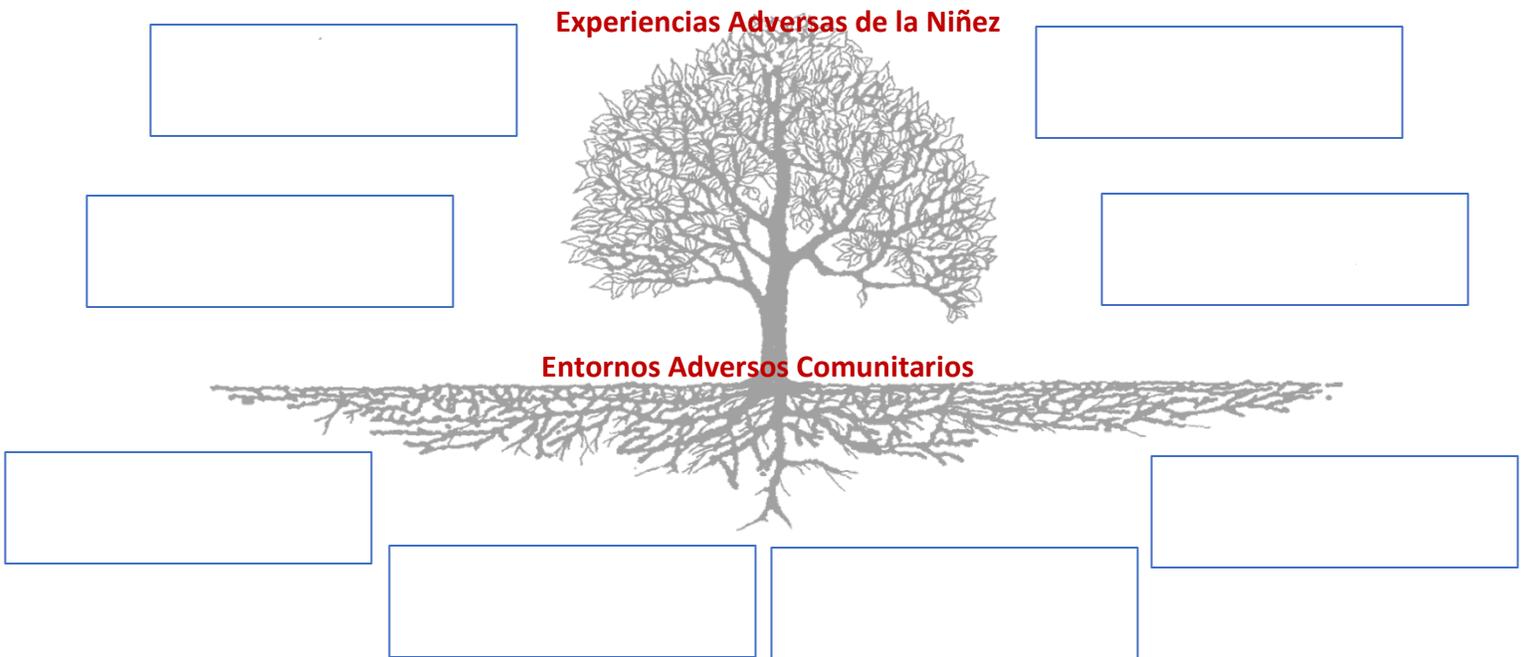


El Par de ACEs



¿Cuál es el problema que estamos tratando de resolver?

¿Cuáles cambios se necesitan?

- Programación:
- Práctica:
- Políticas:

¿Cómo sabremos cuando hemos logrado el éxito?

¿Cuáles indicadores pueden ayudar a medir el éxito?

-
-
-

Resiliencia Comunitaria



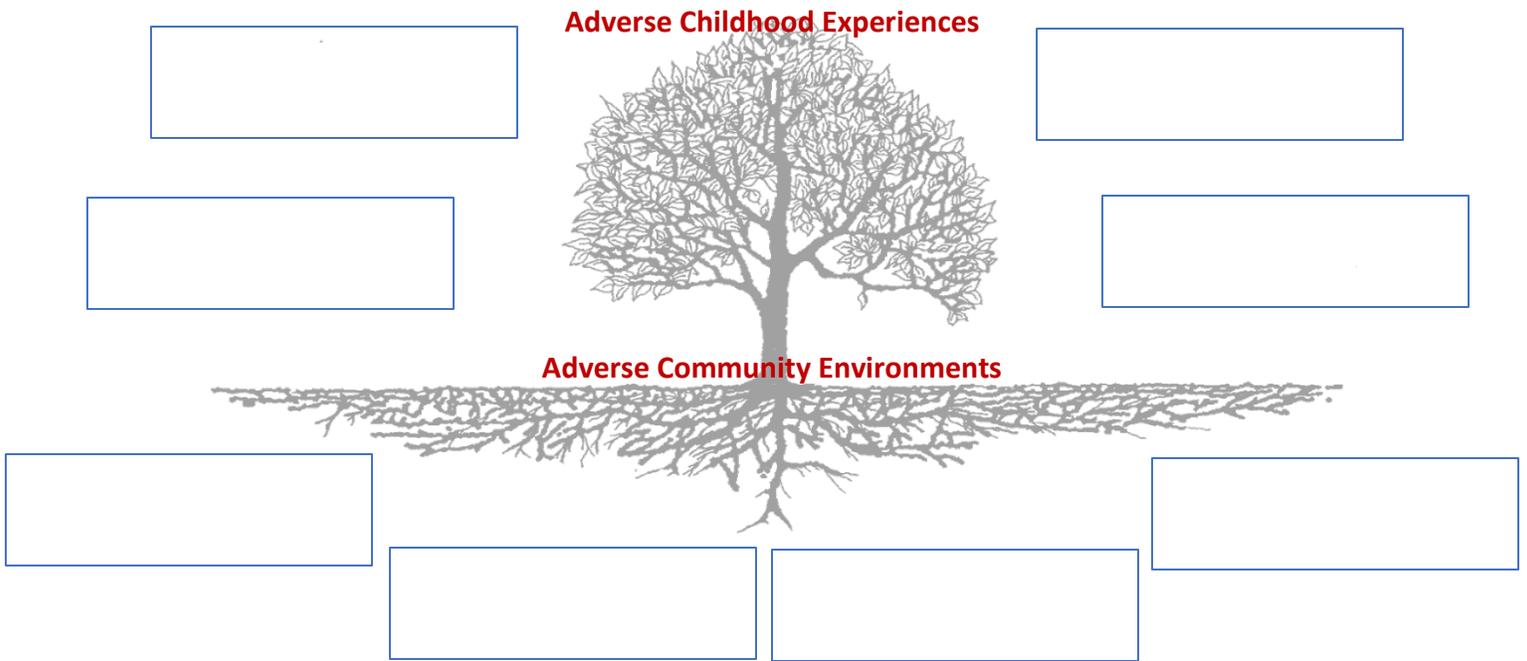
¿Qué fortalezas de la comunidad podemos aprovechar?

¿Con cuáles bienes ya podemos contar?

¿Quién debe estar presente?

¿Cómo pueden las políticas apoyar nuestra comunidad?

The Pair of ACEs



What is the problem we're trying to solve?

What changes are needed?

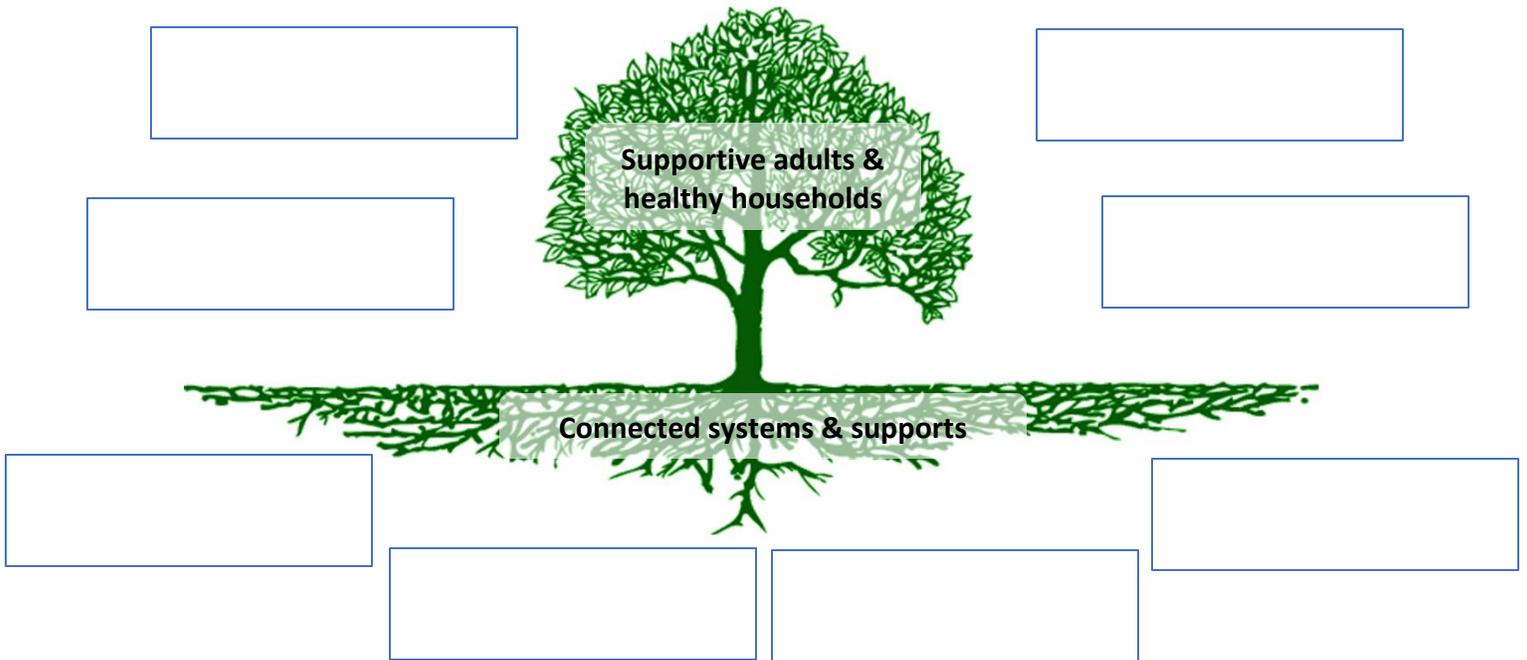
- Program:
- Practice:
- Policy:

What will success look like?

What indicators can help measure success?

-
-
-

Community Resilience



What community strengths can we draw upon?

What assets are in place?

Who should be at the table?

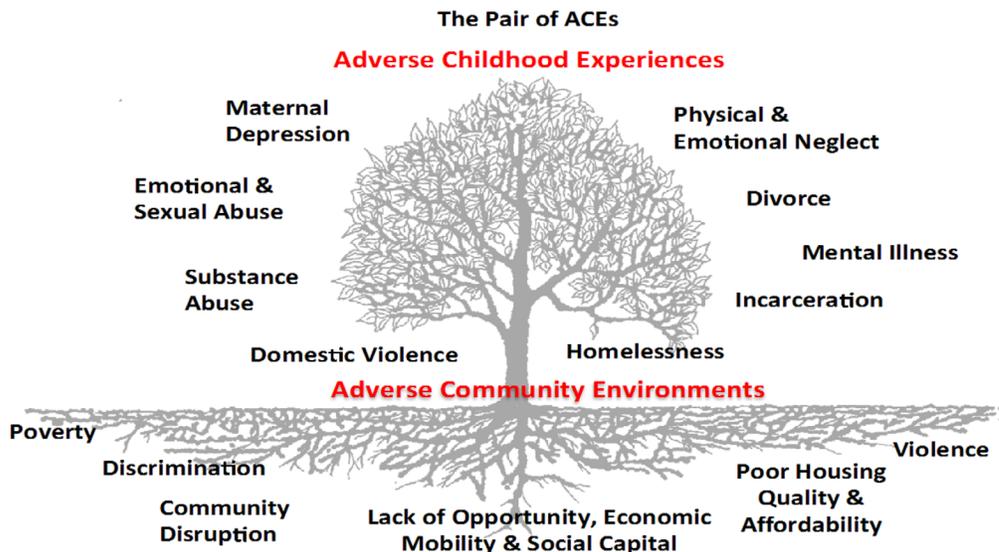
How can policies support our community?

Resource Description: Pair of ACEs Tree

Background

The BCR Pair of ACEs tree image grew out of the need to illustrate the relationship between adversity within a family and adversity within a community. The leaves on the tree represent the ‘symptoms’ of ACEs that are easily recognized in clinical, educational and social service settings, such as a well child visit or a pre-school classroom. Adverse childhood experiences can increase a person’s risk for chronic stress and adverse coping mechanisms, and result in lifelong chronic illness such as depression, heart disease, obesity and substance abuse. Physical or sexual violence, and abuse or neglect are often less obvious but can exist as chronic stressors.

The tree is planted in poor soil that is steeped in systemic inequities, robbing it of nutrients necessary to support a thriving community. Adverse community environments such as a lack of affordable and safe housing, community violence, systemic discrimination, and limited access to social and economic mobility compound one another, creating a negative cycle of ever worsening soil that results in withering leaves on the tree.



Ellis, W., Dietz, W. (2017) A New Framework for Addressing Adverse Childhood and Community Experiences: The Building Community Resilience (BCR) Model. *Academic Pediatrics*. 17 (2017) pp. S86-S93. DOI information: 10.1016/j.acap.2016.12.011



Purpose

The Pair of ACEs tree resource was created to communicate – in simple terms – the issues we aim to address. By doing so, we are able to more readily engage diverse stakeholders in developing policy goals—policies that will support efforts to address adversity that is embedded in communities, but have their roots in systems. The way you talk about this tree can be customized to fit your community needs so that you may build tailored, clear and concise communications to move the systems and practice change forward. In the policy arena, the Pair of ACEs tree illustrates the problem you are trying to solve, but also provides a framework to begin to discuss how you may measure efforts designed to solve the problem.

Success Stories

BCR partners across the country are successfully using the Pair of ACEs tree and other BCR communications tools and strategies to engage partners. Together, these communities are setting goals and implementing policy and practice change that builds community resilience.

- The Dallas BCR coalition is working across Dallas to improve the health and wellbeing of children and their families. They are using BCR tools and strategies to pilot test community-based approaches for addressing the Pair of ACEs in South Dallas. At the same time, they are working closely with city leaders at the systems level to address ACEs in the community. Read more about the Dallas BCR coalition [here](#).
- Keep Oregon Well is the statewide mental health campaign of Trillium Family Services and one of the BCR Portland initiatives. The coalitions' other activities include efforts to build a trauma-informed culture at The Faubion School. In addition to their work in serving some of Portland's most vulnerable children, Trillium Family Services has been an effective advocate with the state legislature on behalf of providers and the families they serve. Trillium has used a number of BCR strategies to communicate across a wide range of community partners in its ongoing effort to spark change at the community level. Read more about the Portland BCR coalition [here](#).
- Joining Forces for Children (JfFC), the Cincinnati BCR coalition led by Cincinnati Children's Hospital relies on the strength of its partners to reach collective impact. From policy advocates and health care directors to home health workers and community leaders, the diverse partnership is positioned to prevent and reduce the trauma associated with adverse childhood experiences across the Tri-State region. JfFC used BCR communications strategies to identify specific stakeholders and the develop messaging to galvanize this network of partners in efforts to address and prevent childhood adversity. Read more about the Cincinnati BCR coalition [here](#).

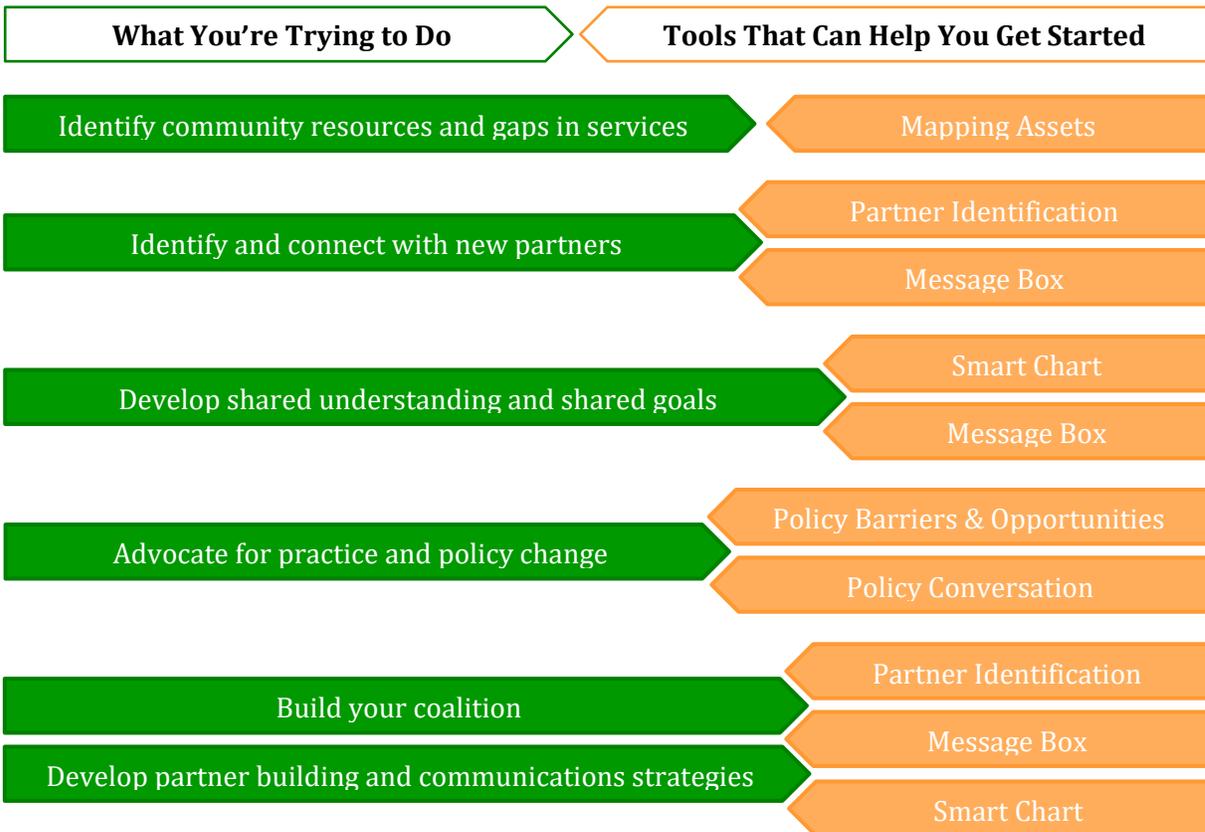


Using the Pair of ACEs Tree with Other Tools

The “Putting It All Together” image below lists additional BCR coalition building and communications tools and when to use them.

The Pair of ACEs Tree image will be most useful when connecting with new partners, developing shared understanding and shared goals, and advocating for practice and policy change. Consider using the Pair of ACEs Tree image in conjunction with the Message Box, Policy Conversation tool, and Smart Chart to clearly communicate your BCR work.

Putting It All Together



Download Other Tools

All other tools mentioned in the graphic above can be downloaded at: go.gwu.edu/BCR.



DEFINITIONS OF RACISM

Structural Racism: Structural Racism in the U.S. is the normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage whites while producing cumulative and chronic adverse outcomes for people of color. It is a system of hierarchy and inequity, primarily characterized by white supremacy – the preferential treatment, privilege and power for white people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other racially oppressed people.

Scope: Structural Racism encompasses the entire system of white supremacy, diffused and infused in all aspects of society, including our history, culture, politics, economics and our entire social fabric. Structural Racism is the most profound and pervasive form of racism – all other forms of racism (e.g. institutional, interpersonal, internalized, etc.) emerge from structural racism.

Indicators/Manifestations: The key indicators of structural racism are inequalities in power, access, opportunities, treatment, and policy impacts and outcomes, whether they are intentional or not. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually producing new, and re-producing old forms of racism.

White Supremacy: White supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Oppressor, Oppressed, Oppression: An oppressor is one who uses her/his power to dominate another, or who refuses to use her/his power to challenge that domination. An oppressed is one who is dominated by an oppressor, and by those who consent with their silence. Oppression is the power and the effects of domination. In the U.S., there are many forms of (often) interlocking oppressions: racism, sexism, classism, heterosexism, anti-semitism, ablism, ageism, etc.

White (as in •white people”): The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced terms like Christian and “Englishman” (sic) to distinguish European colonists from Africans and indigenous peoples. European colonial powers established white as a legal concept after Bacon’s Rebellion in 1676 during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. “The creation of ‘white’ meant giving privileges to some, while denying them to others with the justification of biological and social inferiority. (Margo Adair & Sharon Powell, *The Subjective Side of Politics*. SF: 1988. p.17.)



White Privilege: A privilege is a right, favor, advantage, immunity, specially granted to one individual or group, and withheld from another. (Websters. Italics mine.) White privilege is an historically based, institutionally perpetuated system of: (1) Preferential prejudice for and treatment of white people based solely on their skin color and/or ancestral origin from Europe; and (2) Exemption from racial and/or national oppression based on skin color and/or ancestral origin from Africa, Asia, the Americas and the Arab world. U.S. institutions and culture (economic, legal, military, political, educational, entertainment, familial and religious) privilege peoples from Europe over peoples from the Americas, Africa, Asia and the Arab world. In a white supremacy system, white privilege and racial oppression are two sides of the same coin. “White peoples were exempt from slavery, land grab and genocide, the first forms of white privilege (in the future US).” (Virginia Harris and Trinity Ordoña, “Developing Unity among Women of Color: Crossing the Barriers of Internalized Racism and Cross Racial Hostility,” in *Making Face, Making Soul: Hacienda Caras*. Edited by Gloria Anzaldúa. SF: Aunt Lute Press, 1990. p. 310).

Race: A specious classification of human beings created by Europeans (whites) which assigns human worth and social status using ‘white’ as the model of humanity and the height of human achievement for the purpose of establishing and maintaining privilege and power. (Ronald Chisom and Michael Washington, *Undoing Racism: A Philosophy of International Social Change*. People’s Institute Press. People’s Institute for Survival and Beyond. 1444 North Johnson Street. New Orleans, Louisiana, 70116. 1997. Second Edition. p. 30–31.)

An Anti–Racist: (As applied to white people), an anti-racist is a person who makes a conscious choice to act to challenge some aspect of the white supremacy system: including her/his own white privilege, as well as some form of oppression against people of color. (As applied to people of color), some use the term anti-racist. Others use synonyms such as freedom fighter, activist, warrior, liberation fighter, political prisoner, prisoner of war, sister, brother, etc. In practice, it is difficult for an activist of color not to be an anti-racist activist, since the struggle against racial oppression intersects with every issue affecting people of color.

Racial Justice Definition: Racial Justice is the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Indicators: Equitable impacts and outcome across race is the key indicator of racial justice.