



RACIAL FAIRNESS AMERICA

[Home](#) [About](#) [Services](#) [Racial Fairness](#) [Local Affiliates](#) [Contact](#)

What race issues does the Racial Fairness Project address, and not address?

The Racial Fairness Project's mission is expressed simply as the transfer of resources from white communities to People of Color, but a lot of complexity is buried in the term "resources."

Economic equality and beyond

"Resources," in many contexts, just means "money." Money is great kind of resource because it's what the economists call "fungible," meaning it can be turned readily into all kinds of other things just by someone spending it. It's also easy to transfer, whether in cash or in other forms.

The mere transfer of money from white people to People of Color immediately adds a little more economic potency from one racial group to another, and big transfers provide more equality, as do very numerous small transfers. We can't predict how large our impact will be, but since money is the easiest thing to give if you have it (little or no personal interaction, minimal expenditure of time), we expect most of what we receive from the white communities will be in that form.

But because money *is* fungible, it can address other kinds of inequality. For example, in the form of scholarships it can directly improve equality of education. Provided to minority businesses, it can help them grow and compete. Offered to arts programs, it can develop talent that brings fulfillment and joy to the artists or performers, and to their audiences as well, and creates expertise that can be shared with others. Transferred to racial justice initiatives, it can do much good to individuals and bend the arc of history a little more toward justice.

Housing, health, comfort

Money well spent can certainly provide housing, medical care, and the happiness and sense of well-being that physical "stuff" can offer. But so can direct donation of the "stuff" in question. The gift of a house or farm is a pretty big gift, but a lot of white people inherit or otherwise acquire real estate that they don't need. Or people move out of their own property, or perhaps die there, and if they owned the property, giving it away is a good deed that the owner often can afford. Home and farm furnishings and equipment (in good shape) can be used by lots of people, and many white folk have it but don't know what to do with it when they don't need it or can't use it any more, or just have too much of it.

Health is not usually about “stuff” (especially since unused medications can’t just be passed around), but many kinds of health or physical fitness equipment *can* be transferred, and so can supplies of various kinds. Furthermore:

We also deal in services

Even white people who have neither money nor usable “stuff” to donate can often help with their bodies and hands and experience. Many minority single moms, for instance, could earn a living if they could get babysitting help. Immigrants who need to work but don’t have access to a car or are afraid to get a license to drive one, could use rides to work. People who know how to cook or sew can do that or teach it. Lots of people can be tutors to students. Teenagers and able-bodied adults can help with outdoor chores. People with adequate skills can help with home repairs, or car repairs, or other fix-it tasks. People with advanced manual skills or professional skills can donate that expertise to help individuals or small businesses or associations get over tough hurdles. All sorts of people can volunteer to help minority churches and charities with their fundraisers.

There’s something extra special about donating time (and maybe skill) instead of or in addition to money: it brings people together. There’s probably nothing more anti-racist than getting people of different colors and backgrounds working shoulder to shoulder in a common cause. When that happens, only someone made of stone would not start to see more deeply the common humanity in all of us, the goodness in almost all of us, and ways to mutually do well for one another.

If we can reduce racism in the localities where we operate, we can make a huge difference both materially and spiritually. We can help feed people and do other fine things, but we can also reach people’s hearts. True, we can’t *change* people’s hearts, but we can put them in position to change their *own* hearts. See more in our essay on [reducing racism](#).

What can’t we do?

We cannot do just anything and everything. We have our niche, and while we can help a lot of people in a lot of ways, and we can help *indirectly* in a lot of additional ways, our mission does not focus on solving the most severe racial problems. Directly fixing “system racism” is beyond us, though we hope to have a positive indirect impact. We will not be reforming the police, or the correctional systems, or the composition of state legislatures or local city councils. We are not looking to obtain reparations for slavery or other racial injustices (though if you called our work “reparations lite” we wouldn’t be offended). We are not trying to change school curricula or rural or inner city health care services, or to dismantle the old-boy networks in higher education and the business world. These are all tremendously important goals, but we leave them to others already devoted to them. Yes, we can contribute to local efforts if they want the kind of help we’re able to provide, but we have no illusions that in matters that require political or legal heft, we can do the kind of work that’s essential.