginning with the creation of the Federal Housing Administration (FHA) in 1934, legalized segregation and redlining, or *du jure* segregation, institutionalized exclusion of Black and Brown families from homeownership (Rothstein). The FHA created maps of metropolitans across the U.S. that measured the risk of investment based on proximity to people of color. Neighborhoods with predominantly Black and Brown residents were marked off with red lining to denote the highest risks for investors, banks, and White homeowners (Rothstein). Homeownership and property values were also attached to public funding for education and economic development. The inability of Black, Brown, and Indigenous families to become homeowners not only prevented them from establishing wealth at levels similar to those of white families, but also undermine communities of color ability to prosper in future generations.

In addition to the inherent inequities in Detroit's housing system, one in four households in Detroit have faced property tax foreclosure due to a combination of negligence and coercive policies by the city of Detroit (Coalition for Property Tax Justice). According to the Michigan Constitution, no property should be assessed at more than 50% of its market value. Between 2009 and 2015, an estimated 85% percent of Detroit homes were illegally assessed each year (Coalition for Property Tax Justice). Illegal property taxes resulted in families being grossly overcharged amid plummeting property values during the Great Recession. The governmental parties responsible for adjusting the property taxes to reflect the decreased value failed to do their job. This left Detroit families with exponentially higher property tax bills than legally warranted. Additionally, the enactment of Michigan's Poverty Tax Exemption prevented families with lower incomes to pay their property taxes at all during that time. Yet, the city of Detroit did not make this information available, nor did it make the process to secure the exemption accessible (Coalition for Property Tax Justice). By manipulating the system to their advantage, the city of Detroit's administration effectively displaced tens of thousands of families from their homes and neighborhoods. The decline of families and densely populated neighborhoods in Detroit hindered the city's ability to meet residents' basic needs. These problems are rooted in racist, capitalist priorities that continue the legacy of colonial development. Solutions must come from community-driven policies and community development practices that center on economic justice and social equity (Cassidy).

Since the 2008 financial crisis, Black and Brown residents have continued to be subjected to unfair housing and labor practices. Wages have remained stagnant, while the prices of homes continue to rise (Cassidy). The Michigan State Housing Development Authority (MSHDA) estimates that in 2017, 42% of Black households were homeowners in Michigan. That is a 9% decrease from the rate of Black homeownership in 2000. Conversely, 77% of Michigan's white families own their homes. This stark difference reinforces the legacy of discriminatory lending practices. The city of Detroit is attempting to remedy these disparities through 0% interest home repair loans (Detroit Home Loans) and the Detroit Neighborhood Housing Compact, to increase the availability of affordable, safe single-family homes (Detroit Future City). Yet redressing generations of harm will take much more engagement within neighborhoods and a more immediate and equitable provision of resources.

> *These problems are rooted in racist, capitalist priorities that continue the legacy of colonial development.*

Water
is a
Human
Right.

Figure 12: Water and Sanitation are Human Rights.
Source: National Public Radio

Resources

Detroit's Water Crisis

There is no more important resource than clean running water to maintain one's livelihood and ability to thrive. In order to cover the growing costs of the city's aging water infrastructure, Detroit placed the added costs on residential users at unreasonably high rates (Craft and Zamudio). Despite the United Nations declaring water a human right, accessibility for many working families has become nearly impossible. In Detroit, the price of water has risen by approximately 478% in the last 20 years (Lewis-Patrick).

A water affordability plan has yet to be enacted as city policy. However, 20 years ago Detroit approved a tiered-rate, income-based plan through resolution. The plan was used as a template in major cities such as Philadelphia, Chicago, and Baltimore. It was created by Detroit city council members, the Honorable Maryann Mahaffey and the Honorable JoAnn Watson, along with community organizers including Cecily McClellan, who currently leads We the People of Detroit's water relief program (Lewis-Patrick).

We the People of Detroit's Community Research Collective (WPD CRC) has meticulously tracked the commodification of water in metropolitan Detroit. These colonial practices led to the present-day Detroit water crisis. WPD CRC attributes the presence of an emergency manager, structural racism, and "austerity policies that prioritize financial goals over the well-being of citizens" as primary causes for this public health hazard (We the People of Detroit Community Research Collective).

Since 2014, when the city was put under the authority of emergency management, thousands of Detroiters' water lines have been unjustly disconnected. Detroit has cut off service to residents who are 60 days or $150 past due. Of those who lost access to their water supply, some have not had their water restored for years (Kurth). This means these Detroiters, including the elderly, are forced to navigate life without this basic resource. In 2020, amid a global pandemic that impacted Detroiters at exponentially higher rates than the rest of Michigan, it took the city almost 90 days to restore city residents' access to water (Lewis-Patrick). In the midst of such chaos, Detroit youth stepped up, risking their health and safety to demonstrate that Black Lives Matter and to secure bottled water for residents.

The average Detroiter whose water was shut off lost access for 48 days. That is a violation of humanity on every level (Lewis-Patrick). When water is not flowing through pipes as the water system is created to function, a series of harmful events can occur. The stagnant water in the pipes creates unsanitary conditions, increasing public health concerns for everyone in the neighborhood. The stagnant water produces bacteria that has been linked to an increase in hospitalizations. This was discovered through intricate mapping research conducted by We the People of Detroit, in partnership with area hospitals and research institutions.

> "Detroit community activists recognize that the water crisis and the other destabilizing policies, driven by corporate and government austerity imperatives, are leading to the erasure of our communities, to a reconfiguring of city land and resources to accommodate corporate objectives. To put it simply, we understand that the forces at work are genocidal; but when we assert that reality, our perceptions are viewed by many as extremist" (We the People of Detroit Community Research Collective).

Through an anti-colonial lens, the community development sector can more effectively meet residents' needs. The evolution of colonization is deep-seated in Detroit's history and current practices. The MCD team seeks to uproot these harmful practices and build a foundation for thriving communities.

> *Detroit youth stepped up, risking their health and safety to demonstrate Black Lives Matter*
>
> *- Monica Lewis-Patrick, We the People of Detroit.*

CHAPTER 3

DETROIT LOCATIONAL ANALYSIS

CHAPTER 3

DETROIT LOCATIONAL ANALYSIS

Detroit's Population History

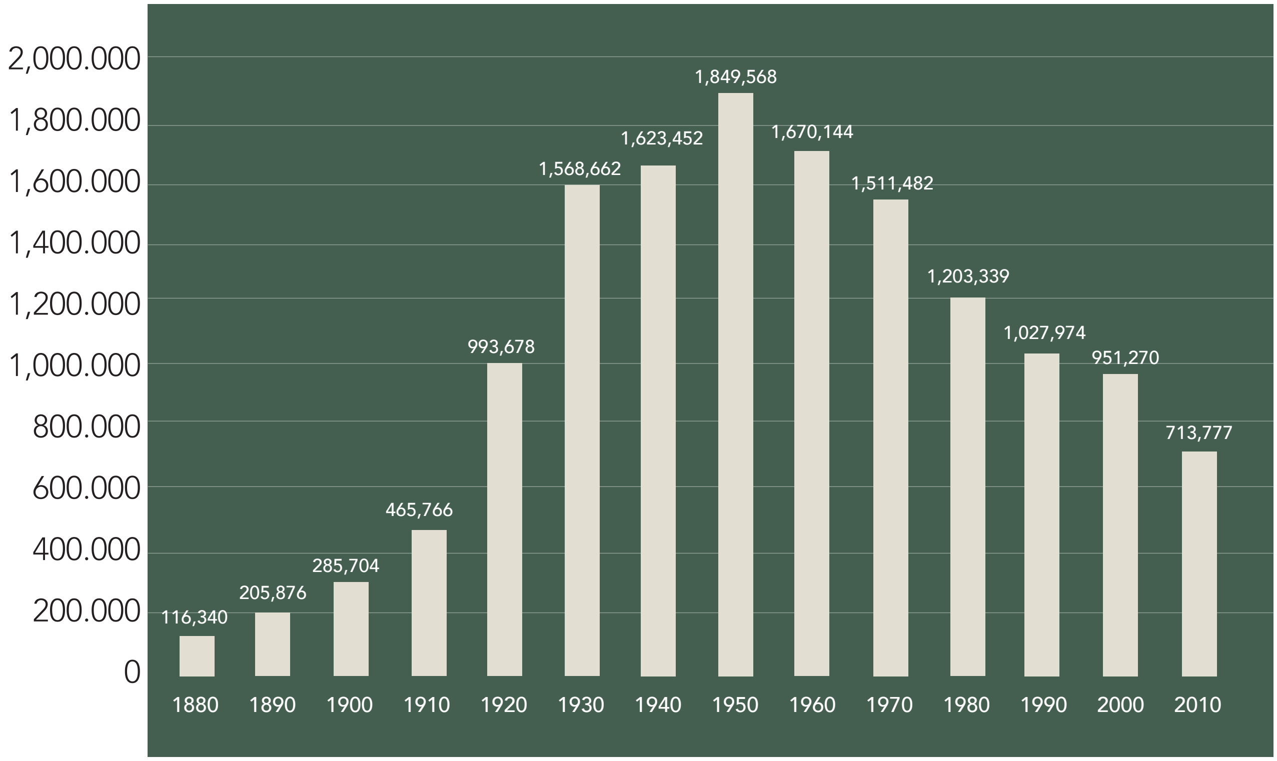
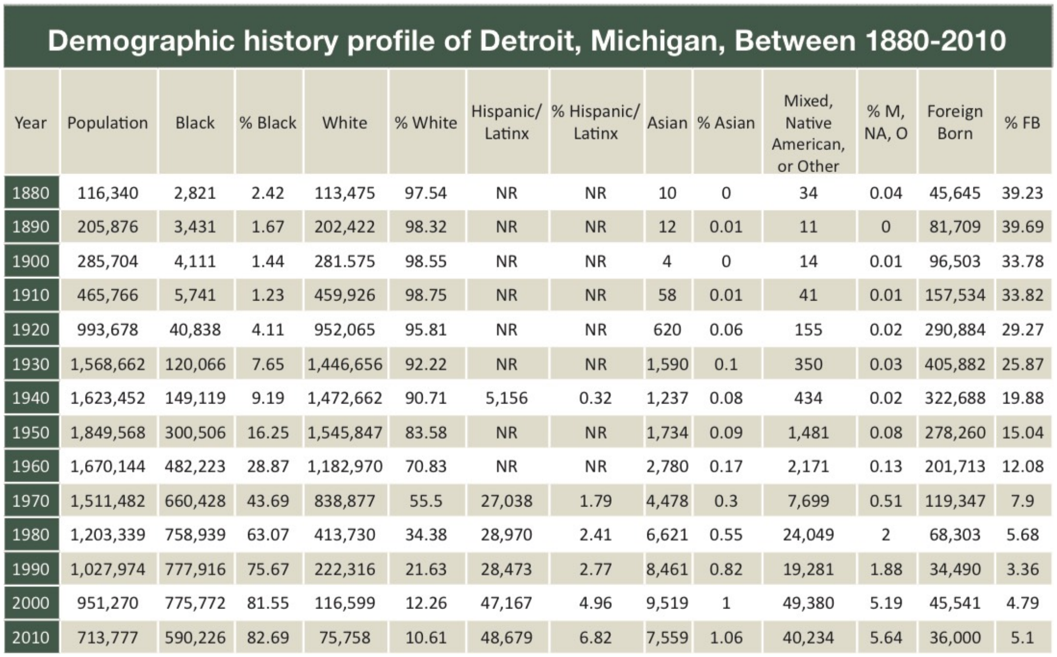


Figure 13: Detroit's Population History. Source: Census Bureau.

Since its founding in 1701, Detroit has experienced a significant transformation of its population size and racial demographics. Detroit was once the fifth largest U.S. city, with a population of 1.8 million in 1950 (Aguilar). At that time, it was mostly White residents, with Black and Brown residents at approximately 16% of the population (Aguilar & MacDonald). But then many white residents moved from Detroit to the suburbs, to segregate themselves from the influx of new Black residents migrating from the South to Detroit. Automotive manufacturers moved their operations to the suburbs, further incentivizing white residents to move away from Detroit. Today, Detroit registers at 24th in population size among U.S. cities, with just shy of 700,000 residents (Detroit Future City). With 80% of its residents identifying as African American, Detroit is the Blackest city in the country (Starr).

Racial Demographics of Detroit



Demographic history profile of Detroit, Michigan, Between 1880-2010

Year	Population	Black	% Black	White	% White	Hispanic/ Latinx	% Hispanic/ Latinx	Asian	% Asian	Mixed, Native American, or Other	% M, NA, O	Foreign Born	% FB
1880	116,340	2,821	2.42	113,475	97.54	NR	NR	10	0	34	0.04	45,645	39.23
1890	205,876	3,431	1.67	202,422	98.32	NR	NR	12	0.01	11	0	81,709	39.69
1900	285,704	4,111	1.44	281.575	98.55	NR	NR	4	0	14	0.01	96,503	33.78
1910	465,766	5,741	1.23	459,926	98.75	NR	NR	58	0.01	41	0.01	157,534	33.82
1920	993,678	40,838	4.11	952,065	95.81	NR	NR	620	0.06	155	0.02	290,884	29.27
1930	1,568,662	120,066	7.65	1,446,656	92.22	NR	NR	1,590	0.1	350	0.03	405,882	25.87
1940	1,623,452	149,119	9.19	1,472,662	90.71	5,156	0.32	1,237	0.08	434	0.02	322,688	19.88
1950	1,849,568	300,506	16.25	1,545,847	83.58	NR	NR	1,734	0.09	1,481	0.08	278,260	15.04
1960	1,670,144	482,223	28.87	1,182,970	70.83	NR	NR	2,780	0.17	2,171	0.13	201,713	12.08
1970	1,511,482	660,428	43.69	838,877	55.5	27,038	1.79	4,478	0.3	7,699	0.51	119,347	7.9
1980	1,203,339	758,939	63.07	413,730	34.38	28,970	2.41	6,621	0.55	24,049	2	68,303	5.68
1990	1,027,974	777,916	75.67	222,316	21.63	28,473	2.77	8,461	0.82	19,281	1.88	34,490	3.36
2000	951,270	775,772	81.55	116,599	12.26	47,167	4.96	9,519	1	49,380	5.19	45,541	4.79
2010	713,777	590,226	82.69	75,758	10.61	48,679	6.82	7,559	1.06	40,234	5.64	36,000	5.1

Figure 14: Racial Demographics of Detroit; NR = No Record.
Source: US Census Bureau.

As a large urban center, Detroit was often subjected to federal programs in the name of progress. Many of the policies centered on urban renewal strategies from the 19th century, designed to keep cities attractive, resourced, and flourishing. Unfortunately, colonial inequities and unjust power dynamics were ingrained in the policies, inevitably creating a culture of winners and losers. The policies were also steeped in racism and capitalism. Those who are white, with easier access to capital, have power. Conversely, lower-income Black, Brown, and Indigenous communities are perpetually oppressed and denied access to economic opportunities.

The MCD team has selected a theme-based project to examine anti-colonialism as a principled approach to building thriving communities in Detroit. The team believes assets are necessary building blocks to meet community needs. Assets can be categorized based on how they shift residents' power and how they are utilized to preserve a community's land, culture, and resources. Contrary to what outsiders or the media may say, Detroit is rich in community assets. It has a largely mature resource infrastructure network, encompassing transportation, schools, hospitals, cultural institutions, green spaces, commerce, and public services. While equitable access to these resources remains a serious issue, the MCD team would be remiss to overlook the existing assets.

HOPE Model Asset Map

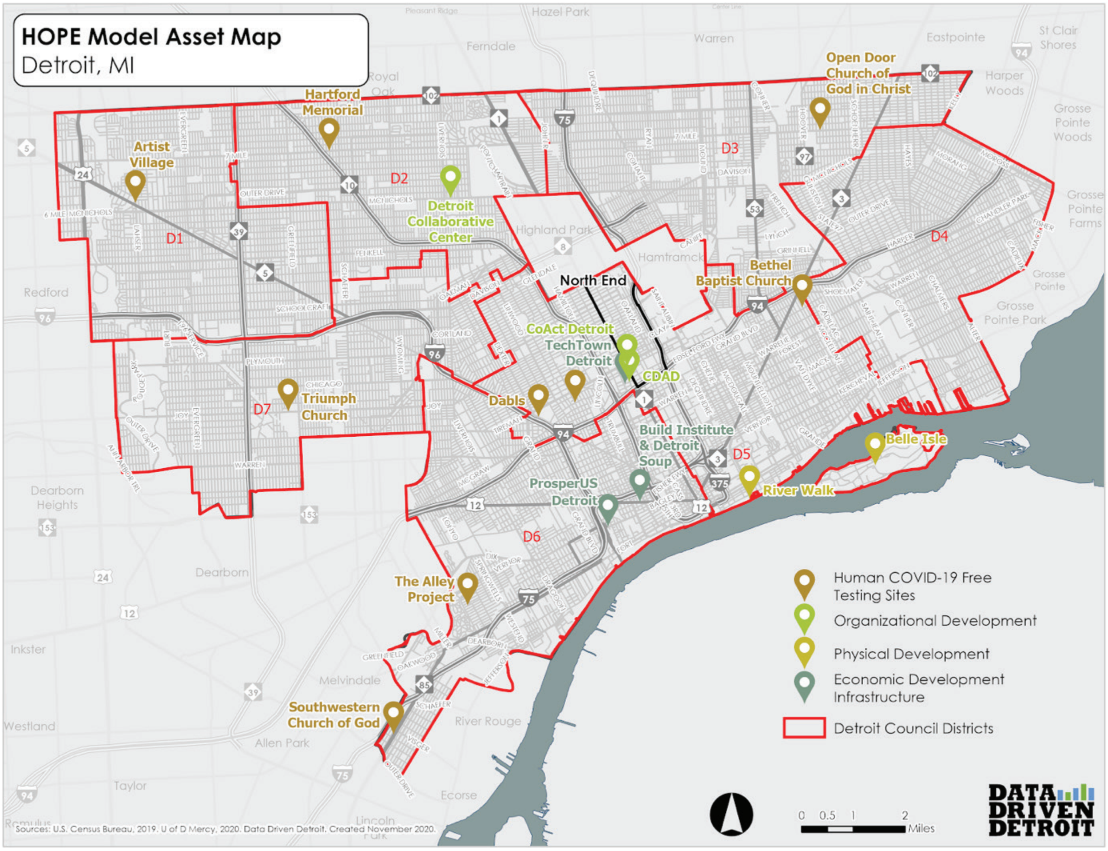

HOPE Model Asset Map
Detroit, MI
Hartford Memorial
Artist Village
Detroit Collaborative Center
Open Door Church of God in Christ
Bethel Baptist Church
North End
CoAct Detroit
TechTown Detroit
CDAD
Dabls
Triumph Church
Build Institute & Detroit Soup
ProsperUS Detroit
River Walk
Belle Isle
The Alley Project
Southwestern Church of God
D1
D2
D3
D4
D5
D6
D7
Human COVID-19 Free Testing Sites
Organizational Development
Physical Development
Economic Development Infrastructure
Detroit Council Districts
0 0.5 1 2 Miles
DATA DRIVEN DETROIT
Sources: U.S. Census Bureau, 2019. U of D Mercy, 2020. Data Driven Detroit. Created November 2020.

Figure 15: HOPE Model Asset Map. The map depicts a few notable assets in the HOPE Model Framework. Source: Data Driven Detroit.

The MCD team focuses its analysis of Detroit on community development assets, underscoring notable examples of anti-colonial community development practices. Further, it will analyze the highlighted assets utilizing the HOPE Model and the Culture, Land, and Resources framework.

> *"If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together."*
>
> *– Lilla Watson, Murri Activist, Artist and Academic*

Human Development - **COVID-19 Testing Sites**

Detroit's faith-based network has often filled in the gaps in meeting human needs. Whether this network offers food distribution outlets for the hungry, engages youth in meaningful after-school programming, or provides support services for older adults, it continues to be a reliable support system for Detroit residents. In March of 2020, the COVID-19 global pandemic began to ravage the United States. Several states had notable infection rates and deaths in the early stages of the outbreak. Unfortunately, Michigan fell prey to the grip of COVID-19, with the city of Detroit's majority-Black population experiencing the brunt of the impact. The next month, 32% of the COVID-19 cases reported for Michigan involved Black people. Yet, Black people make up only 13% of Michigan's population (Burns). The reports were shocking. With 80% of Detroit's population being Black, Detroit was a hotbed for high COVID-19 infection rates and deaths. Moreover, the reports codified the deep racial disparities and fissures in the health-care delivery systems for communities of color.

Although no one was prepared for a global pandemic, the faith-based community stepped up to fill the gaps, providing support for residents in Detroit

> *Although no one was prepared for a global pandemic, the faith-based community stepped up to fill the gaps.*

neighborhoods. Faith-based organizations partnered with Michigan's Department of Health and Human Services (MDHHS) to offer free COVID-19 testing sites (State of Michigan). Black churches continue to be paramount in fulfilling the communities' needs. The goal of faith-based organizations has always been to support the whole human being. Those embedded in the Detroit community are committed to public service, and their deliberate care for human development in every aspect of life should not be underestimated. Their willingness to lend their worship facilities and ancillary buildings for COVID-19 testing augmented the broken health-care systems in Detroit. Their continued support of healthy communities, especially during a pandemic, makes the faith-based community in Detroit an invaluable human development asset. It also represents the countless other assets in the city that are dedicated to protecting and nourishing people throughout each stage of a person's development.

Organizational Development - **Co.act Detroit**

There are many actors in Detroit's community development sector that foster organizational development, and there have been notable collective initiatives in the last several decades that have created a strong foundation for collaboration today. However, the MCD team finds community development still happens in silos, creating limited, incremental impact. The MCD team had an opportunity to engage with multiple stakeholders, identifying the necessity of multi-sector relationships. The team realized that collaboration across the community development sector provides an opportunity to identify common issues. By coming together, organizations are empowered to strategize, gather resources, and effectively mobilize toward lasting transformation. The community development sector is stronger together, and it is through this coordination that organizations create big, structural change.

To this end, convening organizations play a vital role in the success of community

> *Organizations are empowered to strategize and effectively mobilize towards lasting transformation.*

development. In June 2019, Co.act Detroit (Co.act) was launched as an initiative of the Ralph C. Wilson Jr. Foundation (RCWJRF). The goal of this initiative is to support, guide, and facilitate growth in Southeast Michigan's community development sector. Co.act serves as a hub for bold conversations and the acceleration of community partnerships. Located at the corner of Woodward and East Grand Boulevard, Co.act's 6,500-square-foot space offers a variety of meeting and event options for any size group. This catalyzing space propels thoughtful conversations and encourages synergy within the sector. Co.act plays a significant role in advancing the shared interests of nonprofit leaders, residents, organizational consultants, and philanthropy as a whole (Co.act).

Co.act has also transformed the community development landscape. Its team has conducted extensive community engagement to identify sector gaps and find innovative ways for philanthropic dollars to meet community needs. This effort flips the traditional funding model, where organizations are normally forced to work within the confines of philanthropic funding priorities. As Co.act shifts the paradigm of organizational development, its efforts inspire hope in Detroit's community development sector. Co.act's work in partnership with RCWJRF demonstrates a new model for serving communities. Co.act furthers organizational development by orchestrating true partnerships in the community development sector and fostering collective work. Co.act exhibits the strength of a multi-sector approach and remains a fundamental resource for co-creation of community.

Physical Development – Detroit Riverwalk

Native Americans recognized the importance of the Detroit River as a transportation route, source of sustenance, and critical spiritual and life-sustaining resource. Unfortunately, the easy navigation and narrow passage made it a prime spot for French colonizers to invade and plunder. The city is named after the river, which is technically a strait, or a narrow body of water connecting two larger bodies of water.

No matter how forgotten an area may be, the seeds of life lie in the vision and hearts of the community.

Native Americans were subsequently forced off their land and away from their beloved river during the British and American occupations (Nolan). Yet, the co-opting and colonizing of this liquid asset was far from over.

In the mid-19th century, the strait became a primary site for a variety of manufacturing operations, including shipbuilding. Access to natural resources in Michigan's Upper Peninsula and the city's growing foreign-born workforce fueled further industrialization in Detroit. The best place to produce goods was near the strait. Companies could quickly bring in raw materials and ship out finished goods to nearby ports depending on this mass production. In an age before environmental protections, the unfortunate side effect was dumping from manufacturing sites and city sewers into the strait. Nearly every industry, from pharmaceutical to automotive to tobacco to railcar production, contributed to the pollution of one of the city's most important natural resources (Detroit River Canadian Cleanup).

As time progressed, while Detroiters enjoyed the strait's crown jewel, Belle Isle, they pined for river access closer to the downtown core. Early projects like Hart Plaza and Chene Park proved it was a possibility and a great opportunity to reclaim land stolen by colonizers and industrialists who never truly respected the strait. When residents voted to allow casinos in Detroit, former mayor Dennis Archer's administration originally envisioned Atlantic City-style casinos along the river. While that plan never came to fruition, it paved the way for a more natural, recreational, and community-oriented vision for the future (Detroit Riverfront Conservancy).

The $50 million creation of GM Plaza, as part of the automaker's $500 million renovation of the Renaissance Center, launched a new phase of redevelopment that included the creation of Rivard Plaza, Milliken State Park, and Mount Elliot Park. These investments also inspired renovations to Gabriel Richard Park and the birth of Valade Park and Beach. These parks and plazas connect to current and future initiatives, like the Dequindre and Joseph Campau Greenways, Orleans Landing, and Michigan's

Outdoor Adventure Center. Today, the Detroit Riverfront Conservancy stewards this regional destination, rebuilding and restoring land, culture, and resources for Detroit's majority-Black residents (Detroit Riverfront Conservancy). It is a testament to the spirit of the people of Detroit. No matter how soiled, disrespected, or forgotten an area may be, the seeds of life lie in the vision and hearts of the community. It harkens back to a society free from colonialism, racism, and capitalism, which have denied public space and recreational opportunities to marginalized communities. While there is still work to be done, envisioning the future along the gorgeous strait is a great way to plan and strategize the next step for anti-colonialism in Detroit.

Economic Development

Detroit Soup

There are many economic development assets in Detroit, yet programs led by residents for residents are limited. Since 2005, one shining jewel that has made a difference in Detroiters' lives is Detroit Soup, founded by Amy Kaherl and now stewarded by Build Institute. Detroit Soup has financially supported more than 200 residents in starting a business (Detroit Soup). The concept is straightforward, yet profoundly impactful for participants. Detroiters with a business idea are eligible to pitch it to a group of community members. This happens at the Jam Handy, Detroit Soup's central location, as well as nine other neighborhood hubs across the city. To participate in the voting process, community members make a small monetary donation. Attendees can also make a food donation to support the community potluck after the pitch event. Each participant, no matter how much money or food they donate, receives one vote. Voting occurs once the pitching process is completed. In between pitching and dinner, anyone who donated food is given a short period of time to share a personal project or community initiative with the audience. After the votes are tallied, a majority of the proceeds are given to the business owner receiving the

> *By pooling resources, Detroit organizations benefit from the generosity of their neighbors.*

most votes.

There are only two important rules for participation. First, participants are not allowed to pitch their idea using technology, in order to create equity among presenters. Additionally, an idea must benefit the entire city or benefit the specific neighborhood where the event is located.

To this day, more than $100,000 has been generated by the community and awarded to support great ideas. Since 2015, there have been more than 100 Detroit Soup dinners, with funding given to 45 projects, 39 nonprofits, and 25 businesses (Detroit Soup). Through this pooling of resources, Detroit organizations benefit from the generosity of their neighbors. This practice exemplifies mutual aid, or the sharing of resources within communities. It is also an example of deliberate resistance against discriminatory lending practices that have kept communities from thriving in the traditional business world. Detroit Soup uplifts centuries-old practices of cooperative economics and redistribution of wealth. It is a profound resource for organizations across the city.

Community Needs Assessment (CNA)

Detroit is an exciting and dynamic city. It is full of notable assets that magnify the creation and sustainability of thriving communities. However, there are extreme barriers that hold communities back, despite efforts toward resistance. Residents are well aware of the challenges that exist in Detroit. Many of these challenges are rooted in the adverse impacts of historic racism and capitalism, which hinder Black, Brown, and Indigenous people from progression. The city continues to grapple with under-resourced public education, disconnected health-care services, and a digital divide that stifles community connectivity. In March 2020, the onset of the novel coronavirus global pandemic (COVID-19) amplified the exposure of Detroit's vulnerabilities and challenges.

> *There are extreme barriers that hold communities back, despite strong efforts toward transformation.*

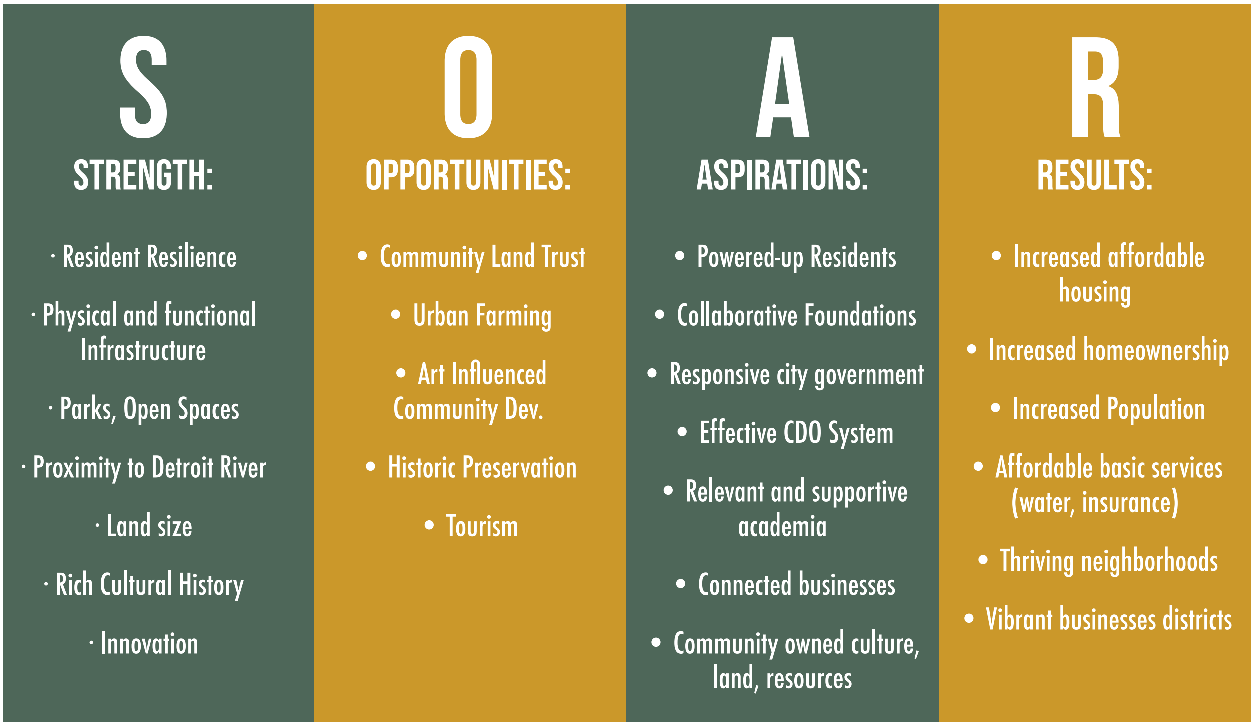
In many ways, COVID-19 underscored that racism is the foundation of Detroit's community challenges and needs. The pandemic exacerbated Detroit's already-fractured educational system. A third of Detroit residents live in poverty, the majority being children (Cassidy). The stay-at-home order instituted by Gov. Whitmer illuminated the importance of providing nutrition for children in need. Nonprofit food banks reimagined their delivery systems to serve the needs of families. The government and nonprofit sectors turned schools into food distribution sites to meet the schoolchildren's needs. This mobilization of resources filled the gap for one of Detroit's most pernicious challenges (Rahman).

Detroit also faces many challenges regarding quality and accessibility of affordable health care. Due to the alarming death rate of Black residents, an efficient health-care system is especially critical to building a thriving community. Black and Brown people dying disproportionately to white people underscores the significant gaps in health as well as disparities in services. These disproportionate deaths and chronic, long-term illnesses, informed by social determinants of health, speak to a need for equitable health care in Detroit. Further, the health-care system should be accessible to all residents of Detroit, regardless of socioeconomic status. The ever-pressing need for quality health care remains an essential element in order for Detroiters to thrive (Johncox).

During the pandemic, Detroit's digital divide became another apparent community need. Restrictions were imposed on in-person interactions both in schools and the workplace. Many organizations closed their doors, relying on business to be conducted remotely for fear of spreading the virus. The requirement of customers and students to have a dedicated computer and broadband service seemed like an impossible one. For those living paycheck to paycheck, service was not available or was unreliable (Palmer). The growing need for internet access was matched only by the need for digital devices. While some organizations, like the Equitable Internet Initiative, have worked to bridge the digital divide, there is still much to be done to meet residents' needs (Equitable Internet Initiative). Corporations and philanthropy have raised money to provide Detroit students with devices to complete their work (Wisely). However, more funding is needed to address the inherent inequities in Detroit's digital infrastructure. As the internet emerges as a basic need, residents must have access to affordable, reliable infrastructure to thrive.

Strengths, Opportunities, Aspirations and Results (SOAR) Analysis

A Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis is a traditional evaluation tool that provides high-level analysis of the assets and needs for community development. The MCD team's perspective of effecting change through anti-colonial practices relates better to a similar tool called Strengths, Opportunities, Aspirations, and Results (SOAR). It was created by Jacqueline Stavros, David Cooperrider, and D. Lynn Kelley in 2003. SOAR is rooted in appreciative inquiry that shifts the mindset toward possibilities and opportunities, compared to being mired in an overwhelming and colonial mindset of fear and scarcity (SOAR Model—Appendix B).



S STRENGTH:	O OPPORTUNITIES:	A ASPIRATIONS:	R RESULTS:
· Resident Resilience · Physical and functional Infrastructure · Parks, Open Spaces · Proximity to Detroit River · Land size · Rich Cultural History · Innovation	• Community Land Trust • Urban Farming • Art Influenced Community Dev. • Historic Preservation • Tourism	• Powered-up Residents • Collaborative Foundations • Responsive city government • Effective CDO System • Relevant and supportive academia • Connected businesses • Community owned culture, land, resources	• Increased affordable housing • Increased homeownership • Increased Population • Affordable basic services (water, insurance) • Thriving neighborhoods • Vibrant businesses districts

Figure 16: Strengths, Opportunities, Aspirations and Results (SOAR) Analysis.
Source: BECDD and MCD team interviews.

CHAPTER 4

CASE STUDIES

CHAPTER 4

CHAPTER 4: CASE STUDIES

A thriving community is the epitome of optimal existence. Thriving communities have the agency to create their desired outcomes without the looming threat of colonization. To thrive, a community must have ownership of culture, land, and resources. The following case studies offer various elements of thriving organizations, despite colonial oppression undermining their survival. These organizations are committed to placing residents in a position of power through collective ownership, land sovereignty, and the reclaiming of connection and culture. The MCD team selected the following examples to demonstrate what is possible when cultural and historical strengths are utilized to sustain a community's culture, land, and resources.

The Aadizookaan — Detroit, Michigan

Through the research and community engagement process, the MCD team sought to illuminate the suffering inflicted on marginalized individuals and communities, especially Native Americans. Colonization undermined the rich history and respect Indigenous communities held toward the land, culture, and resources in the area now known as Detroit. Yet the Anishinaabe people of the Ottawa, Ojibwe, and Potowatomi tribes continue to subvert their oppressor and reclaim their cultural traditions and way of life. Anti-colonialism will succeed only with these bold leaders and cultural creators at the forefront. As Native Americans share their community customs, it is an opportunity to share what life was like prior to colonization. This spirit of celebrating culture and using time-tested methods for community building and resilience guides one of today's foremost Indigenous organizations: the Aadizookaan (ADZKN).

According to the Anishinaabemowin Language Codex, the word Aadizookaan translates to "the sacred spirit of the story" (Aadizookaan). Since 2014, Sacramento Knoxx, along with other Indigenous organizers and community members, has fostered

> *Thriving communities have the agency to create their desired outcomes without the looming threat of colonization.*

resistance to the colonial government of Detroit by shifting the celebration of Columbus Day to Indigenous Peoples' Day. This celebration grew to a seven-day festival in 2020, with workshops and cultural celebrations to uplift Indigenous ingenuity, organizing, and artistic expression. While the colonial government of Detroit has recognized Indigenous Peoples' Day since 2018 and removed the offensive Christopher Columbus bust at Jefferson and Randolph, the Aadizookaan's work is far from over (Aadizookaan).

Beyond Indigenous Peoples' Day, Knoxx and other Indigenous community members support and celebrate artistic and cultural expression throughout the year. This expression includes music, film, design, and storytelling events that celebrate Indigenous contributions and culture.

> "The style of an ADZKN artist seeks to uplift the quality of life with their community as well as share their brilliant artist excellence in beautiful ways through ancestral technology & indigenous based knowledge systems that honors the heart, mind, body, and spirit" (Aadizookaan).

This cultural creation and expression can be experienced in-person, on the Aadizookaan website, and through its social-media channels. The organization's tapestry of programs for Indigenous people and their allies is targeted toward the community members living in the area now known as Detroit. Additionally, the Aadizookaan collaborates with Indigenous groups in the area known as Michigan and even with regional partners in the area known as the twin cities of Minneapolis-St. Paul, Minnesota (Aadizookaan).

The MCD team recognizes the Detroit community development sector has not adequately engaged and worked with Indigenous individuals and groups. By sharing the Aadizookaan's story and contributions in celebrating Indigenous culture despite colonial oppression, the team hopes community members and practitioners will expand their lens and scope. Anti-colonialism must be led by Black, Brown, and Indigenous leaders like those of the Aadizookaan, who understand the harsh realities of colonization. Additionally, these leaders remember there was a time before and realize there will likely be a time after colonialism. The Aadizookaan, through uplifting cultural connections to the past, emphasizes the elements of thriving by reclaiming the Indigenous cultural narrative. While creating new media to speak to the present moment, the Aadizookaan is uniquely positioned to co-create an anti-colonial future and sustain cultural and community connections (Aadizookaan).

FOR SURVIVAL
Brooke Anderson | Survival Media Agency

Figure 17: ADZKN and Allies Protesting.
Source: Brooke Anderson | Survival Media Agency.

Detroit Black Community Food Security Network

— Detroit, Michigan

A cultural connection to food is one of the most fundamental elements of a person's ability to thrive. Indigenous tribes considered the land sacred long before colonial rule. Land was a representation of cultural heritage and a reservoir of resources and sustenance for Indigenous life. Similarly, enslaved people from Africa brought their own reverence to land they were forced to cultivate by oppressors. As the land, culture, and resources of African Americans and Native Americans were abused and depleted, each group found ways to subvert their oppressors. It is in this tradition of resistance

> *These leaders remember there was a time before colonialism and there will be a time after.*

that the Detroit Black Community Food Security Network (DBCFSN) was created and continues to grow and thrive.

Figure 18: DBCFSN Executive Director, Malik Yakini and Mama Hanifa,
who leads the Food Warriors at DBCFSN.
Source: DBCFSN.

In less than two decades, DBCFSN has spearheaded significant efforts to reclaim and preserve land, culture, and resources for Black residents of Detroit. In 2006, Malik Yakini, DBCFSN's executive director began to address the increasing threat of food insecurity in the city. As urban farming was being co-opted by white newcomers, DBCFSN led the way to provide fresh food for Black Detroiters. The organization has also addressed structural inequities of food access through public-policy initiatives and educational youth programs. Additionally, the organization has worked with community and city leaders to demonstrate a key element of thriving: food and land sovereignty.

Since 2008, DBCFSN's signature program has been D-Town Farms, which emphasizes the importance of resident-led food initiatives. "D-Town Farms is maintained by a small staff and volunteers who grow more than 30 different fruits, vegetables and herbs each year using sustainable, regenerative methods" (D-Town Farm). D-Town's operations focus not only on growing food, but on providing job and educational opportunities for residents and visitors to the farm, including weekend volunteer opportunities and low-cost tours to share their work. The farm's bounty is sold both on-site and at Eastern Market. D-Town also arranges wholesale distribution for grocery stores and food-service providers. At sixteen acres, D-Town is the largest urban farm in Detroit.

DBCFSN also serves as an advocate for local food policy. After consulting with the Detroit City Council about the need for comprehensive food policies, DBCFSN formed a Public Policy Committee. In March 2008, the Detroit City Council unanimously passed a resolution to establish the city's first food policy ordinance. Eight months later, the Detroit Food Policy Council (DFPC) was created, led by Malik Yakini. Today, the organization operates independently, with staffing, funding, and other elements separate from DBCFSN. However, both organizations still work together to uphold a more just, sustainable food ecosystem, which is another key element of thriving.

The MCD team recognizes that another critical part of thriving is educating and investing in Detroit's youth. DBCFSN's educational and youth programs exhibit this truth by teaching youth about the importance of stewarding the land. The organization asserts:

> "Our DBCFSN Food Warriors program engages young people in activities designed to teach them all aspects of the food system — from food justice and environmental awareness to agriculture techniques and healthy food preparation. Its purpose is to develop a sense of agency in our youth so that they become empowered to make decisions around food that is healthy and beneficial not only to them, their families, and their communities as a whole, but also to the sustainability of the environment for generations to come" (DBCFSN).

DBCFSN is also in the process of starting a resident-owned food co-op in Detroit's North End neighborhood. Cooperative businesses shift power from independent businesses and large corporations to member-owners. Member-owners not only benefit from their investment, but also play a democratic role in the leadership and decision-making process. The Detroit People's Food Co-op (DPFC) boasts over 1,100 members, as more residents unite to combat the inequities of traditional food systems. The organization's goals include improving access to fresh and healthy foods, supporting local businesses, and providing goods and services to members of the co-op (DPFC). The work of DBCFSN and DPFC build upon one another by increasing residents' power to utilize Detroit's land, culture, and resources.

What started as a call for local control and power has blossomed into a dynamic organization. DBCFSN is transforming the way people relate to food in Detroit. From the farm to public policy, youth education, and a co-op grocery store, DBCFSN is an exemplary model for thriving communities. The organization can be upheld as a primary example of resistance and resilience against oppressive systems, including colonization. DBCFSN has paved the way for anti-colonialism by reclaiming the community's land, cultivating its culture, and expanding its resources for Black Detroit.

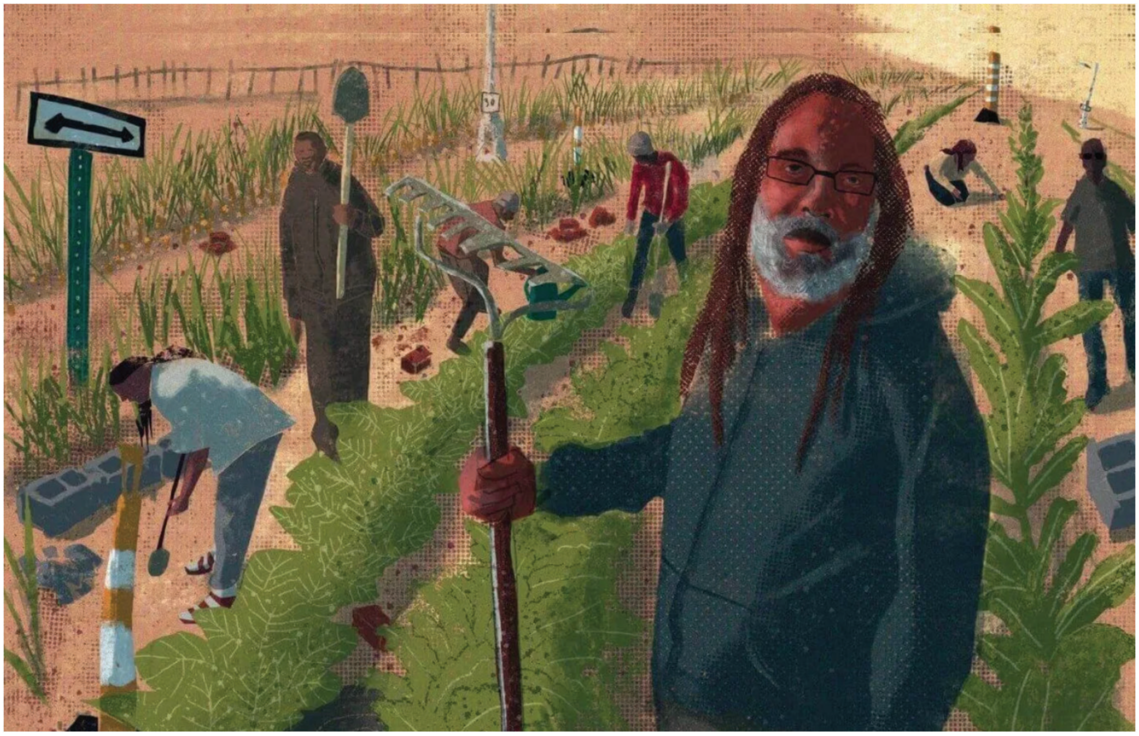


Figure 19: Malik Yakini depicted by Steven Shik. Source: DetourDetroiter

A critical part of thriving is educating and investing in Detroit's youth.

Dudley Street Neighborhood Initiative — Roxbury, Massachusetts

Dudley Street Neighborhood Initiative (DSNI) is a widely known and heralded example of successful community development, especially for projects related to affordable housing and community-controlled land. In terms of thriving, DSNI exhibits the significance of community control of land and resources. Since 1984, the initiative has infused hope into a neighborhood adjacent to Boston, MA. It was born out of the need to protect residents from growing threats of gentrification and to free the land from years of disinvestment, arson fires, and toxic dumping (DSNI).

Figure 20: DSNI Volunteers. Source: DNSI Facebook Page.

During the community restoration process, local leaders used their socio-political power to advocate on behalf of residents most negatively affected by colonization. By 1988, Dudley Neighbors Inc. (DNI) was formed as the legal entity to establish a community land trust (CLT). This move led to the securing of 62 acres of vacant land that was repurposed for community use. The CLT was intentionally created to provide families with lower incomes the ability to become homeowners and retain long-term affordability of their properties. It took four years of community organizing to establish

Community control is what has allowed DSNI to achieve the success that is has.

the initiative. DNI was revolutionary in its practices, its CLT becoming the first one to use eminent domain to rebuild a neighborhood (DSNI). In the past, eminent domain was the exact tool that governments used to displace thousands of families across the U.S., in the name of “economic development” (Carpenter and Ross).

In the DNI’s CLT model, homeowners secure their property through a ground lease that remains intact for 99 years (DSNI). While DNI maintains ownership of the land, families lease the physical home. The ground lease does have restrictions, including an equity formula that keeps the appraisal value at a particular cap per year. The cap ensures that the property value cannot rise above market rate (Hernandez). This collaborative ownership model ensures the affordability of the property for future residents. This model is increasingly important as a growing number of investors ruthlessly displace America’s most disenfranchised families. Additionally, CLTs provide an added benefit by ensuring protection against potential foreclosure or exponentially higher costs that could force a family’s displacement.

DSNI began its community development efforts with a determination to facilitate “development without displacement.” In 1993, this vision was solidified with the creation of the Declaration of Community Rights, which outlined DSNI’s fundamental objectives in all areas of community development. Throughout DSNI’s development process, community residents have played a critical role in dictating what is built on the land. “The opportunity for community control in the decision-making process and authority over what happens with the sites is what has allowed DSNI to achieve the success that it has,” Tony Hernandez, DNI Director, said at the Dewitt Center in Roxbury, MA, on November 13, 2019 (Housing as History).

DSNI is now home to several gardens, a greenhouse, outdoor play areas, and office spaces. Its groundbreaking work exemplifies the importance of retaining land and fighting against the threat of economic disinvestment. Key elements of thriving include controlling one’s land and providing resources such as affordable housing for communities in need. Among the households within the DSNI-sponsored land trust, not a single foreclosure has forced families to leave their homes. Hernandez said he cannot suggest CLTs as the guaranteed solution to retaining homeownership, but DSNI's model is a crucial step in the right direction, illustrating the possibilities of future development.

Cabildo Quisicuaba — Havana, Cuba

Cabildo Quisicuaba (CQ) is a nonprofit association dedicated to working toward self-actualization for Cuba residents. Located in La Habana, CQ nurtures some of the most vulnerable populations within the Centro Habana neighborhood. They include residents facing alcoholism, formerly incarcerated citizens, and people battling HIV (Cabildo Quisicuaba). The neighborhood has seen its share of challenges related to food access, education, and health-related resources. Since 1959, Cuba has faced continual barriers in its pursuit of social democracy. Prior to the Cuban revolution, the island was ruled by Spanish colonizers for nearly 400 years. After Spanish rule, the island continued to be led by corrupt colonizers, in partnership with the U.S. government. Following the people's revolution, the Cuban government aligned its national and economic policies with the Soviet Union. When the Soviet Union fell in 1991, Cuban officials were forced to reassess the country's economic policies. Priorities shifted toward more localized economies, including organic farming, tourism, and the hospitality industry. Other global partners, including Spain, Belgium, and Italy, have played a more prominent role in the island's recent restoration. Since the redevelopment of Cuba's tourism and hospitality industry, the focus of this industry has shifted from beaches and resorts to Havana's architecture and daily life.

As a leader in sustainability, Cuba adheres to the United Nations Global Goals for Sustainable Development (United Nations Development Programme). The country is on track to reach all 17 sustainability goals by 2024. Despite tensions with the U.S. that

Familial ties anchor Cuba in ancestral roots and lay the foundation for community progression.

limit residents' access to resources, Cuba has countless social, cultural, and technological innovations, particularly related to environmentalism, education, medicine, and biotechnology. Its achievements demonstrate what is possible, despite limited resources and colonial influence.

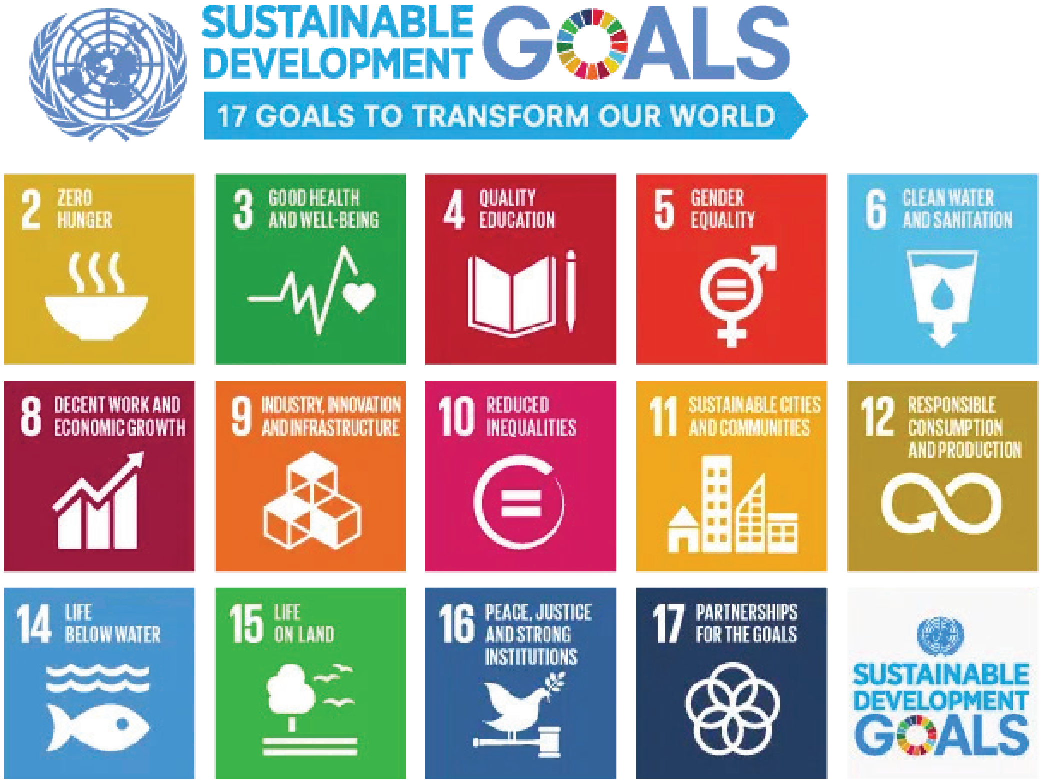

SUSTAINABLE DEVELOPMENT GOALS
17 GOALS TO TRANSFORM OUR WORLD
1 NO POVERTY
2 ZERO HUNGER
3 GOOD HEALTH AND WELL-BEING
4 QUALITY EDUCATION
5 GENDER EQUALITY
6 CLEAN WATER AND SANITATION
7 AFFORDABLE AND CLEAN ENERGY
8 DECENT WORK AND ECONOMIC GROWTH
9 INDUSTRY, INNOVATION AND INFRASTRUCTURE
10 REDUCED INEQUALITIES
11 SUSTAINABLE CITIES AND COMMUNITIES
12 RESPONSIBLE CONSUMPTION AND PRODUCTION
13 CLIMATE ACTION
14 LIFE BELOW WATER
15 LIFE ON LAND
16 PEACE, JUSTICE AND STRONG INSTITUTIONS
17 PARTNERSHIPS FOR THE GOALS
SUSTAINABLE DEVELOPMENT GOALS

Figure 21: UN's Sustainability Goals for 2024. Source: UNDP.

In March 2020, two MCD team members, Linda LaNoue and Ian McCain, visited Cuba and learned firsthand about the dynamic work of Cabildo Quisicuaba. CQ's primary goal is to build a "harmonious community, praiseworthy exponent of endogenous growth and local empowerment" (Cabildo Quisicuaba). The organization's mission of facilitating personal growth and building its community is achieved by "prioritizing high-risk communities and bringing back to life the traditional popular culture, local micro-history, virtuosity of its inhabitants, and their human values." Moreover, the organization strives to be a space "where the peace, spirituality, and wisdom of our ancestors reign in the search for human enhancement."

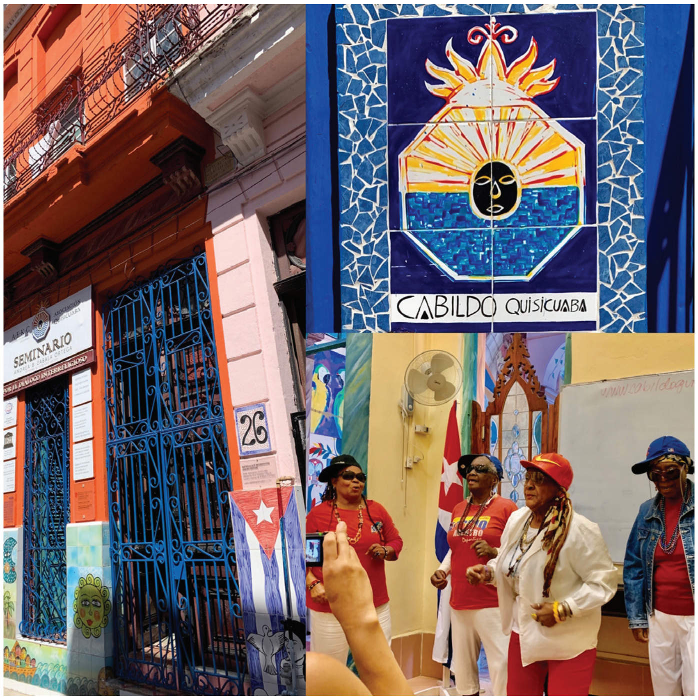


Figure 22: Cabildo Quisicuaba fosters social connection and longevity. Source: Linda LaNoue.

In 1939, the organization began as a family-run, religious institution dedicated to providing direct service to the families within the surrounding area. CQ works closely with governmental and educational institutions, faith-based organizations, and other nonprofits to provide comprehensive services to Cuba's residents. As a community center, CQ provides vital resources such as food, education, and other basic needs for the public. It places emphasis on serving those with particular needs, including seniors and the LGBTQIA+ community. An example of CQ's signature service is called "social dining," where an estimated 700 people receive a free meal. By opening its doors to the surrounding community, CQ provides a safe place for those threatened by violence, including transgender youth and women facing gender violence.

CQ also hosts Interfaith Dialogues and World Peace meetings, bringing together large numbers of people to honor culture and spirituality. The group consists of "believers from the seven religions established in Cuba, and fifteen religious associations and institutions, as well as all persons of faith" (Cabildo Quisicuaba). CQ recognizes the importance of bringing together diverse groups to preserve culture, while working with families to build harmonious relationships that prevent violence. Although it has religious roots, CQ's approach intentionally does not proselytize. Rather, CQ meets the community where it is, to build relationships that prioritize family values.

Over the last 60-plus years, Cuba has also seen a movement toward “sociomuseology,” which is the expression of heritage as determined by the community. CQ has two physical buildings: a community center as well as a living museum that preserves the organization’s history, culture, and land. At the museum and other destinations, Cuba tour guides emphasized “the family is the community.” It is these familial ties that anchor Cuba in ancestral roots and lay the foundation for community progression.

CQ continues to facilitate a wide range of activities to broaden civic engagement in the area. These activities promote the stewardship of place, prioritize youth, and stimulate the local economy, demonstrating multiple elements of a thriving community. CQ’s altruistic approach to culture and resources is a true reflection of resistance against colonialism and the fight against oppressive rule. CQ remains steadfast in providing opportunities for Cuba to advance the needs of its residents and ultimately thrive.

CHAPTER 5

MULTI-SECTOR COMMUNITY ENGAGEMENT

CHAPTER 5

MULTI-SECTOR COMMUNITY ENGAGEMENT

CENTERS OF INFLUENCE REPRESENTED BY THE FOLLOWING 7 PEOPLE:

GRASSROOTS:
Monica Lewis Patrick

President & CEO,
We The People of Detroit

INDEPENDENT CONSULTANT:
Garland Yates

Senior Fellow, Community
Democracy Workshop

FOUNDATIONS:
Doug Bitoni Stewart

Executive Director,
Max & Marjorie Fisher
Foundation

SHARED THEMES

Community development is intersectional and fueled by multi-sector collaboration.

Power dynamics must be analyzed and shifted to establish equity in community development.

Within working relationships, foundations and government have a disproportionate amount of power and control of resources.

Community power, organization and widespread ownership are essential to thriving communities.

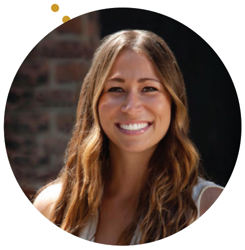
Colonization is maintained by normalized abuse, violence, and violation of human rights.

MEDIA:
Orlando Bailey

Engagement Director
BridgeDetroit

ACADEMIA:
Christina Heximer

Professor and
Co-Executive Director
Detroit Collaborative
Design Center



CORPORATIONS:
Miranda Day

Director of Business Development
Infuz Architects & Virtuoso Design+Build

GOVERNMENT:
Allen Penniman,

AICP Urban Planner/
Designer, City of Detroit

This project would be incomplete if it did not include the multiple grassroots organizations, foundations, nonprofit leaders, government officials, and many others that informed the MCD team's research throughout this process. Despite the challenges of COVID-19, the MCD team devised a robust community engagement strategy to connect with a variety of sectors in community development. The pandemic was instrumental in developing the thesis as well as the engagement plan. Due to social distancing, the MCD team conducted community engagement through several virtual mediums, including online surveys and Zoom interviews. The MCD team learned the art of coordination to navigate new terrain and work with community stakeholders to identify colonization in this field.

With the help of these virtual tools, the MCD team surveyed over 40 partners, organizations, and community development practitioners. The MCD team relied heavily on feedback from multiple community stakeholders to inform the direction of project deliverables. To begin, the MCD team identified seven common sectors to disburse the survey and classify interviews. The seven sectors were as follows: academia, community development organizations (CDOs), corporations, foundations, government, grassroots organizations (GROs), and independent consultants. These sectors were also seen as main centers of influence (COI) that impact the trajectory of community development in Detroit and beyond. The MCD team recognized these seven sectors would be crucial when seeking insight about the current community development ecosystem. The individuals in these groups were asked to gauge the amount of colonization in their sectors and how it impacted the field of community development. The MCD team also inquired about the connectivity between sectors and the unbalanced relationship between power and resources.

Personal interviews were conducted with foundation and nonprofit leaders alike. The interviews gave community stakeholders a platform to discuss their experiences with colonialism as well as an opportunity to share their expert analyses. From the interviews, the MCD team was able to ascertain the following shared themes:

1. **Community power, organization, and widespread ownership are essential to thriving communities.** The research showed community members viewed "thriving" through a lens of autonomy. Communities that control their own resources, lean into residents' power, and organize effectively were described as reaching their full actualization.
2. **Community development is intersectional and fueled by multi-sector collaboration.** The research also showed community development is an intricate field with intertwined connections and stakeholders. Practitioners are most successful when they intentionally work together to achieve a common goal and remain invested to coordinate everyone's success.
3. **Within working relationships, foundations and government have a disproportionate amount of power and control of resources.** Community members described the unbalanced nature of foundations and government in comparison to CDOs and GROs. The research pointed to an informal hierarchy in the community development sector and the need for redistribution of power and resources.
4. **Power dynamics must be analyzed and shifted to establish equity in community development.** Community members not only described the disproportionate amount of power among stakeholders, but advocated for a more level playing field. To achieve this goal, community members demanded a better understanding of the ecosystem and more opportunities to address inequities across sectors.
5. **Colonization is maintained by normalized abuse, violence, and violation of human rights.** Lastly, but most importantly, community members recognized the immense violence and destruction necessary for colonization to continue in communities of color. The research also supports the idea that colonization is enacted and maintained by

stripping marginalized people of their basic rights and exploiting their will to survive.

These collective themes were the foundation of the MCD team’s final project deliverables. The MCD team affirmed many realizations about colonization and learned new information about the community development sector’s approach to eliminating colonial practices. The MCD team appreciated the abundance of responses and willingness to engage about difficult topics. The overall community engagement process lasted for a month and was aided by a desire to learn more from community members. These partners are all avid contributors to their field and furthered the team’s ongoing work toward a more anti-colonial world.

CHAPTER 6

RECOMMENDATIONS FOR ANTI-COLONIAL TRANSFORMATION

CHAPTER 6

RECOMMENDATIONS FOR ANTI-COLONIAL TRANSFORMATION

Project Proposal & Deliverables

The MCD team embarked on a long journey exploring the many facets of colonization. Despite colonization's pervasive nature in the community development field, the MCD team is hopeful an anti-colonial world is possible. After extensive research, interviews, and analysis of the current landscape, the MCD team was tasked with developing a project proposal to address the problematic ways of colonization. Initially, the MCD team considered two paths for execution. With respect to their community partner, CDAD, the MCD team contemplated approaching colonization from a policy angle. The MCD team developed a plan that would support public policy and the elimination of harmful laws steeped in colonial control. This plan would be spearheaded by a community caucus dedicated to ushering in a new era of policy at the state level. It would be instrumental in moving the needle toward anti-colonialism and more-equitable governing practices for the field. Yet, after considering the nature of colonization and the radical change required to eradicate it, the MCD team chose a different path.

The MCD team decided to focus our efforts on education and raising the consciousness of individuals within the community development field's centers of influence. Colonization presents both overt and covert barriers to social justice. The MCD team chose an approach that would highlight the subtle ways colonization exists today, as well as offer solutions for extirpating these concealed barriers at their roots. The MCD team proposed three deliverables: a readiness check, a glossary, and a set of discussion questions. These deliverables, constituting an "Anti-Colonial Educational

Toolkit for Community Development," provide a simple guide for analyzing colonial practices and encouraging radical, bold solutions. Each project deliverable can be described as follows:

1. **Working Glossary** — A nuanced list of definitions that incorporates common language used in the community development sector and provides shared language to all practitioners (see Appendix A).
2. **Discussion Questions** — A set of bold questions that catalyze organizations toward understanding and encourage their active participation in supporting an anti-colonial framework for the future (see Appendix B).
3. **Readiness Check** — A high-level baseline, to serve as a minimum starting point, used to assess where an organization stands in regards to anti-colonial practices (see Appendix C).

This toolkit will not only help organizations and practitioners pinpoint harmful colonial ways, but inspire them to work toward justice-centered solutions. This toolkit is dynamic and adaptable, lending itself to a variety of disciplines, including anti-racism and social justice, and to all those people focused on building equity, diversity, and inclusion. It will naturally pair well with work that is intersectional and centers on people in its praxis and execution. Ultimately, this toolkit was developed with multiple sectors in mind and intentionally crafted to serve a multitude of end users committed to anti-colonial outcomes.

Projected Outcomes

With the educational tools of a shared glossary, discussion questions, and a readiness check, the MCD team anticipates a variety of projected outcomes. The community development sector could utilize the MCD team's research to expand its capacity for systemic change in multiple ways. Some of these changes are already underway, while some are aspirational in the spirit of moving toward anti-colonialism in the community development sector.

Human Development

Organizations would benefit greatly from an anti-colonial educational toolkit for community development for a variety of reasons. Projected outcomes regarding human development include increased self-awareness, cultural enrichment, and improved community health. A toolkit armed with exercises to eradicate colonialism centers on community needs and provides active solutions. As organizations and practitioners unlearn the negative ways of colonialism, they increase their attentiveness to themselves. Practitioners will be equipped with the necessary tools to build up community identity and build support for collective healing. This increased self-awareness can lead to stronger familial ties, stronger social connections, and increased involvement in anti-colonial solutions. An anti-colonial educational toolkit for community development can also help bring cultural elements back to marginalized and Indigenous communities. With the pervasive assessment of colonial practices, organizations have an opportunity to aid in the restoration process. Cultural autonomy increases collective belonging and a sense of pride at an individual level. This process works in tandem with increasing identity and affirming the contributions of marginalized communities.

Lastly, an educational toolkit would produce overall better community health. As organizations increase their awareness about colonial practices, communities are liberated from the detrimental effects of externalized control. Communities that are free from colonial practices are able to exercise their rights to fully utilize land, celebrate culture, and steward resources. These shifts increase a community's mental well-being. Physically, marginalized communities also benefit from an anti-colonial educational

> *Anti-Colonial resources contribute to every facet of life including food sovereignty and preventative, holistic care.*

toolkit for community development, since these resources would contribute to every facet of life, including food sovereignty and preventative holistic health care. Eradicating colonialism from the community development sector lays a new foundation for communities to thrive and develop better notions about well-being. Not only does the toolkit provide information on the harmful effects of colonialism, it also provides a roadmap to complete recovery. Thus, the projected outcomes could bolster community health and foster cultural restoration as well as communal identity and purpose.

Organizational Development

A toolkit to expose harmful community development practices can benefit the community development sector's organizational development. The proposed toolkit aims to help the community development sector examine itself and uncover the inherent influence of colonialism. A thorough examination of an organization includes one of its most valuable assets: its people. Employees are important because they work individually and collectively to realize the mission of an organization. Therefore, they are key to any initiative to undo the harmful practices of mainstream community development. However, as currently structured, the racial composition of Community Development staff generally does not reflect the communities they serve. Additionally, an organization's self-examination through the use of the educational toolkit may reveal a heavy reliance on learned theory over lived experience. Staffing models built upon educational attainment alone yield staff who are not overwhelmingly connected to the communities they serve. Moreover, the realization of the power of lived experience and cultural connectedness of staff with the communities they serve may yield a shift in the racial composition of staffing. Lastly, the toolkit may be an impetus for the community development field to intentionally create solid pathways for those with lived experience and those who are Black, Indigenous, and People of Color to lead community development organizations serving BIPOC communities.

Typically, a platform for change within an organization is led by the executive director. The wholesale change asserted by the MCD team is one that will require bold leadership. The toolkit provides leaders with a glossary to support a common language for framing the destruction of colonial practices in community development. Additionally, the guided discussion supports crucial conversations the executive director may need to have with their board to introduce a new consciousness in the work of the organization. The readiness assessment component of the toolkit can assist the board and staff with a realistic starting point and understanding of their readiness to shift their work toward an anti-colonial process and strategy. A readiness assessment can provide insight as to where to begin their work on the process of anti-colonialism and help set a customized course of change.

Another impact on organizational structures instigated by an action-driven response to the anti-colonial educational toolkit for community development is adopting a new strategy for funding. The prior models for attracting investment may change, including but not limited to reaching out to new funders and developing new marketing and sales strategies and communication efforts. The changes may include new ways to generate fees, particularly for organizations that may have developed evidence-based models for successful methodologies to dismantle colonialism. For example, an organization may create a business model that supports others in making the necessary changes to their community development practices for a fee.

Lastly, the foundation community may shift toward providing general operating support over project-specific funding to keep the organization whole and agile to do the work needed by the community. Additionally, foundations would most likely change their giving priorities to address colonial practices as they begin to adopt the language and recognize the impact of anti-colonialism as a viable tool for advancing their giving agendas.

Physical Development

Through the team's educational resources, physical development could feature more mixed-use development that would include affordable commercial and residential rental and purchase options. A major priority should be the complete remediation of all brownfield sites and restoration of lands that were poisoned by industry. Green space should also be a major focus in Detroit, where most of the land area is impermeable. This impermeability creates a heat island and contributes to health problems tied to social determinants of health. Vacant land that is remediated should be turned into pocket parks, wildflower fields, fruit orchards, green stormwater infrastructure (GSI) such as bioswales and rain gardens, and other practical uses to improve the health of every living thing in the city.

In the future, community land trusts (CLTs) could be used to prevent gentrification and displacement, preserving existing affordable housing and the current residents and cultural fabric of the area. After remediation, vacant land should also be offered to Black and Native American communities as reparations for past injustices inflicted on them and their ancestors. Doing so would put the land back on the tax rolls while implementing restorative justice practices new to Detroit.

Economic Development

The MCD team envisions the outcome of this project as the transforming of the economic development landscape. An anti-colonial framework illustrates how important it is for economic development to shift toward holistic practices. The discussion questions are designed to encourage organizations to address the deliberate exploitation of and disinvestment in communities of color and offer ways to remedy these harmful practices.

The MCD team sees several short-term economic development outcomes. Strengthening entrepreneurial training programs like those offered through Build

Long-term goals include monetary or land-based reparations for marginalized individuals and communities to atone for past injustices.

Institute and ProsperUS Detroit will be critical to strengthening the city’s tax base and commercial corridor offerings for residents. Traditional banks and community development financial institutions should continue to center equity in their lending, including more Black and Brown small-business grant and loan programs. Additional technical support is needed as the city’s entrepreneurial ecosystem evolves to meet market needs. In addition to funding to pay technical assistance providers, networking should be at the center of the process to develop shared solutions. Finally, businesses must consider new forms of business organization, such as co-ops and low-profit limited liability corporations (L3Cs). The toolkit can lay the foundation for more cooperative forms of economic development in the community development sector.

Long-term, aspirational goals could include monetary or land-based reparations for marginalized individuals and communities, to atone for past injustices. In the same vein, affordable housing, workforce development, and a government job guarantee should be central to uplifting low-income residents in moving toward thriving. Finally, avoiding climate destruction by enacting the Green New Deal at the federal level and ensuring public ownership of utilities (such as electricity and broadband) at the local level would allow children to inherit a healthy planet.

Social Justice

The entire capstone project for the MCD team is grounded in principles related to social justice. At the beginning of the project, the MCD team identified the disproportionate rate of Black families affected by COVID-19. There are numerous social challenges that afflict communities where BIPOC live. Yet the field of community development remains stifled by the inability to address and uproot these challenges. Whether people are demanding an end to police brutality and qualified immunity or proclaiming their right to clean and affordable water, human rights are clearly being violated without repercussions for those who are responsible. The anti-colonial educational toolkit for community development would give organizations a heightened understanding of justice-centered principles and challenge colonial structures that permeate the sector. The tools would also hold the sector accountable to exhibit the highest ideals of equity, justice, and liberation.

Constraints and Limitations

The constraints and limitations of the MCD team's projected outcomes include time and the willingness of participants in the community development sector to address colonialism. The anti-colonial educational toolkit provides helpful materials to unravel the violence within colonial systems, but these tools will take time to digest. Organizations should be committed to taking full responsibility for unlearning their negative practices, which could take a long time to truly unlearn. Organizations and practitioners will have to work together to create benchmarks for success and metrics for assessing how much organizations have shifted their practices toward anti-colonialism.

Moreover, organizations may be constrained by participants' willingness. While the toolkit can help reveal problem areas, not all organizations may be willing to resolve the problems. If so, there would be a limited base of participants as well as a limited base of information gathered from the pilot. Practitioners and organizations will have to prepare their colleagues to engage authentically in anti-colonial exercises and fully communicate the importance of eradicating such practices from the community development sector.

Diversity and Multiculturalism

The MCD team expects its research to impact the role of diversity and multiculturalism in community development through direct training and expanding the opportunities for Black and Indigenous people to thrive in the professional workplace.

> *Diversity and inclusion are often more symbolic than effective at creating lasting improvements.*

The MCD team's research seeks to end the exploitation of marginalized groups in every sector related to community development. Under current colonial standards, marginalized groups are often tokenized or mistreated within predominantly white spaces. The pursuit of diversity and inclusion is often more symbolic than effective at creating lasting improvements for Black, Brown, and Indigenous people's quality of life. The toolkit can inspire leaders to be more thoughtful about this "othering" process and offer opportunities for true Black, Brown, and Indigenous leadership. Diversity comes in many forms: ethnicity, sexuality, age, income, educational level, physical ability, physiological health, and more. An anti-colonial framework is essential to foster environments where diversity and multiculturalism are nourished. In this setting, all layers of diversity are recognized and able to coexist in harmonic alignment.

Regional Development

Before the project began, local leaders realized that for the region to grow and thrive, historic racial and economic segregation would need to be addressed. Detroiters live in the most racially and economically segregated region in the country. While regional cooperation has improved, transit and other regional issues cannot be strengthened without difficult conversations and equitable agreements. Until systemic layers of oppression are eradicated, the city will suffer at the hands of violent racism and capitalism. The MCD team's toolkit could serve as the first step in building a shared future for metropolitan Detroit.

A new brand of regionalism must be formed and molded for the will of the people. The team's educational tool could be utilized specifically to foster cross-municipal and cross-county dialogue on these issues, building bridges where before there were literal and metaphorical walls. These bridges could include joint operating agreements to support businesses on cross-municipal corridors, such as Mack Avenue between Alter and Moross. Another potential partnership could involve training people to start businesses and/or training them in the skilled trades, starting as early as middle school. Necessary corporate and philanthropic investment would surely catapult these efforts forward. Spend-down foundations are one model that limit the lifespan of a foundation by spending capital faster than it is replenished (Indie Philanthropy Initiative). The MCD team's anti-colonial framework would ensure continued regional communication and cooperation that have the potential to create a thriving region.

Public Policy

Public policy and advocacy can be effective strategies to create widespread change. Appealing to legislators often is done by educating them on the issues, providing data, or sharing compelling stories. An anti-colonial educational toolkit for community development can bring awareness about the preponderance of colonialist practices in the sector.

According to Joan Gustafson, external affairs officer for the Michigan Nonprofit Association, one of the best practices for developing a public-policy agenda is one built on clarity and focus. Creating an educational toolkit that brings awareness to colonialism's harmful practices and its impact on a community's culture, land, and resources can serve as a foundational piece to create a clear and focused policy strategy.

The use and learning anticipated from the tool could yield many outcomes in the public-policy realm. For example, a coalition of community development practitioners may form as a result of learning about the current detrimental colonial practices. Upon introspection, a need for reform in its practice may become evident. A coalition of the willing to change historic practice could coalesce organizations around public-policy action. Reform strategies are currently underway with Building the Engine of Community Development in Detroit (BECDD), a multi-sector coalition of nearly 100 dedicated individuals and organizations to bring reform to the community development sector. This toolkit could strengthen relationships and propel changemakers to create lasting policy for the future.

External Forces

The focus of the MCD team's toolkit is on instituting anti-colonialism in Detroit's community development sector. However, as long as the city is part of Michigan and the broader nation, residents will still have to fight the twin evils of racism and capitalism that descend directly from colonization. There are additional societal layers of oppression to grapple with as well, including (but not limited to) homophobia, transphobia, and xenophobia. These destructive philosophies can be dismantled by arming communities with anti-colonial knowledge and practice.

The toolkit could also encourage a major shift in philanthropy and foundational giving. As a looming external force, foundations force the community development sector to conform to their parameters and funding priorities (Community Democracy Workshop). This perpetuates colonialism rather than allowing the sector to reach optimal quality of life. There are potential funding sources for anti-colonial work that could bring this vision to life. However, this work would likely challenge foundations' very existence, since their endowments are often financed by extractive capitalism. Detroit was born from colonization, and city residents continue to be subjected to that legacy. Utilizing the MCD team's toolkit, the philanthropic community could incorporate anti-colonial practices in their organizations and funding priorities.

Key Recommendations

It is clear the MCD team has ambitious goals and anticipated outcomes for this work. The anti-colonial educational toolkit for community development could lay the foundation for transformational change and long-overdue discussions. For this vision to be realized, the MCD team makes three key recommendations:

1. **Formalization —** The MCD team recommends a pilot program to officially

formalize the toolkit and put it into practice. The pilot program would consist of participants from varying sectors who would be willing to give initial feedback on the deliverables and document their experience during the process. The MCD team also recommends two project champions to lead participants through the pilot program and offer additional support. Given the nature of the work and their natural leadership in the community development sector, the MCD team highly suggests Community Development Advocates of Detroit (CDAD) and Building the Engine of Community Development in Detroit (BECDD) as project champions. They are also prime candidates because of their strong belief in equitable, just principles and their ability to convene organizations dedicated to changing the overall landscape. Project champions would be instrumental in establishing a fitting design for the pilot program, selecting diverse and enthusiastic participants and monitoring the overall outcomes of the pilot process.

2. **Timeliness —** The MCD team also recommends a timely approach to enacting the pilot program. A clear, immediate timeline is necessary to track progress and keep the pilot program running smoothly for participants. This timeline could be divided into two seasonal quarters. The first quarter would cover introduction of the pilot objectives as well as initial rollout to participants. The second quarter would entail pilot implementation. Project champions would work with community organizations to test the toolkit and engage with the deliverables presented. The entire pilot program would run from January 2021 to June 2021. This six-month process would give project champions enough data to record strengths and account for weaknesses. The MCD team strongly suggests quick mobilization of this work to address the compounding threats facing communities. BIPOC continue to suffer due to colonization and the racialized trauma of failing systems in the community development sector. This work must

Communities deserve to reap the benefits of a more equitable world now.

1. be tested with intention and immense urgency. The time to act is long overdue, and communities deserve to reap the benefits of a more equitable world now.
2. **Evaluation —** The evaluation of the toolkit is crucial to assessing the final outcomes of the pilot process. The MCD team suggests a loose framework for project champions to monitor the success of pilot participants. The MCD team strongly suggests evaluating the program through three phases: (1) documenting the participant journey, (2) assessing the quality of the journey, and (3) determining the final outcomes of the participant journey. The first phase would include gathering feedback from all participants. It is important to document and record project participants' experiences with testing the pilot program. The MCD team encourages project champions to distribute surveys to all participants throughout their journey to retain institutional knowledge. The second phase would be measured by collaboration meetings and check-ins. These would serve as a physical touchpoint for participants to discuss the quality of their involvement and decide whether additional support is needed. Lastly, the third phase would include an overall assessment of pilot outcomes. These would be measured through a pilot feedback report, which would detail the overall strengths and weaknesses of the program. Project champions would be measuring what went well, what could improve, and how useful the deliverables were in the toolkit holistically.

Other recommendations include general training, team building, and project-based initiatives, which leverage the knowledge of the toolkit. These efforts could benefit the MCD team's project partner by offering targeted support for a variety of initiatives. The toolkit could potentially help community development organizations with vision planning, strengthen philosophy building among sectors, and serve as a foundational arm of a youth engagement pipeline.

Project Method Assessments

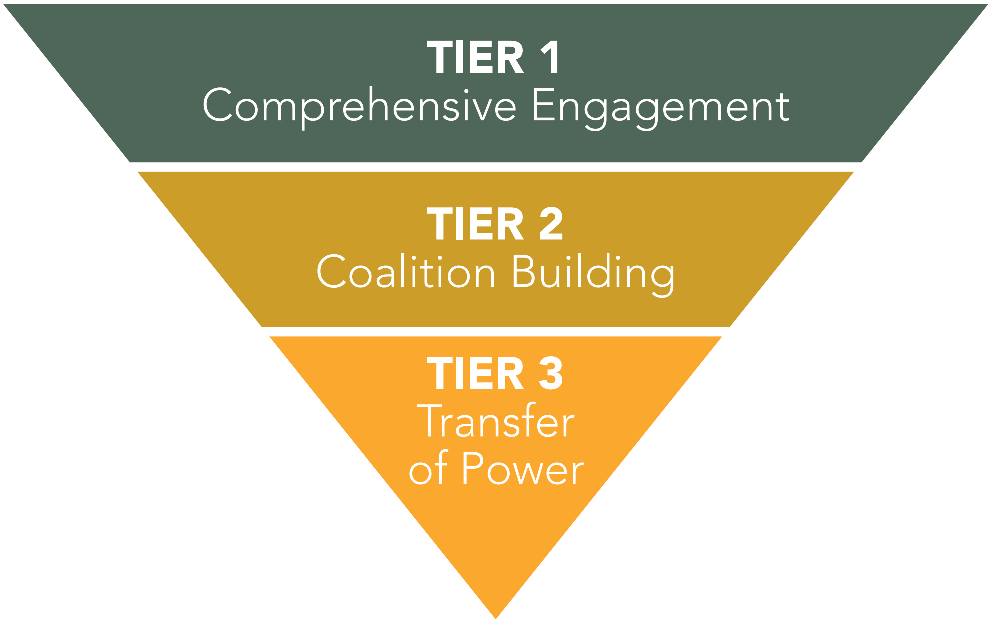


Figure 23: Pyramid of Transformation

A critical component of any project is the evaluation process. The MCD team proposes a multi-tiered system to assess overall outcomes of the team's work. The anti-colonial educational toolkit for community development can be a resource for Detroit's community building ecosystem. However, its overall success depends not only on the utility of the deliverables, but on the lasting change it inspires.

The MCD team created the "Pyramid of Transformation" to gauge outcomes of the anti-colonial toolkit within various centers of influence. This pyramid demonstrates change as a multi-layered system that relies on fundamental components of success. There are three tiers of transformation. They denote the following levels of measurement:

Tier 1: Comprehensive Engagement — This serves as the first level of measuring profound interactions and engagement among the sector. The objectives in

Various sectors must engage with each other to affect change.

this tier are to gauge the composition of engagement (that is, who is engaging) and to gauge the quality of the engagement. To reach effective solutions, various sectors must engage with each other to affect change. Markers of success include documenting how willing community organizations are to engage; facilitating authentic, continual engagement among partners; and dissecting different methods of participation in the anti-colonial process. Quantitative measurements, such as counting how many organizations used certain tools and how many organizations engaged outside of their immediate sectors, would help illuminate a larger picture of informed engagement.

Tier 2: Coalition Building — Whether peer to peer, organization to foundation, or government to grassroots, coalition building is an essential tool in mobilizing for macro change. Coalition building is important for advancing anti-colonialism and determining the needs of the collective. In Tier 2, the objective is to measure the strengths of the co-creation process. This happens by measuring the number of new partnerships evolving as a result of the MCD team's anti-colonial work. It is important not only to look at the makeup of the partnership, but to examine the shared objectives being formed. Sectors working in partnership have the opportunity to strengthen support and services and build thriving communities together. True partners in collaboration yield outcomes that are in both parties' best interests and work in harmony to actively combat colonialism.

Tier 3: Transfer of Power — The last measurement of success is predicated on the rightful transfer of power. The MCD team believes the toolkit's highest goal is to shift the landscape of community development. Due to deep colonial practices, Tier 3 is the most significant marker of long-term impact. The MCD team believes after thorough, authentic engagement and dynamic coalition-building efforts, the community development sector will adopt a new attitude toward building more equitable practices in the field.

Indicators of thriving include nontraditional stakeholders leading, resources reallocated back into marginalized communities, and bureaucratic structures shrinking their footprint.

In this phase, benchmarks of success are rooted in the disruption of unbalanced power dynamics. The community development sector has various stakeholders and relies on equitable representation of responsibilities, as well as support. As a transfer of power and resources occur, there are new measurements to assess whether communities are thriving. Indicators of thriving communities include projects being led by nontraditional stakeholders, resources being reallocated back into marginalized communities, and bureaucratic structures shrinking their footprint in multiple neighborhoods. Moreover, a transfer of power can be measured by overall barriers removed from the ecosystem. For example, the nonprofit industrial complex relies on a de facto system in which foundations hold most of the power and control. This factor, coupled with an oversaturated grant process, forces organizations to compete for resources. With the transfer of power, organizations will decide which projects are ultimately funded and supported. By eliminating the threat of competition, organizations will be better positioned to serve their communities. This tier is the ultimate culmination of changed behavior and anti-colonial actualization.

ANTI COLONIAL SOCIAL CLUB
ANTI COLONIAL SOCIAL CLUB
ANTI COLONIAL SOCIAL CLUB
ANTI COLONIAL SOCIAL CLUB
University of Detroit Mercy
McNichols Campus

Figure 24: MCD Team - Linda LaNoue, Ian McCain, Alexis Davis, and Donna Murray-Brown.
Photographer: Derek Dandridge.

CONCLUSION

The MCD team's journey researching ways to institute anti-colonial practices in Detroit's Community Development sector was challenging but meaningful. The ingenuity required to fit an issue-based capstone into a place-based model at times impeded progress. It was also a salient reminder of the team's resolve to work within the sector while actively breaking down and rebuilding oppressive systems that do not serve the common good. The MCD team stands on the shoulders of activists, scholars, and revolutionaries across various sectors. The team took on the ambitious goal of augmenting the work that is emerging to center humanity as well as racial and socioeconomic justice within community development. After all, the sector is responsible for facilitating equitable development in a sustainable way. The team also emphasizes that individual and collective power shifts amid systems change are mandatory to the restoration and protection of culture, land, and resources. The MCD team believes in the Detroiters working daily to improve residents' quality of life. The time, energy, and heart the team invested in this body of work is for you, and all those working toward anti-colonialism. The MCD team hopes its work will catalyze meaningful changes that result in a watershed movement utilizing anti-colonialism to restore land, culture, and resources to build thriving communities in Detroit and beyond. The planet and the human race cannot survive if the status quo continues. Please join the MCD team as we envision and enact a brighter future for all. It is clear in doing this that we are stronger together!

"Stronger Together"

APPENDICES

ANTI-COLONIAL EDUCATIONAL TOOLKIT
FOR
COMMUNITY DEVELOPMENT

Appendix A

Working Glossary

Note: This glossary contains definitions of commonly used words and phrases in the community development sector. The objective of this glossary is to coordinate shared language and increase knowledge within the sector.

Abolition: the ending of an institution, system, or practice; removal of behaviors and systems that are violent, oppressive, and traumatic to the human experience; such as physical and/or economic enslavement (MCD Team).

Afrofuturism: a cultural aesthetic that combines science-fiction, history, and fantasy to explore the African-American experience and aims to connect those from the Black diaspora with their forgotten African ancestry (Tate).

AfroUrbanism: a philosophy and movement that centers on the lived experience of Black people in the design and creation of Black communities. It puts Black culture at the fore, taking into account the past harms, current challenges, and future aspirations of Black city dwellers (Hood).

Anti-Colonialism: the practice of eliminating colonial systems and the legacy of oppressive systems inflicted on marginalized individuals and communities in order to restore culture, land, and resources, as well as power and identity, to communities in crises (MCD Team).

Antifa (short for “antifascist”): a loose collection of groups, networks and individuals who believe in active, aggressive opposition to far-right-wing movements. Their ideology is rooted in the assumption that the Nazi Party would never have been able to come to power in Germany if people had more aggressively fought the party in the streets in the 1920s and ’30s. Most Antifa groups come from the anarchist movement or from far-left ideologies, though since the 2016 presidential election, some people with more mainstream political backgrounds have also joined their ranks (Anti-Defamation League).

Antiracism: taking stock of and eradicating policies that are racist, that have racist outcomes, and making sure that ultimately society is working toward a much more egalitarian, emancipatory world (Kendi).

Austerity Measures (massive disinvestment): cuts to government resources and/or social services to “save money” at the expense of marginalized individuals and communities; for example, water shut-offs, unconstitutional tax foreclosures, public schools closing, food deserts, and crumbling public infrastructure (Lewis-Patrick).

Authentic Community Engagement: engagement that starts and ends with residents; takes time, patience, and consistent collaboration; and is sustained long-term in a meaningful, genuine manner (MCD Team).

BIPOC: an acronym that stands for “Black, Indigenous and people of color”; the two letters for Black and Indigenous were included in the acronym to account for the erasure of Black people with darker skin and Native American people; this term is controversial and does not account for the different experiences of marginalized individuals and communities (Garcia).

Capitalism: a market-based economic system predicated on notions of scarcity that exploits the working class to amass wealth for the ruling class (MCD Team).

Coalition: a temporary alliance or partnering of groups in order to achieve a common purpose or engage in joint activity (Spangler).

Cooperative Economics: a method of survival for Africans forcibly brought to the Americas; membership-ownership means of production for goods and services; education on economies of scale; collectivism toward the pursuit of physical liberation and the growing of African Americans’ souls (Luna and Nembhard).

Colonization: stealing, abusing, or destroying culture, land, and resources of Indigenous and marginalized communities by exerting power over the collective (MCD Team).

Community: fellowship with others as a result of sharing common attitudes, interests, and goals (MCD Team).

Community Group: a neighborhood-based organization that is not a formal 501(c)(3) nonprofit, is volunteer-driven, and often has little or no funding or paid staff; examples of such organizations are block clubs, neighborhood associations, and school-based organizations (Stanard).

Community Development: development that centers on building sustainable communities based on service, justice, and inclusion. It provides the opportunity for everyone to participate and meaningfully influence the decisions that impact their lives. Community development requires a holistic approach integrating human, organizational, physical, and economic aspects of community. Community development can focus on a range of work in public policy; community and civic engagement; environmental, economic, and social justice; the built environment; and other sectors that contribute to the health of neighborhoods (Stanard).

Community Development Ecosystem: a system of connectivity of all things within a community. Any movement or production within a community creates long-term impact, many times without awareness of how severe such impacts can be (Wittig).

Community Development Organization (CDO): a place-based nonprofit, tax-exempt organization formed through local leadership, dedicated to a specific target area that is publicly known and not citywide, governed primarily by the constituents served, engaged in certain baseline activities, either directly or through collaboration and facilitation with other local organizations (Community Development Advocates of Detroit).

Community Partner: an organization involved in and committed to the goals of community-based development that shares or supports other community organizations; examples of such organizations are for-profit companies, statewide organizations, or governmental bodies (Community Development Advocates of Detroit).

Community Psychology: a psychological sense of community related to the values of caring for people's well-being, compassion for the collective, and support for community infrastructure. Levels of analysis include social support, community capacity, and social capital (Abraham).

Corporate Externalities (socialized costs): business transference of all possible costs to workers and environmental harm to communities. Factoring and holding business accountable for the costs of pollution and extractive business and doing a cost-benefit analysis from the perspective of communities' lived experiences can lead to a responsible sharing of the costs and benefits of business investments (Alliance for a Responsible, Plural and Solidarity-based Economy).

Culture: community customs, arts, social institutions, and achievements (MCD Team).

De facto: Latin for "the fact"; refers to socially accepted societal norms or practices (Rothstein).

De jure: Latin for "right"; refers to legally enforced societal norms or practices (Rothstein).

Development: a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. The purpose of development is a rise in the level and quality of life of the population and the creation or expansion of local regional income and employment opportunities without damaging the resources of the environment (Israel).

Ecological Design: design that seeks to create environments that provide healthy conditions for their inhabitants, their neighbors, and future generations by working in harmony with natural systems (Wittig).

Economic Development: development work that seeks to move the needle on the economic well-being of the community. It can include housing development, commercial corridor development, and more (Zachary).

Ecosystem: the complex of living organisms, their physical environment, and all their interrelationships in a particular unit of space (Encyclopaedia Britannica).

Equity: an active commitment to fairness, justice, and impartiality that accounts for who benefits from programs, policies, and systems and who is deliberately being harmed. Measures of equity include the Gini Coefficient measure of income inequality, ALICE data (United Way), and state-caused inequities related to U.S. education policy and health care (Bilharz and Wolldridge).

Grassroots Organization (GRO): organizations primarily made up of civilians advocating a cause to spur change at local, national, or international levels. Bottom-up approaches allow for the citizens — sometimes through grassroots organizations — to define their own goals and how to achieve them (United Nations High Commissioner for Refugees).

Gentrification: a process of neighborhood change that includes economic change in a historically disinvested neighborhood — by means of real estate investment and new higher-income residents moving in — as well as changes in the education level or racial makeup of residents (Urban Displacement Project).

Health Disparities: health differences closely linked with social, economic, and/or environmental disadvantages based on racial or ethnic group; religion; socioeconomic status; gender; age; mental health; cognitive, sensory, or physical disability; sexual orientation or gender identity; or geographic location (Munday).

Holistic Community Development: development based on a community's comprehensive macro-understanding of how best to address a collective issue or area of interest at present. This builds through collective will, changes over time, and varies by community (Munday).

Human Development: the relationship between people and their social and physical environment across the lifespan; human interactions by people of all ages that take place in community settings such as the home, the school, and the neighborhood (Munday).

Indigenous: originating in a particular place and having a cultural worldview that places special significance on the idea of the unification of humans with the natural world. An Indigenous view sees people as integral to the world, with humans having a seamless relationship with nature, including seas, land, rivers, mountains, flora, and fauna (Cunningham).

Injustice: a lack of fairness that occurs when institutional structures and arrangements limit the human development of some people and their participation in democratic self-determination (Albrecht).

Land: resident and/or community ownership of land (MCD Team).

Livelihood: the means by which a person can live; means of securing the necessities of life. Quality of life is predicated on physical environment, access to resources, the culture of one's family, friends, workplace, and all places of recreation (MCD Team).

Lifespan Development: the development and socialization of children and youth in the context of families and communities, including the ways in which youth and adolescents influence their social world; adult work and family life and well-being; aging and intergenerational aspects of health and development (Munday).

Master of Community Development (MCD) Program: a graduate-level, two-and-a-half-year, part-time course of study housed in the University of Detroit Mercy School of Architecture; this interdisciplinary program focuses on the human, organizational, physical, and economic development aspects of the community development sector (commonly referred to as the HOPE Model) and is further undergirded by the values of service, social justice, and sustainability (commonly referred to as the 3 S's) (Stanard).

Most-Impacted Community Members: members of a community who are most impacted by the direct and indirect results of colonialism; they are essential components of power analysis, and identifying them is required to create balanced power structures that effectively support all resident needs in a thriving community (Lewis-Patrick and MCD Team).

Neighborhood Improvement Organization (NIO): an organization that supports and/or partners with community development organizations (CDOs) to improve the quality of life for residents and neighborhoods; may not meet all qualifications of a CDO (Community Development Advocates of Detroit).

Oppression: prolonged cruel, unjust treatment and/or control inflicted by the ruling class on the working class and/or marginalized individuals and communities; manipulative, harmful systems that prevent people from pursuing self-actualization by way of exclusion, extortion, exploitation, and abuse of power in all forms. Oppressive systems include racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems limit people's rights to basic freedoms and access to resources such as health care, education, employment, and housing (Leaven).

Organizational Development: a process that aims to bring about the well-being of organizations that engage in community development work, such as community development corporations (CDCs). Master of Community Development classes provide insight into funding practices, organizational lifespan, and labor relations (Brown and Slowick).

Physical Development: the human-made environment and its importance to the creation of a just and sustainable community; dealt with in urban planning and design, ecology and sustainability, real estate development, and the physical elements that help create a sense of place and identity in a community. Related disciplines include architecture, urban planning, urban design, and civil engineering (Heximer and Stanard).

Power: the ability to affect the decision-making process and the use of resources, both public and private, within a community or watershed group; simply the capacity to bring about change (USDA Natural Resources Conservation Service Social Sciences Team).

Racism: prejudice, discrimination, and the withholding of power from another group based on their skin color; often institutionalized (MCD Team).

Radical: going below the surface; addressing the underlying causes of a problem or speaking to the root of a circumstance, often those that are controversial or widely misunderstood (USDA Natural Resources Conservation Service Social Sciences Team).

Recognized Power: traditionally known sources of authority to enact change; often based in formal governing bodies. People who wield recognized power include elected and appointed government officials, executives of foundations and corporations, and boards of directors (USDA Natural Resources Conservation Service Social Sciences Team).

Reparations: a system of redress for egregious injustices. For example, Native Americans have received land and billions of dollars for various benefits and programs for being forcibly exiled from their native lands. (Perry and Ray)

Resilience: the process of adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress, such as family and relationship problems, serious health problems, or workplace and financial stressors (American Psychological Association).

Resources: materials or other assets that meet essential needs; support for daily quality of life (MCD Team).

Service: action or process such as charity that meets immediate needs but asks, “Why?”; learns the structural contexts that shape the lives of those in need; honors the subjugated knowledge of those in need; respects a “mutuality of learning”; leads to critical analysis of social structures shaping a community and its people; exposes social injustice impacting the community; and acts to promote the structural changes needed for a more just society (Albrecht).

Social Determinants of Health: conditions in the places where people live, learn, work, and play that affect a wide range of health and quality-of-life risks and outcomes (Centers for Disease Control and Prevention).

Social Justice: a form of justice in which the structures (institutions) and “social arrangements” of a society — its economy, government, education, law, and medical, cultural, and civil institutions — have rules, policies, customs, and laws, both formal and informal, intended and unintended, that enhance the well-being of all individuals and sustain a common good for all (Albrecht).

Sovereignty: lasting restoration of autonomy, specific to a community, group of people, or designated region (Pathways to a People's Economy).

Surviving: marginalized individuals and communities finding creative ways to access necessary resources despite the economic, political (de jure), and social (de facto) barriers set up by oppressive systems and institutions (MCD Team).

Sustainability: the ability to maintain an act or practice at a certain level or rate. In community development, practitioners are prompted to look ahead three to seven generations in order to operate from a place of sustainability (Albrecht).

Thriving: having power and access to sustain optimal quality of life and the full actualization of the highest level of functioning for every individual within a specific area (MCD Team).

Transfer of Power: the shifting of institutional power to individual and collective power, including culture, land, and resources, from the ruling class to marginalized individuals and communities. This does not happen without direct action from marginalized individuals and communities, and what follows can include an overthrow of the ruling class, redistribution of wealth, or updated socioeconomic policies to remedy past and present injustices (MCD Team).

Transformative Economies: economies that break with the structures and the culture of power established under the current economic order to bring about the equal distribution of power; in other words, the democratic and nonprofit-seeking organization of the different ways in which systems of production are organized (World Social Forum of Transformative Economies).

Transformative Justice: a political framework and approach for responding to violence, harm, and abuse. At its most basic, it seeks to respond to violence without creating more violence or engages in harm reduction to lessen the violence. Transformative justice can be thought of as a way of "making things right," getting in "right relation," or creating justice together (Mingus).

Unrecognized Power: The untraditionally known sources of authority to enact change. Informal or unrecognized power bases in communities include grassroots organizations, community development organizations, and consultants (USDA Natural Resources Conservation Service Social Sciences Team).

Well-Being: a positive state of affairs brought about by the synergistic satisfaction of personal, organizational, and collective needs of individuals, organizations and communities alike; involves a transaction between individuals and their environments (Munday).

Appendix B

Discussion Questions

Instructions:
The following discussion questions are designed to create a natural entry point for engaging in the topic of anti-colonial community development (CD). The objective is to bring various groups together to talk about the important work of building equity within communities and sharing sustainable solutions. Please refer to the MCD team's Working Glossary for the definitions of any unfamiliar words. The following descriptions identify the suggested starting point for discussion based on an individual's level of context and experience with anti-colonial community development:

Beginner: Individual has little or no experience learning about or sharing opinions on anti-colonial CD practices.

Intermediate: Individual has some experience learning about or sharing opinions on anti-colonial CD practices.

Advanced: Individual has significant experience learning about or sharing opinions on anti-colonial CD practices.

Beginner Discussion Path:

After reviewing the MCD team's Working Glossary, notice if there were any terms that provoked feelings or questions for you. Are there related points that connect to your lived experiences? Reflect and share.

Objective: share experiences, provide deepened perspective

Where do you stand within the legacy of colonialism in communities? Are you advantaged or harmed by the effects of colonialism?

Objective: raise awareness of colonialism within an individual's daily life

How are you currently committed to cultivating equity and transformative justice in your life? If you have not committed to either of these principles, explain why. How might you incorporate these principles in your future work?

Objective: explore individual's commitment to transformative justice work

In what ways do you think anti-colonialism brings value to your work in community development? In what ways do you think anti-colonialism detracts from your work in community development? Reflect and share.

Objective: *gauge individual's comfort with and perception of overall value of anti-colonialism*

How do you incorporate learning from Black, Indigenous, and other People of Color (BIPOC) and women and children within your daily life? Do you seek opportunities to learn from people who differ from you in many ways?

Objective: assess the extent of individual's learning from historically colonized people and perspectives (that is, BIPOC, women and children)

Intermediate Discussion Path:

How do you position people within the center of community development? In what ways does economic development influence your ability to center people within your work?

Objective: measure how individual views economic value in relation to human value

In what ways do you have power within the CD ecosystem? In what ways does your power add or subtract from others' success within the CD ecosystem?

Objective: understand power and examine an individual's relation to power dynamics

In what ways are you willing to share power to ensure all people can thrive?

Objective: *assess individual's willingness to share power and rectify imbalanced power dynamics*

Advanced Discussion Path:

This section specifically addresses power imbalances within the current community development (CD) system. Those who have recognized power within the traditional CD ecosystem are identified as academia, corporations, foundations, intermediaries, and governments. Those who have less recognized power are identified as grassroots organizations, consultants, and community development organizations. Questions are organized by the color key below:

🟥 Those with more recognized power

🟩 Those with less recognized power

🟦 Both Groups

Accountability:

🟦 **How do you hold yourself accountable in measurable ways to learn and do anti-colonial work?**

Objective: evaluate individual growth; foster self-accountability

🟥 **Identify ways you can eradicate colonialism from the CD sector. What are immediate steps you can take to end harm within the field?**

Objective: recognize how harm is normalized within the CD ecosystem; take steps toward anti-colonial action

🟩 **Identify ways to hold those with more recognized power accountable. What are the ways you are taking up more space in community development to disrupt the current colonial structures?**

Objective: identify measurable ways to hold those with more recognized power accountable and invite more disruption and mobilization

Solutions & Next Steps:

How do you plan on leveraging your financial, political, and social resources to benefit those who have been traditionally harmed by colonialism?

How are you ensuring that those with less power dictate where those resources are directed?

Objective: identify measurable ways to restore land, preserve culture, and reallocate resources

How are you shrinking your footprint in the community development ecosystem?
What steps are you taking to facilitate a necessary transfer of power?

Objective: challenge the roles of those with more recognized power and identify actionable steps toward an equitable community development ecosystem

How are you working with others toward realizing anti-colonialism in community development? What ways are you working to align shared interests to build thriving communities?

Objective: encourage coalition building and identify shared next steps toward anti-colonialism

Identify aspirational ways to gain more power in the system from those with more recognized power. What are some ways those with more recognized power could help you to achieve your desired results?

Objective: inspire solutions rooted in an equitable exchange; facilitate a true balance of power

Appendix C

Readiness Assessment

Who is this Readiness Assessment for?

The structural shifting of society requires all hands and hearts that are willing to stay engaged. This assessment is designed with leaders in mind.

Are you leading an organization or group at any level?

Because improvements must happen as responsibly and rapidly as possible, the goal of the MCD team is that this assessment reaches those with decision-making power. Whether the improvements involve an organization's budget priorities or the design of a community-based initiative, your dedication to practicing anti-colonial work makes a difference.

Why assess your readiness?

Assessing whether you (and your organization) are ready to make your work lean into anti-colonialism can seem daunting. However, it is vital that this happen as swiftly as possible. People's livelihoods depend on it. In order to be effective, you must evaluate measures of accountability for your work as it stands now.

Whether you are designing and implementing a new project or reflecting on work recently completed, a readiness assessment provides a high-level baseline to affirm where your efforts stand (Portland Means Progress).

Step One — Reviewing Terms:

Review the Working Glossary. Note whether there are any terms that are completely unfamiliar to you.

Remember: When we own the power of our role within the totality of our collective reality, the world changes through us.

Step Two – Assessing Readiness:

1. Can you envision the board and staff of your organization having a productive discussion about anti-colonialism?

2. Do you prioritize resident or community engagement in your community development work before you embark upon new projects or when you evaluate existing projects?

3. Are your current organizational values aligned with anti-colonial community development practices?

4. Are you willing to conduct a critical review of your current community development practices through a “do no harm” lens?

5. Have you prioritized equity, diversity, and inclusion in your organization’s day-to-day operations?

6. Do you take time to learn about and honor the culture, land, and resource history where you do your community development activities?

How many questions did you answer “Yes”?

1-2: Consulting with an expert can help guide you and your organization toward a more equitable path. Anti-colonial work requires intentionally going beyond the norm. As COVID-19 has already pushed us into a completely unfamiliar place, consider this time opportune for enhancing the changes you’re already reckoning with.

3-4: Take some time to do a deeper dive into what it means to work alongside communities from the perspective of repairing centuries of harm. Residents want to know you are just as convicted as they are that the damage done is all of ours to address.

5-6: You are ready to go. Proceed with caution.
Remember: Communities would rather you call on them for answers than impose your ideas on them.

Appendix D

STRENGTHS, OPPORTUNITIES, ASPIRATIONS, RESULTS (SOAR) MODEL

The Strengths, Opportunities, Aspirations, and Results (SOAR) is an appreciative inquiry strategic planning tool created by Jacqueline Stavros, David Cooperrider, and D. Lynn Kelley in 2003. It redirects energy from weaknesses and threats, represented in the traditional Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis model, toward analyzing aspirations and desired results.

The emphasis on aspirations and results reflected in the SOAR model centers the user in untethered creativity versus being mired in deficiencies. Additionally, it requires authentic engagement from the community to gain an understanding of its dreams and possibilities. Further, the Results element of the SOAR model provides clarity, vision, and a roadmap for realizing and measuring success. Therefore, the Master of Community Development capstone team adopted the SOAR model's framing to serve as a preferred framework for community development use.

STRENGTHS

What are the strengths of the community?

What are the unique attributes of the community that make it special?

What is the most valued by the community?

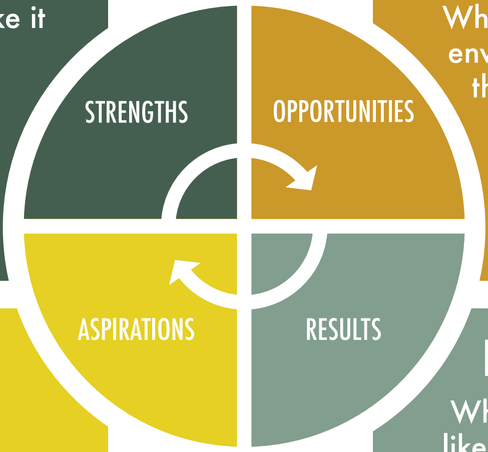
What does the community care about most?

OPPORTUNITIES

Based on the strengths of the community, what are some opportunities?

What is happening in the environment that can benefit the community?

What does the community care about most?



ASPIRATIONS

Considering the strengths and unique attributes of the community, what are its hopes and dreams?

What is the community's most compelling aspiration?

RESULTS

What does success look like by the community's perspective?

What has the community decided will be indicators of success?

How is progress measured along the way to the desired state?

Appendix E

MCD Team Survey Questions

1. How would you best describe the sector of your work?
2. What are the first three words that come to mind when you hear "colonialism" as it pertains to community development?
3. What elements do you believe are necessary for Detroit neighborhoods to thrive?
4. How do the elements of thriving inform your overall sector's goals, strategy, and workplan? Do they align?
5. How do you believe communities are most negatively impacted by colonialism?
6. Where do these negative impacts manifest in your sector?
7. How does your sector prioritize addressing the negative impacts of colonialism?
8. How do you see other sectors impacting your work in community development?
9. If provided with an educational kit, what would be the best tool in helping your sector move towards a more anti-colonial world? Select all that apply.
    a. Working Glossary
    b. Self-Assessment
    c. Discussion Questions
    d. Readiness Check

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