



## RESOURCE GUIDE

**Hudson River  
Watershed Alliance**



This document provides capacity-building resources developed by local and national community organizations, including the Support Center.

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PREPARED BY  
The Support Center Consulting Team

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Department of  
Environmental  
Conservation

Hudson River  
Estuary Program



# TABLE OF CONTENTS

## AWAKE TO WOKE TO WORK: Building a Race Equity Culture

Source: Equity in the Center

Ground yourself in the process of building a [Race Equity Culture™](#). Explore the levers that drive change and the stages that mark transformation using the Race Equity Cycle®. We provide insights, tactics, and best practices to shift organizational culture and operationalize equity.

## DEIB Bibliography

Source: YRM Consulting Group

Expert recommended websites, web publications and other resources, video, podcasts, and books to strengthen and deepen your understanding of diversity, equity, inclusion, and belonging and the evolving equity landscape.

## DEI Glossary

Source: Racial Equity Tools

Words and their multiple uses reflect the tremendous diversity that characterizes our society. It is essential to achieve some degree of shared understanding, particularly when using the most common terms. In this way, the quality of dialogue and discourse on race can be enhanced.

## D5's Self-Assessment for Foundation Diversity, Equity, & Inclusion

Source: D5 Coalition

D5's Self-Assessment presents five strategic action arenas of proven effective policies and practices used by foundations across the country to advance DEI.

## Jemez Principles for Democratic Organizing

Source: Participants of the 1996 "Working Group Meeting on Globalization and Trade"

This fact sheet shares the Jemez Principles, six core values that emphasize the importance of inclusion and equity in the organizing process. It was developed and adopted at the Working Group Meeting on Globalization and Trade hosted by the Southwest Network for Environmental and Economic Justice.



**AWAKE TO  
WOKE TO  
WORK:**  
Building a  
Race Equity  
Culture

# About Equity in the Center

Equity in the Center works to shift mindsets, practices, and systems within the social sector to increase racial equity. We envision a future where nonprofit and philanthropic organizations advance race equity internally while centering it in their work externally.

Equity in the Center's goals are:

- Nonprofit and philanthropic organizations adopt a Race Equity Culture focused on proactive counteraction of social inequities
- Organizations define, implement, and advance race equity internally while advocating for it in their work externally
- Race equity is centered as a core goal of social impact across the sector

# Acknowledgments

This report is the result of the invaluable contributions from many individuals, chief among them Ericka Hines, Managing Director and Lead Researcher of Equity in the Center, and Principal of Every Level Leadership, who led research, identified transformational equity practices and conceptualized the Race Equity Cycle. Kerrien Suarez, Executive Director of Equity in the Center, leads the overall initiative and, in partnership with Associate Director Andrew Plumley, brought together the many advisors for this work. Prolnspire's Founder and CEO, Monisha Kapila, set the vision that created the conditions for Equity in the Center's successful launch and expansion. Martha Searby, Strategic Communications Advisor to Prolnspire and Equity in the Center, invested countless hours in thorough and nuanced editing. And, Kate Loving, Communications Manager or Communications Associate to Prolnspire and Equity in the Center, worked to fill gaps with additional data points and insights from a year's worth of research.

Through their participation in Equity in the Center's 2017 Dialogue & Design Sessions, in-depth interviews, periodic feedback discussions, and informal conversations, more than 140 Advisory Committee members and colleagues contributed to the creation of this report. We sincerely appreciate the time and candor of the nonprofit and philanthropic leaders and DEI practitioners who shared their experiences, perceptions, challenges, and best practices to inform development of the Race Equity Cycle framework and research.

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Finally, an important note: The views and opinions expressed in this paper are the responsibility of Equity in the Center, and do not necessarily reflect the views of our funders or other individuals and organizations acknowledged here.

# Table of Contents

<u>Executive Summary</u> .....	2
<u>Introduction</u> .....	4
<u>Intended Audience</u> .....	5
<u>Methodology &amp; Research</u> .....	5
<u>The Need for Race Equity Work</u> .....	6
<u>Building A Race Equity Culture</u> .....	9
<u>Race Equity Cycle</u> .....	10
<u>The Role of Levers</u> .....	12
<u>How to Get Started</u> .....	20
<u>Envisioning a Race Equity Culture</u> .....	22
<u>Appendices</u>	
<u>Call to Action</u> .....	23
<u>Glossary</u> .....	24
<u>Endnotes</u> .....	26
<u>Bibliography</u> .....	29
<u>Interview Summaries</u> .....	32
<u>Equity in the Center Partners and Advisors</u> .....	33

# Executive Summary

Achieving race equity — the condition where one’s racial identity has no influence on how one fares in society — is a fundamental element of social change across every issue area in the social sector. Yet the structural racism that endures in U.S. society, deeply rooted in our nation’s history and perpetuated through racist policies, practices, attitudes, and cultural messages, prevents us from attaining it. The impact of structural racism is evident not only in societal outcomes, but in the very institutions that seek to positively impact them:

- **Race Outcomes Gap.** People of color fare worse than their white counterparts across every age and income level when it comes to societal outcomes. They experience significant disadvantages in [education](#),<sup>1</sup> [economic stability](#),<sup>2</sup> [health, life expectancy, and rates of incarceration](#).<sup>3</sup>
- **Racial Leadership Gap.** BoardSource’s *Leading with Intent: 2017 National Index of Nonprofit Board Practices* found that people of color comprise 10% of CEOs, 10% of Board Chairs, and 16% of Board members.<sup>4</sup> Compared to [40% of the working population](#),<sup>5</sup> these figures indicate a large gap between race demographics of the working population and social sector leadership. Building Movement Project’s recent report, *Race to Lead: Confronting the Nonprofit Racial Leadership Gap*, highlights that the racial leadership gap is not a pipeline problem, nor is it due to differences in education, skills, or interest; rather, it is a structural problem within the sector.<sup>6</sup>

The attainment of race equity requires us to examine all four levels on which racism operates (personal, interpersonal, institutional, and structural), recognize our role in enduring inequities, and commit ourselves to change. As a sector, we must center race equity as a core goal of social impact in order to fulfill our organizational missions.

## BUILDING A RACE EQUITY CULTURE

Equity in the Center believes that deep social impact is possible within the context of a **Race Equity Culture** — one that is focused on proactive counteraction of race inequities inside and outside of an organization. Building a Race Equity Culture is the foundational work when organizations seek to advance race equity; it creates the conditions that help us to adopt anti-racist mindsets and actions as individuals, and to center race

equity in our life and in our work. A Race Equity Culture is the antithesis of dominant culture, which promotes assimilation over integration and dismisses opportunities to create a more inclusive, equitable environment. The work of creating a Race Equity Culture requires an *adaptive and transformational approach* that impacts behaviors and mindsets as well as practices, programs, and processes.

## The Race Equity Cycle

While each organization will follow its own path towards a Race Equity Culture, our research suggests that *all* organizations go through a cycle of change as they transform from a white dominant culture to a Race Equity Culture. These changes include increased representation; a stronger culture of inclusion; and the application of a race equity lens to how organizations and programs operate. We have coined this process the Race Equity Cycle. This journey of change pushes organizations to become more committed, more knowledgeable, and more skilled in analyzing race, racism, and race equity, and in placing these issues at the forefront of organizational and operational strategy. Because each organization is comprised of different people, systems, and histories, individual organizations will enter the Race Equity Cycle at different stages and will approach their race equity work with varying levels of organizational readiness.





And while the impact will look and feel different at each stage of the Race Equity Cycle, we believe that all three stages mutually reinforce each other.

At the **AWAKE** stage, organizations are focused on *people* and on building a workforce and boards comprised of individuals from different race backgrounds. The primary goal is *representation*, with efforts aimed at increasing the number of people of different race backgrounds.

At the **WOKE** stage, organizations are focused on *culture* and on creating an environment where everyone is comfortable sharing their experiences, and everyone is equipped to talk about race equity and inequities. The primary goal is *inclusion* and internal change in behaviors, policies, and practices.

At the **WORK** stage, organizations are focused on *systems* to improve race equity. The primary goal is *integration of a race equity lens* into all aspects of an organization. This involves internal and external systems change and regularly administering a race equity assessment to evaluate processes, programs, and operations.

## The Role of Levers in Building a Race Equity Culture

Our research identified seven levers — strategic elements of an organization that, when leveraged, build momentum towards a Race Equity Culture within each stage and throughout the Race Equity Cycle:



### SENIOR LEADERS

Individuals in a formal leadership role



### MANAGERS

Individuals who oversee operations of teams



### BOARD OF DIRECTORS

Governing body of an organization



### COMMUNITY

Populations served by the organization



### LEARNING ENVIRONMENT

Investment in staff capacity



### DATA

Metrics to drive improvements and focus



### ORGANIZATIONAL CULTURE

Shared values, assumptions, and beliefs

## HOW TO GET STARTED

There is no singular or 'right' way to engage in race equity work. Even if you don't yet know the precise path your organization will take towards a Race Equity Culture, there are actionable steps to get started:

- 1. Establish a shared vocabulary.** Ground your organization in shared meaning around race equity, structural racism, and other terms related to this work. The [Glossary](#) found in the Appendix is a helpful starting point.
- 2. Identify race equity champions at the board and senior leadership levels.** Select those who can set race equity priorities, communicate them broadly, drive accountability, and influence the speed and depth at which race equity is embedded in the organization.
- 3. Name race equity work as a strategic imperative for your organization.** Define and communicate how race equity connects to your mission, vision, organizational values, and strategies.
- 4. Open a continuous dialogue about race equity work.** Use research and learnings from other organizations to start the conversation with your team or individuals who are invested in your organizational cause.
- 5. Disaggregate data.** Collect, disaggregate, and report relevant data to get a clear picture of inequities and outcomes gaps both internally and externally.

## ENVISIONING A RACE EQUITY CULTURE

When your organization has fully committed to a Race Equity Culture, the associated values become part of its DNA — moving beyond special initiatives, task force groups, and check-the-box approaches into full integration of race equity in every aspect of its operations and programs. Organizations that demonstrate this commitment exhibit characteristics, including the following:

- Leadership ranks hold a critical mass of people of color
- Staff, stakeholders, and leaders are skilled at talking about race, racism, and their implications
- Programs are culturally responsive and explicit about race, racism, and race equity
- Communities are treated as stakeholders, leaders, and assets to the work
- Evaluation efforts incorporate the disaggregation of data
- Expenditures reflect organizational values and a commitment to race equity
- Continuous improvement in race equity work is prioritized

# Introduction

In a sector focused on improving social outcomes across a wide range of issues, we need only look within our own organizations to understand why we have not yet achieved the depth of change we seek. Throughout the social sector, there remains a glaring omission of a fundamental element of social impact: **race equity**. While issue-specific dynamics play an important role in driving social impact (e.g., public policy around affordable housing or the elimination of food deserts to create access to nutritious foods), the thread of structural racism runs through almost every issue faced by the U.S. social sector. Race equity must be centered as a core goal of social impact across the sector in order to achieve our true potential and fulfill our organizational missions.

Race is a social construct that has deep societal impact. Our nation's history of racism has been codified through systems such as slavery, education, and housing — all issues that the social sector seeks to address. As such, the social sector

has a mandate to eliminate racism at all levels on which it exists and shift its axis towards race equity. While this may sound obvious, most people think about racism as it shows up at the individual and interpersonal level. In fact, few people in the social sector recognize that racism operates on a larger level — often inconspicuously — within both *organizations* and *systems*, and that it underlies every major social issue in the United States. Not only must we recognize that we participate in a racist system that continues to exclude and undervalue people of color, but we must also confront the root causes and manifestations of structural racism. This requires us to

eliminate policies, practices, attitudes, and cultural messages that reinforce differential outcomes based on race, and to replace them with ones that promote and sustain race equity.

We believe that successful social sector work is only possible within the context of a Race Equity Culture that is focused on proactive counteraction of race inequities inside and outside of an organization. We start with building a Race Equity Culture because it is the foundational work when organizations seek to advance race equity; it creates the *conditions* that help us to adopt anti-racist mindsets and

actions as individuals, and to center race equity in our life and in our work. While the work of true race equity is bigger, deeper, and sometimes more difficult than culture, we believe that by starting here and through sustained dedication and effort, race equity *is* attainable.

This publication is designed to serve as a reference as you build and expand your own and your

organization's capacity to advance race equity. In the pages that follow, we outline the need for building a Race

Equity Culture in social sector organizations, and introduce resources and strategies to help you move from commitment to action. Through our new tool, the Race Equity Cycle, we identify the three stages and common entry points of building a Race Equity Culture; help organizations find themselves in this work; and name the levers that create momentum in building a Race Equity Culture. Finally, we illustrate how those levers can work by sharing practices from peer organizations and suggesting actions you can take to get started.

**Race Equity (n):**  
The condition where  
one's race identity  
has  
no influence on how  
one fares in society.

## Intended Audience

This publication is relevant if you:

- Have some awareness that race equity is essential to driving impactful change within the social sector
- Want to play an active role in advancing race equity in your organization
- Lead, want to lead, or have been asked to lead race equity efforts within your organization
- Want to understand how to build a Race Equity Culture within your organization

Questions you may face as you enter into this work include:

- How do I create change as the only individual formally engaged in race equity work in my organization?
- What tactics can I leverage to build a Race Equity Culture?
- How can I speak on my personal experience with racism and internalized racism in my organization?
- What is my role in leading this work as a person of color?
- What is my role in leading this work as a white person?
- What if I make a mistake?
- How much does race equity work cost, and how do I operationalize it?
- How can I effectively engage senior leaders who may be resistant to directly addressing issues of race and equity?
- How do I assess my organization's state with respect to race equity?
- How do I lobby for the support race equity work requires to be effective?
- How do measurement, data, and learning play a role in driving organizational change around race equity?

We designed this publication with these audiences and questions in mind. Our goal is to meet you where you are in your current efforts to advance race equity — regardless of where you enter this work, or how comfortable you feel with it.

Before reading further, and especially if you are new to race equity work, we suggest you review the [Glossary](#) found in the Appendix to familiarize yourself with our terminology and intended meaning for words that are often misunderstood and misappropriated.

## Methodology & Research

Equity in the Center created this publication in collaboration with over 120 practitioners, thought leaders, and subject matter experts on diversity, inclusion, and race equity in the social sector. We also engaged in both primary and secondary research to validate our theory and tools, including an extensive literature review (over 25 reports, scholarly articles, other peer materials), in-depth interviews, and a series of focus groups to refine and validate our findings. These activities informed the Race Equity Cycle and helped us identify the key levers for action and impact that we mapped to this tool for organizational change. Our goal was to identify the personal beliefs and behaviors, cultural characteristics, operational tactics, and administrative practices that accelerate measurable progress as organizations move through distinct phases toward race equity. We designed the research agenda to uncover the personal, interpersonal, institutional, and structural components of dominant culture faced by individuals when confronting racism and issues of race equity in their work, as well as successful strategies for dismantling them.

[Advisors](#) in this work represent (or have consulted) nonprofit and philanthropic organizations, and were invited to participate based on demonstrated thought leadership and expertise, as well as leadership of diversity, inclusion, and equity initiatives ranging from beginning (less than one year) to established (1-5 years) to mature (5-10 years or more). Diversity of geography, philosophy, practice, and social sub-sector focus were prioritized throughout the process, as was the engagement of advisors with different racial and ethnic backgrounds. Our team assembled a coalition of advisors whose rich experiences yielded best practices and a framework for action that we believe is adaptable in diverse management contexts.

While there is a growing body of work available, cross-sector stakeholders would benefit from further research on race equity in a management context, specifically case studies and examples. Future research would both support nonprofit and philanthropic leaders in defining a clear vision for success in this work and assist in navigating the complex, years-long interpersonal, organizational, and operational transitions that characterize it.

## Our Rationale for Emphasizing Race Equity over Diversity

Through our research and engagement with stakeholders, we learned that the term 'diversity' has been so frequently used — and misused — that it no longer communicates a clear definition nor captures our intention for this body of work. 'Diversity' is often focused exclusively (and intentionally, in an organizational context) on representation of 'diverse' individuals as expressed in numbers and percentages. And, while representation is an important element of race equity, it does not take into account how personal and professional inequalities are experienced by people of color. For these reasons, Equity in the Center focuses on race equity explicitly, emphasizing the structures, roles, processes, and practices that negatively impact people of color inside and outside of organizations, and outlining specific tactics to mitigate them as part of a process to drive race equity within an organization's culture.

## The Need for Race Equity Work

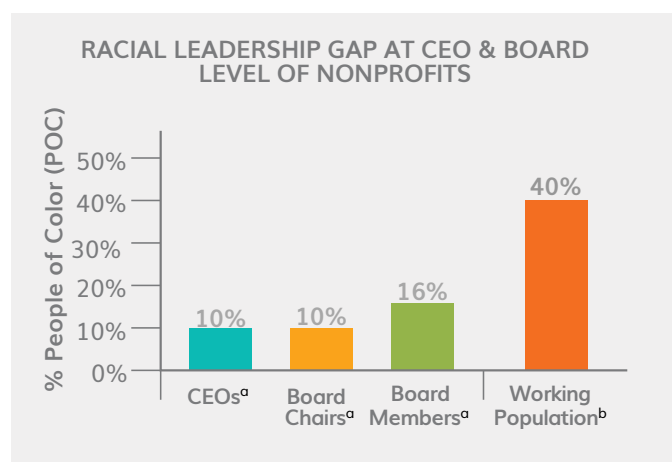
The case for deepening our commitment to race equity is evident when considering racial leadership gaps in the social sector, societal outcomes disparities, and the untapped potential of diverse teams.

### RACIAL LEADERSHIP GAP

A racial leadership gap pervades the social sector, caused by a number of factors including cultures, systems, and practices. People of color continue to be underrepresented at the senior, executive, and board levels of leadership — within both social service organizations and the foundations that support them. This gap is likely to widen as demographics shift towards a non-white majority<sup>7</sup> in the U.S. while executive

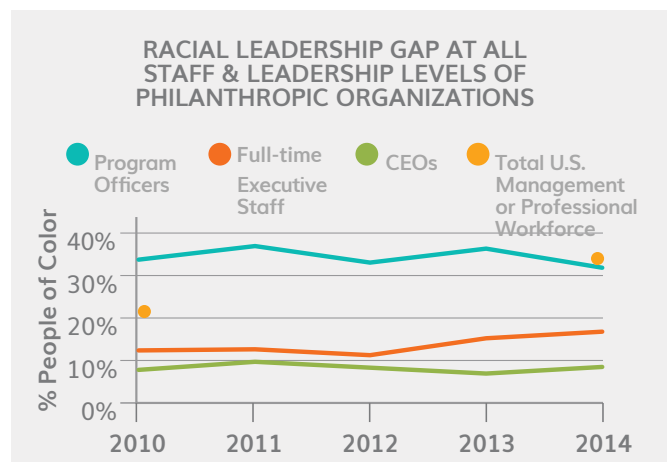
and board representation by people of color remains inadequate and out of sync with the general population.<sup>8</sup>

This pattern has not changed, despite consistent efforts to improve diversity in the sector. For many years, nonprofits, philanthropy, and other social sector organizations have focused on expanding the talent pipeline in the sector to increase the number of people of color primed for leadership positions. However, recent research shows that the pipeline is healthy at the front door. Instead, what needs to change are the mindsets, systems, and practices that enable emerging leaders of color to thrive within the sector.



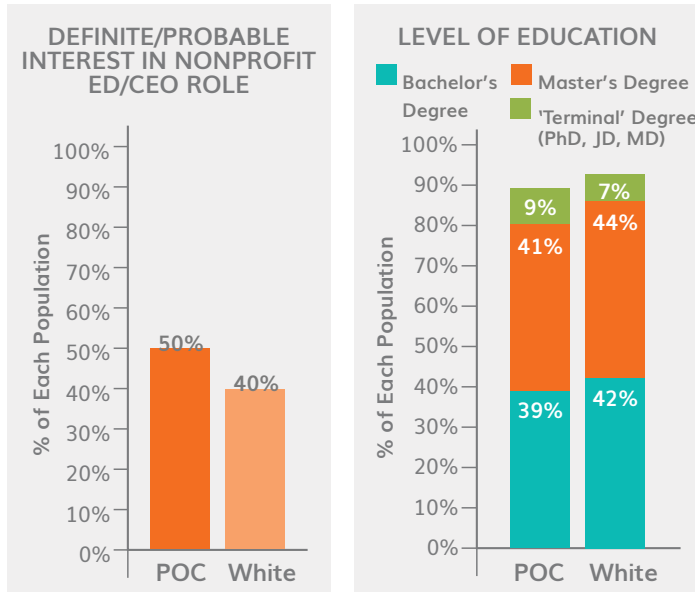
a. Source: BoardSource's *Leading with Intent: 2017 National Index of Nonprofit Board Practices*, [https://leadingwithintent.org/?\\_hstc=98438528.47ca696c84826bfd8626c83b2becf776.1514987143707.1514987143707.1514987143707.1&\\_hssc=98438528.1.1514987143707&\\_hsfp=3060434504](https://leadingwithintent.org/?_hstc=98438528.47ca696c84826bfd8626c83b2becf776.1514987143707.1514987143707.1514987143707.1&_hssc=98438528.1.1514987143707&_hsfp=3060434504)

b. Source: Pew Center, <http://www.pewresearch.org/fact-tank/2017/11/30/5-ways-the-u-s-workforce-has-changed-a-decade-since-the-great-recession-began/>



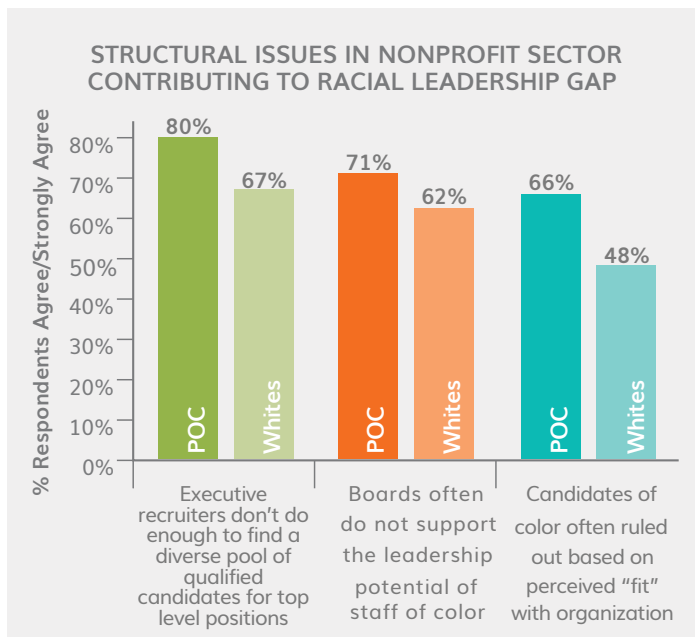
Source: *State of the Work*, D5, 2016. Data reflects respondents to Council on Foundation's annual survey over a five-year period (2010-2014), and is not necessarily reflective of the field overall.

Building Movement Project's report *Race to Lead, Confronting the Nonprofit Racial Leadership Gap* highlights that the racial leadership gap is not due to differences in education, skills, or interest.<sup>9</sup>



Source: Building Movement Project's *Race to Lead, Confronting the Nonprofit Racial Leadership Gap*, <http://racetolead.org/race-to-lead/>

Rather, the report indicates that the enduring gap stems from a *structural* problem within the nonprofit sector.<sup>10</sup>



Source: Building Movement Project's *Race to Lead, Confronting the Nonprofit Racial Leadership Gap*, [http://www.buildingmovement.org/reports/entry/race\\_to\\_lead](http://www.buildingmovement.org/reports/entry/race_to_lead)

## UNTAPPED POTENTIAL OF DIVERSE TEAMS

Diverse teams lead to better outputs. Scott Page, author of *The Difference: How the Power of Diversity Creates Better Groups, Firms, Schools and Societies*, uses mathematical modeling and case studies to show how diversity leads to increased productivity. His research found that diverse groups of problem solvers outperform the groups of the best individuals at solving problems.<sup>11</sup> McKinsey research also proves the results case for diversity: companies in the top quartile for racial and ethnic diversity are 35 percent more likely to have financial returns above their respective national industry medians.<sup>12</sup> Diverse nonprofit organizations, and the diversity of perspectives within them, can identify more effective solutions to social problems. Yet with the current state of inequity, we leave untapped potential for social change on the table.

## RACE OUTCOMES GAP

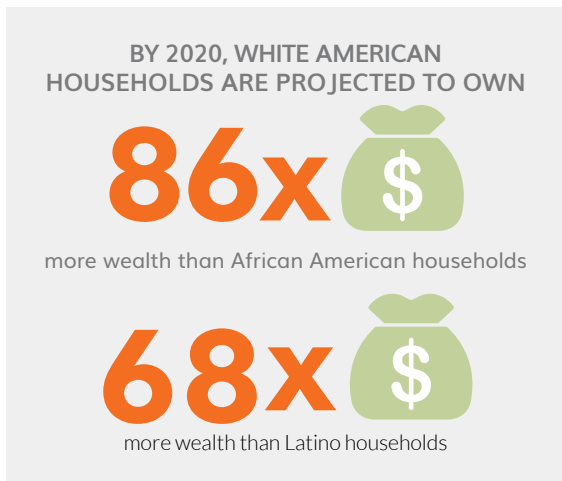
Nearly every indicator across key issue areas in the U.S. social sector shows a race outcomes gap. People of color are far worse off than their white counterparts across every age and income level in education, wealth and economic stability, health, life expectancy, and rates of incarceration. Some startling life circumstances exist for children and adults of color:

### Education

- Children of color from immigrant families are nearly seven times less likely to be proficient in math by 8th grade than their U.S. born and primarily white peers, and about four times less likely to be proficient in reading by the fourth grade.<sup>13</sup>
- Starting as early as kindergarten and persisting throughout primary and secondary education, there are significant disparities in school test scores between students of color and their white counterparts.<sup>14</sup>
- Black students entering kindergarten for the first time scored lower than their white counterparts across every category tested, including reading, mathematics, science, cognitive flexibility, and approaches to learning. Black students had lower mean SAT scores for critical reading (428 vs. 527 for white students) and math (428 vs. 536 for white students).<sup>15</sup>

## Wealth and Economic Stability

- Black children under the age of six are about three times more likely to live in poverty than their peers.<sup>16</sup>
- By the end of the Great Recession, the net worth of black families was **\$4,900**, compared to **\$97,000** for /their white family counterparts.<sup>17</sup>
- If current trends hold, median wealth for African Americans will fall to \$0 by 2053, and the median wealth for Latino-Americans will hit **\$0** nearly two decades later.<sup>18</sup>
- By 2020, white American households are projected to own **86 times more wealth than African American households**, and **68 times more wealth than Latino households.**<sup>19</sup>



Source: Institute for Policy Studies' *The Road to Zero Wealth*, [http://www.ips-dc.org/wp-content/uploads/2017/09/The-Road-to-Zero-Wealth\\_FINAL.pdf](http://www.ips-dc.org/wp-content/uploads/2017/09/The-Road-to-Zero-Wealth_FINAL.pdf)

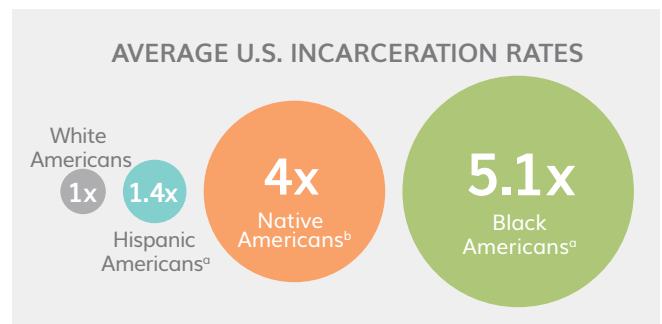
## Incarceration

- Black Americans are incarcerated in state prisons at an average rate of 5.1 times that of white Americans, and in some states that rate is 10 times or more.<sup>20</sup>
- Native Americans are admitted to prison at over four times the rate of white Americans.<sup>21</sup>
- Hispanic Americans are incarcerated at an average rate of 1.4 times that of white Americans, with average rates in some states going up to between three and four times that of whites.<sup>22</sup>

While it is outside the scope of this publication to highlight the numerous examples of disenfranchisement of people of color throughout our nation's history, suffice it to say that the structural racism embedded into every system on which our society is built is a leading cause of these enduring disparities. Other contributing factors include public policy, social and institutional practices, cultural representations, and bias. As a sector focused on the common good, we have a moral imperative to acknowledge the historical context and address the institutional barriers that have created these conditions.

Organizations that intentionally infuse their strategy with race equity and use it as a key operational driver can weaken structural racism and, through a race-conscious lens, broaden the reach of their work to long-marginalized individuals. The impact of these efforts will reverberate not only within the populations served by social sector organizations, but also within the organizations themselves. *FSG and PolicyLink* highlight multiple examples of how shared value is created when businesses advance race equity through the services and products they offer, their operations, and how they strengthen the business context and create opportunities for communities

of color.<sup>23</sup> Though we are encouraged by the sector's focus on finding solutions to the race outcomes gaps through programs and services, we will not succeed in closing them until we fully buy into the case for race equity, the need to address structural racism, and understand how to achieve a Race Equity Culture within our organizations.



a. Source: The Sentencing Project's *The Color of Justice: Racial and Ethnic Disparity in State Prisons*, <https://www.sentencingproject.org/publications/color-of-justice-racial-and-ethnic-disparity-in-state-prisons/#1.%20Overall%20Findings>

b. Source: The Sentencing Project's *Race & Justice News: Native Americans in the Justice System*, <https://www.sentencingproject.org/news/race-justice-news-native-americans-in-the-justice-system/>

## Other Industries

From [#BlackLivesMatter](#) to [#OscarsSoWhite](#) to [#UnqualifiedForTech](#),<sup>24</sup> an increased spotlight shines on race and equity in the U.S. and its institutions. Other sectors are openly sharing their diversity, inclusion, and equity efforts and investing resources to accelerate progress in these areas.

- **Environmental Sector.** Since the inception of Green 2.0 in 2014 and the release of its report, [Beyond Diversity, A Roadmap to Building an Inclusive Organization](#), this initiative has added more voices of color to the environmental sector while highlighting environmental issues that are especially important to communities of color.<sup>25</sup> Green 2.0 has successfully influenced leaders at national environmental organizations to share their diversity and inclusion data with [Guidestar](#), the largest source of information on nonprofit organizations.
- **Public Sector.** Government Alliance on Race and Equity (GARE) supports a national network of government jurisdictions that are committed to bringing race equity to their local communities. Since its launch in 2014, GARE has worked with 79 local and county government jurisdictions to help them incorporate race equity into their strategic plans, decision making, and communications. They offer sector-specific resources and tools, such as [Race Equity Plans: A How To Manual](#),<sup>26</sup> that provide steps to operationalize race equity inside of government organizations and to bring a race equity lens to their programs.
- **Private Sector.** Through the [CEO Action for Diversity and Inclusion](#), Fortune 500 companies are rallying the business community to take measurable action in advancing diversity and inclusion in the workplace.<sup>27</sup> Through this initiative, CEOs from more than [300 national organizations](#) have committed to sharing the actions their companies are taking to encourage peer learning and continued momentum.<sup>28</sup>

## Building a Race Equity Culture

Before beginning this work, it's important to start with a clear and shared understanding of a Race Equity Culture and the nature of the work required to create and sustain it. A Race Equity Culture is one that is focused on *proactively counteracting* race inequities inside and outside of an organization. It requires an *adaptive and transformational approach* that impacts behaviors and mindsets as well as practices, programs, and processes. As Ronald Heifetz states in

his book, *Adaptive Leadership*, "Adaptive challenges can only be addressed through changes in people's priorities, beliefs, habits,

and loyalties. Making progress requires going beyond any authoritative expertise to mobilize discovery, shedding certain entrenched ways, tolerating losses, and generating the new capacity to thrive anew."<sup>29</sup> What's more, there is no checklist or 'one size fits all' approach when it comes to the adaptive challenge of creating a Race Equity Culture; each organization has to chart its own path and define its own success using a combination of tools and tactics mixed with personal and organizational culture changes that make sense for the individual context.

**Race Equity Culture (n):**  
One that is focused on proactively counteracting race inequities inside and outside of an organization

## What is Dominant Culture?

The term 'dominant culture' refers to organizational culture that is heavily influenced by the leadership, management, and organizational development as defined by white men and women.<sup>30</sup> Dominant workplace cultures don't embrace racial diversity beyond representation. They promote assimilation over integration, resulting in a missed opportunity to incorporate other cultures and to create a more inclusive, equitable environment. In his blog post "[A letter to my POC sisters and brothers](#)," Lupe Poblano speaks to this dynamic: "We are asked to compartmentalize our identity, to check our trauma, and question our own corazón wisdom... and then we are exploited — our hearts and ideas extracted from us while those with the most privilege design the organization and the Board."<sup>31</sup> In contrast, a Race Equity Culture shifts the internal power structure and dilutes the presence of dominant culture within organizations. It gives a larger voice and role to people of color and their lived experiences, both in daily operations and in broader strategic and decision making contexts. The benefits of a Race Equity Culture show up outside of the organization as well, in more culturally responsive programs and services.

## THE RACE EQUITY CYCLE

Despite the unique nature of the journey, our research suggests that all organizations go through a cycle of change as they transform from a dominant culture (see above) to a Race Equity Culture. These changes include increased representation; a stronger culture of inclusion; and the application of a race equity lens to how organizations and programs operate. We have coined this process the **Race Equity Cycle**. This journey of change pushes organizations to become more committed, more knowledgeable, and more skilled in analyzing race, racism, and race

equity and in placing these issues at the forefront of organizational and operational strategy. Because each organization is comprised of different people, systems, and histories, individual organizations will enter the Race Equity Cycle at different stages and will approach their race equity work with varying levels of organizational readiness. And while the impact will look and feel different at each stage of the Race Equity Cycle, we believe that all three stages mutually reinforce each other and help organizations proactively counteract structural racism and race inequities both internally and externally.





At the **AWAKE** stage, organizations are focused on *people* and on building a workforce and boards comprised of individuals from different race backgrounds. The primary goal is *representation*, with efforts aimed at increasing the number of people of different race backgrounds.

At the **WOKE** stage, organizations are focused on *culture* and creating an environment where everyone is comfortable sharing their experiences and everyone is equipped to talk about race equity and inequities. The primary goal is *inclusion* and internal change in behaviors, policies, and practices.

At the **WORK** stage, organizations are focused on *systems* to improve race equity. The primary goal is *integration of a race equity lens* into all aspects of an organization. This involves internal and external systems change and regularly administering a race equity assessment to evaluate processes, programs, and operations.

*Although an organization may identify overall with one stage of the Race Equity Cycle, on any given lever it may be at a different stage. For example, an organization can be Woke overall, but may need to activate Managers in the Awake stage.*

## THE ROLE OF LEVERS IN BUILDING A RACE EQUITY CULTURE

How do organizations move through the Race Equity Cycle to build a Race Equity Culture? Our research identified seven levers<sup>32</sup> — strategic elements of an organization that, when leveraged, build momentum towards a Race Equity Culture within each stage and throughout the Race Equity Cycle. The seven levers represent both specific groups of people engaged with an organization as well as the systems, structures, and processes created — sometimes unconsciously — to help organizations operate: Senior Leaders, Managers, Board of Directors, Community, Learning Environment, Data, and Organizational Culture.

On the following pages, we outline the characteristics and actions that define each lever. For ease of consideration, we organized them within three categories:

- Personal beliefs and behaviors
- Policies and processes
- Data

We also provide brief examples of how social sector organizations have put these levers into practice to achieve success in building a Race Equity Culture.

It bears repeating that there is no singular or 'right' way to engage in race equity work. Each organization needs to determine the levers to pull, and the actions to take, in order to progress in building its own Race Equity Culture.



### SENIOR LEADERS

Individuals in a formal leadership role



### LEARNING ENVIRONMENT

Investment in staff capacity



### MANAGERS

Individuals who oversee operations of teams



### DATA

Metrics to drive improvements and focus



### BOARD OF DIRECTORS

Governing body of an organization



### ORGANIZATIONAL CULTURE

Shared values, assumptions, and beliefs



### COMMUNITY

Populations served by the organization



## SENIOR LEADERS LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
<b>AWAKE</b>	<ul style="list-style-type: none"> <li>• Believe that diverse representation is important, but may feel uncomfortable discussing issues tied to race</li> <li>• Are responsive to encouragement by staff to increase diversity in the organization</li> </ul>	<ul style="list-style-type: none"> <li>• Place responsibility for creating and enforcing DEI policies within HR department</li> </ul>	<ul style="list-style-type: none"> <li>• Have started to gather data about race disparities in the populations they serve</li> </ul>
<b>WOKE</b>	<ul style="list-style-type: none"> <li>• Prioritize an environment where different lived experiences and backgrounds are valued and seen as assets to teams and to the organization</li> <li>• Regularly discuss issues tied to race and recognize that they are on a personal learning journey toward a more inclusive culture</li> </ul>	<ul style="list-style-type: none"> <li>• Take responsibility for a long-term change management strategy to build a Race Equity Culture</li> <li>• Have a critical mass<sup>a</sup> of people of color in leadership positions</li> <li>• Evaluate hiring and advancement requirements that often ignore system inequities and reinforce white dominant culture, such as graduate degrees and internship experience</li> </ul>	<ul style="list-style-type: none"> <li>• Analyze disaggregated data and root causes of race disparities that impact the organization's programs and the populations they serve</li> <li>• Disaggregate internal staffing data to identify areas where race disparities exist, such as compensation and promotion</li> <li>• Review compensation data across the organization (and by staff levels) to identify disparities by race (and gender)</li> </ul>
<b>WORK</b>	<ul style="list-style-type: none"> <li>• Model a responsibility to speak about race, dominant culture, and structural racism both inside and outside the organization</li> </ul>	<ul style="list-style-type: none"> <li>• Show a willingness to review personal and organizational oppression, and have the tools to analyze their contribution to structural racism</li> <li>• Identify organizational power differentials and change them by exploring alternative leadership models, such as shared leadership</li> <li>• Use a vetting process to identify vendors and partners that share their commitment to race equity</li> <li>• Ensure salary disparities do not exist across race, gender, and other identities through analysis of mandated all-staff compensation audits</li> </ul>	<ul style="list-style-type: none"> <li>• Can illustrate, through longitudinal outcomes data, how their efforts are impacting race disparities in the communities they serve</li> <li>• Can track retention and promotion rates by race (and gender) across the organization and by staff level</li> <li>• When salary disparities by race (or other identities) are highlighted through a compensation audit, staff being underpaid in comparison to peers receive immediate retroactive salary corrections</li> </ul>

### Senior Leaders Lever in Practice

#### AWAKE

**Leadership for Educational Equity:** Analyzed disaggregated program data to identify how many people of color participated in external leadership programs about running for elected office.

#### WOKE

**Leadership for Educational Equity:** Sets and communicates goals around diversity, equity, and inclusion across all programming. Incorporates goals into staff performance metrics. Adjusts strategy upon quarterly reviews at the department and organizational levels.

**Year Up:** At the onset of the organization's race equity work, senior leaders were given specific talking points to spark conversation in staff meetings. Prompts included "What is the role of a sponsor vs. an ally?" and "How can we be allies in this work?"

#### WORK

**Leadership for Educational Equity:** After a four-month pilot, executive coaching program for VPs expanded to a year-long investment. VPs receive coaching about diversity/inclusion to help improve their team and organizational leadership.

a. In referencing critical mass as representation of people of color within an organization or at a certain level of leadership, we believe it should be dependent on, and reflective of, the demographics of the communities in which an organization serves or operates.



## MANAGERS LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
<b>AWAKE</b>	<ul style="list-style-type: none"> <li>• Push past their own low comfort level to discuss race-related issues with staff</li> <li>• Possess an emergent understanding of the race disparities that exist among the populations they serve</li> </ul>	<ul style="list-style-type: none"> <li>• Have familiarity with the organization's diversity policies</li> </ul>	<ul style="list-style-type: none"> <li>• Have diversity goals outlined in their hiring plans that focus on increasing the number of racially diverse staff members</li> </ul>
<b>WOKE</b>	<ul style="list-style-type: none"> <li>• Can recognize and speak about race disparities and/or bias internally and externally</li> <li>• Value diverse teams, providing training and coaching/mentoring support</li> </ul>	<ul style="list-style-type: none"> <li>• Take responsibility for the implementation of change management strategies to build a Race Equity Culture</li> <li>• Have promoted or hired a critical mass<sup>a</sup> of people of color into staff positions</li> </ul>	<ul style="list-style-type: none"> <li>• Hold team members accountable by asking them to identify racial disparities in their programs</li> <li>• Track retention and promotion rates by race (on their team) to identify where they need to offer professional growth and development</li> </ul>
<b>WORK</b>	<ul style="list-style-type: none"> <li>• View race differences as assets to teams and to the organization, enabling people of color to bring their full selves to work and use their lived experiences to fulfill their job responsibilities</li> <li>• Show a willingness to review personal and organizational oppression and have the tools to analyze their contribution to structural racism</li> </ul>	<ul style="list-style-type: none"> <li>• Ensure that people of color have equal access to leadership opportunities and promotions by supporting their professional growth</li> <li>• Have a promotion process that anticipates and mitigates biases about people of color serving in leadership positions</li> <li>• Hire and promote staff members who demonstrate proficiency in how to address racism and race equity with coworkers and in their programs</li> </ul>	<ul style="list-style-type: none"> <li>• Make race equity a performance measure during their team's annual reviews</li> <li>• Have a long-term commitment to policy change based on racial disparities they see both inside and outside of the organization</li> </ul>

### Managers Lever in Practice

#### AWAKE

**Year Up:** Added questions about diversity to performance reviews, holding individuals more accountable for progress.

#### WOKE

**Year Up:** Local leadership teams developed site-specific goals to answer the question, "What will make our team feel more inclusive?" Each site shared its goals with the national office and continues to track results.

**Leadership for Educational Equity:** Provided managers training on how to coach, mentor, and manage across differences. They also disaggregate data on performance management (4 years) and promotions (18 months), and clarify management practices to ensure they are more transparent and equitable.

#### WORK

**Annie E. Casey Foundation:** Reviews diversity data collected from grantees (across program units) to realign strategies and goals and to ensure positive race equity impact in communities served.

a. In referencing critical mass as representation of people of color within an organization or at a certain level of leadership, we believe it should be dependent on, and reflective of, the demographics of the communities in which an organization serves or operates.



## BOARD OF DIRECTORS LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
<b>AWAKE</b>	<ul style="list-style-type: none"> <li>• May not be comfortable discussing issues tied to race at the board level</li> </ul>	<ul style="list-style-type: none"> <li>• Seek individuals from various race backgrounds for board and Executive Director/CEO positions</li> <li>• Show a commitment, at every level of the organization, to diverse representation, and hold the organization accountable for diversity policies and practices</li> </ul>	<ul style="list-style-type: none"> <li>• Have limited understanding about race disparities in the populations served by their organizations</li> </ul>
<b>WOKE</b>	<ul style="list-style-type: none"> <li>• Create and sustain practices (e.g., shared norms, vision, values, policies) to foster an inclusive environment that encourages and values differing viewpoints in decision making process</li> </ul>	<ul style="list-style-type: none"> <li>• Have a critical mass<sup>a</sup> of people of color on the board, including in leadership roles</li> <li>• Evaluate board membership requirements that ignore systemic racial inequities and reinforce dominant culture, such as minimum donation amounts and conventionally prestigious backgrounds</li> <li>• Acknowledge and manage power dynamics that exist on the board, and how decision making may be impacted by biases</li> </ul>	<ul style="list-style-type: none"> <li>• Analyze disaggregated data and root causes of race disparities that impact the organization's programs and the populations they serve</li> </ul>
<b>WORK</b>	<ul style="list-style-type: none"> <li>• Lead internal processes, procedures, and culture to eliminate bias and disparate treatment</li> </ul>	<ul style="list-style-type: none"> <li>• Show a willingness to review personal and organizational oppression, and have the tools to analyze their contribution to structural racism</li> <li>• Commit fully to building a Race Equity Culture and to holding the organization accountable for race equity policies and practices</li> <li>• Adapt their missions to engage and empower communities to work with the organization to achieve shared community advancement and benefit</li> </ul>	<ul style="list-style-type: none"> <li>• Hold the Executive Director/CEO accountable for all measures related to CEO performance on race equity, ensuring that financial resources are allocated to support the work</li> </ul>

### Board of Directors Lever in Practice

#### AWAKE

**Year Up:** Conducted a review of its board member selection process and, based on the outcomes, revamped the composition of the board to include racially diverse alumni from its programs — with the express purpose of providing a unique perspective and skill sets.

#### WOKE

**Year Up:** While the board engaged in its own learning about DEI, the organization created a special task force comprised of board members and staff who reviewed board policies and outlined recommendations for change.

#### WORK

**Year Up:** Added trainings on diversity and inclusion to the board onboarding process so that every board member had the same base level of DEI knowledge. The board's quarterly learning sessions are focused on different diversity topics, including systemic racism and privilege, that relate to Year Up's work and students served.

a. In referencing critical mass as representation of people of color within an organization or at a certain level of leadership, we believe it should be dependent on, and reflective of, the demographics of the communities in which an organization serves or operates.



## COMMUNITY LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
AWAKE	<ul style="list-style-type: none"> <li>• Value the community and population served, and believe they are worthy of partnership and investment</li> <li>• Have developed personal relationships with community members</li> </ul>	<ul style="list-style-type: none"> <li>• Encourage staff to volunteer in the community by providing paid time off to do so</li> <li>• Value community members as informal advisors to the organization</li> </ul>	<ul style="list-style-type: none"> <li>• Use data analysis to assess the racial impact of their work on the communities they serve</li> </ul>
WOKE	<ul style="list-style-type: none"> <li>• Know that the community and population the organization serves have been disenfranchised by systemic issues that were most likely not created by the people served by the organization</li> <li>• Believe it is the role of the organization to help fix those inequities and injustices</li> <li>• Regularly seek community input on programs and services they provide or intend to provide</li> </ul>	<ul style="list-style-type: none"> <li>• Have strong feedback loops to encourage and respond to community feedback about race bias, diversity, and inclusion</li> <li>• Have community representation at the board level, either on the board itself or through a community advisory board</li> </ul>	<ul style="list-style-type: none"> <li>• Disaggregate data to adjust programming and educational goals to keep pace with changing needs of the communities they serve</li> </ul>
WORK	<ul style="list-style-type: none"> <li>• Expect staff to work with the community to co-create solutions to problems as a key way to meet the organization's mission</li> <li>• Understand that only through continuous interaction with, and in, the community they serve will race equity be achieved at a systemic level</li> <li>• Is seen and valued as an ally by the community they work with and in</li> </ul>	<ul style="list-style-type: none"> <li>• Invest financial resources to support race equity in their communities</li> <li>• Define criteria and processes for grant awards and partner selection using a race equity lens</li> <li>• Go beyond specific program areas to dedicate organizational time, resources, and influence to address underlying systemic issues that impact their communities</li> <li>• Ally with the community on race-related issues, even when they aren't directly related to the organization's mission</li> </ul>	<ul style="list-style-type: none"> <li>• Measure improvement using baseline data to see if program solutions are having a positive impact</li> </ul>

### Community Lever in Practice

#### AWAKE

**Annie E. Casey Foundation:** Encourages staff to volunteer their time to work on race equity goals in the communities they serve.

**Leadership for Educational Equity:** Disaggregated member program goals to ensure that investments in members of color are prioritized.

#### WOKE

**Year Up:** Held conversations with stakeholders to identify the community's perspective on how well Year Up was doing in terms of its diversity efforts.

**Leadership for Educational Equity:** Created identity-based resource groups that meet to discuss experiences and identify organizational actions to support them.

#### WORK

**Annie E. Casey Foundation:** Defined the work of race equity as mission-critical, along with the organization's need to understand and embrace race equity work internally. Made a clear connection between internal/external equity work and the Foundation's overall outcomes.

**Leadership for Educational Equity:** Examines disaggregated data about the onboarding experience, performance management, compensation, and retention. Identified disparities trigger deeper work to align policies and strategies.



## LEARNING ENVIRONMENT LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
<b>AWAKE</b>	<ul style="list-style-type: none"> <li>Focus on increasing staff knowledge about the individual and interpersonal levels of racism (e.g., individual biases, intercultural communication, and conflict skills)</li> </ul>	<ul style="list-style-type: none"> <li>Have or are developing a shared language around race identity and issues related to race, racism, and race equity</li> <li>Have or are building cross-cultural awareness, sensitivity, and empathy, including education about dominant identities that exist in organizational cultures</li> </ul>	<ul style="list-style-type: none"> <li>Include demographics in evaluation methods to collect race-conscious data on program/training efficacy</li> <li>Track number of employees who participate in DEI trainings, and amount of conversation around dominant culture and race equity</li> </ul>
<b>WOKE</b>	<ul style="list-style-type: none"> <li>Expect members of the dominant culture to acknowledge and reduce the emotional labor placed upon people of color within the organization regarding race-related discussions</li> <li>People of color understand and acknowledge their colleagues' learning journeys around race, racism, and racial equity</li> </ul>	<ul style="list-style-type: none"> <li>Help senior leadership understand how to be inclusive leaders, with learning approaches that emphasize reflection, iteration, and adaptability</li> <li>Support teams to improve their skills to work across difference and use constructive conflict to inspire better thinking and solutions</li> </ul>	<ul style="list-style-type: none"> <li>Employ non-traditional ways to gather feedback on program and trainings, which may include interviews, roundtables, and external reviews</li> <li>Seek input from people of color to create and iterate learning objectives and measurement strategies</li> <li>Collect data on effectiveness of DEI trainings and conversations (in addition to participation numbers); conduct reviews from participants to share key insights and learnings with teams or full organization</li> </ul>
<b>WORK</b>	<ul style="list-style-type: none"> <li>Critically reflect on their progress and intentionally work to sustain race equity</li> </ul>	<ul style="list-style-type: none"> <li>Increase staff knowledge about race equity and facilitate difficult conversations related to race and racism</li> <li>Learn how to impact structural racism issues outside the organization and in the communities they serve</li> </ul>	<ul style="list-style-type: none"> <li>Use data to change culture and processes, and show a willingness to make large-scale changes based on needs surfaced by staff</li> <li>Allow for multiple entry points and ways of engaging with race equity work by tailoring the use of internal and external race equity/DEI data to individual employee motivations</li> <li>Formulate development and learning plans for race equity knowledge; track employee learnings and any resistance to growth</li> <li>Talk freely about key organizational learnings around race equity and their journey</li> </ul>

### Learning Environment Lever in Practice

#### AWAKE

**Leadership for Educational Equity:** Developed a core fundamentals curriculum and implemented it for all teams to better understand race and racism.

#### WOKE

**Year Up:** As a part of their 360 review, each senior leader gets feedback on how effective they are at managing diversity on their teams. Based on that feedback, leaders receive coaching on how to be a more inclusive leader/lead inclusive teams. Additionally, white staff are trained as "allies," both to support and model facilitating dialogue on race within teams and learn how to effectively introduce topics that people of color have expressed they are not comfortable raising publicly.

#### WORK

**Leadership for Educational Equity:** Trains leadership on how to best support and advocate for people across identities (race, gender, ability, sexual orientation, etc).



## DATA LEVEL

	Personal Beliefs & Behaviors	Policies & Processes	Data
<b>AWAKE</b>	<ul style="list-style-type: none"> <li>• Believe that successful diversity means increasing the number of racially diverse people on staff</li> <li>• Are not convinced that measuring internal data (such as hiring/retention) based on race/ethnicity matters, but understand value of data analysis to the work of the organization in general</li> </ul>	<ul style="list-style-type: none"> <li>• Focus on the number of employees hired and retained by race/ethnicity</li> <li>• Focus on internal promotion or advancement for people of color</li> </ul>	<ul style="list-style-type: none"> <li>• Track interventions from HR or other parties to mediate conflicts and misunderstandings based on race differences</li> </ul>
<b>WOKE</b>	<ul style="list-style-type: none"> <li>• Support implementation of new, race-conscious ways to measure initiatives, programs, and internal processes</li> <li>• Collect relevant data on internal indicators of diversity/inclusion in hiring and retention</li> <li>• Have a baseline of data indicators that inform the organization of where it can focus efforts</li> </ul>	<ul style="list-style-type: none"> <li>• Measure job applicants by their level of understanding, skill, and attributes related to diversity and race equity</li> <li>• Measure job satisfaction and retention by function, level, and team</li> </ul>	<ul style="list-style-type: none"> <li>• Disaggregate data by demographics such as race in every policy and program measured</li> <li>• Monitor the level of employee engagement and satisfaction from working in an inclusive culture</li> <li>• Create measures and metrics with input from people of color</li> <li>• Track and publish race representation statistics among their workforce, grantees, consultants, and vendors</li> </ul>
<b>WORK</b>	<ul style="list-style-type: none"> <li>• Use data proactively to inform and create their strategies and new initiatives</li> <li>• Understand that internal AND external data analysis is imperative to building a Race Equity Culture, as it builds transparency internally and externally, and allows employees who enter their work with a race equity lens to interact and engage</li> <li>• Use data and measurement in storytelling around their race equity journeys</li> </ul>	<ul style="list-style-type: none"> <li>• Assess alignment between strategy metrics and equity values</li> </ul>	<ul style="list-style-type: none"> <li>• Measure cultural responsiveness of their policies and programs for employees, stakeholders, and communities</li> <li>• Track coordinated diversity activities that align with organizational direction</li> <li>• Measure race equity data by using both quantitative and qualitative data and holding the organization accountable to improve its impact</li> <li>• Use evaluation tools for race equity, including equity assessments, to examine equity work internally and in external partnerships</li> </ul>

### Data Level in Practice

#### AWAKE

**Leadership for Educational Equity:** Established internal goals of racially diversifying their staff to more closely mirror the diversity in their community.

#### WOKE

**Leadership for Educational Equity:** Administers a 90-day onboarding survey to gather feedback on staff experience working in an inclusive environment. They also administer an employee satisfaction survey twice annually that is disaggregated by race and gender.

**Annie E. Casey Foundation:** For an office improvement project, retained a vendor whose economic inclusion strategy includes the hiring of ex-offenders and other hard-to-place employees.

#### WORK

**Leadership for Educational Equity:** Reviewed current strategic goals through a race equity lens to identify areas where they could create more identity-based programming for staff and stakeholders. Measure whether identity-based leadership development efforts produce more racially diverse leaders in the education sector.





## ORGANIZATIONAL CULTURE LEVER

	Personal Beliefs & Behaviors	Policies & Processes	Data
AWAKE	<ul style="list-style-type: none"> <li>• Are aware that a white dominant workplace culture exists, but expect people to adhere to dominant organizational norms in order to succeed</li> <li>• Are learning to address challenges that occur in diverse environments as a result of unconscious biases and microaggressions that create conflict and resentment among staff</li> </ul>	<ul style="list-style-type: none"> <li>• Share the organization's commitment to DEI as part of the onboarding process of new employees</li> </ul>	<ul style="list-style-type: none"> <li>• Emphasize increasing diverse staff representation over addressing retention issues</li> </ul>
WOKE	<ul style="list-style-type: none"> <li>• Are compelled to discuss racially charged events with their staff when they occur, and hold space for their staff to process their feelings without placing undue responsibility on people of color to explain or defend themselves or their communities</li> </ul>	<ul style="list-style-type: none"> <li>• Consider ways to shift organizational norms and team dynamics in order to support racially diverse staff whose lived experiences meaningfully contribute to the organizational mission</li> <li>• Expect participation in race equity work across all levels of the organization</li> </ul>	<ul style="list-style-type: none"> <li>• Have long-term strategic plans and measurable goals for creating an equity culture, and an understanding of the organizational change needed to realize it</li> </ul>
WORK	<ul style="list-style-type: none"> <li>• Communicate proactively around race equity values and initiatives both internally and externally</li> <li>• Foster a positive environment where people feel they can raise race-related concerns about policies and programs without experiencing negative consequences or risking being labeled as a troublemaker</li> </ul>	<ul style="list-style-type: none"> <li>• Engage everyone in organizational race equity work and ensure that individuals understand their role in creating an equitable culture</li> <li>• Thread accountability across all efforts to support and sustain a racially equitable organization</li> </ul>	<ul style="list-style-type: none"> <li>• Assess achievement of social inclusion through employee engagement surveys</li> </ul>

### Organizational Culture Lever in Practice

#### AWAKE

**Leadership for Educational Equity:** Established a DEI Team to set a vision and define positions, language, and curriculum to achieve it.

**Year Up:** Created a design team comprised of a cross-section of staff that was diverse in terms of race and function. Team met regularly for "deep dives" to improve DEI knowledge.

#### WOKE

**Leadership for Educational Equity:** Created identity-based employee resource groups that invited cross-functional staff to discuss their experiences and identify actions the organization can take to support them.

**Year Up:** Held conversations with senior leadership to create clear definitions for diversity and inclusion prior to writing a diversity statement.

#### WORK

**Annie E. Casey Foundation:** Defined the work of race equity, as well as the organizations needed to understand and embrace it internally, as mission-critical. Make a clear and explicit connection between their equity work and the Foundation's overall outcomes.

# How to Get Started

At this point, you may not know where your organization will enter this work, or the precise path your organization will take on its journey towards a Race Equity Culture. Rather than let this uncertainty impede your progress, move forward with the knowledge that it is normal. Even in the absence of a defined path, there are actionable steps your organization can take to launch its race equity work:

- 1. Establish a shared vocabulary.** Ground your organization in shared meaning around race equity and structural racism. These terms work hand in hand; by achieving race equity, you will be dismantling structural racism. Many organizations maintain a running dictionary of terms from which to draw when needed; the [Glossary](#) found in the Appendix is a helpful starting point.
- 2. Identify race equity champions at the board and senior leadership levels.** While race equity work only succeeds as an organization-wide effort, a critical component is buy-in from board members and senior leaders who can set race equity priorities and communicate them throughout the organization. As these constituent groups make up distinct levers, it's imperative that they independently demonstrate a firm commitment to race equity. Senior leaders must encourage others in the organization to engage in the work, influence the speed and depth at which race equity is embedded in the organization, and continuously drive progress and accountability.
- 3. Name race equity work as a strategic imperative for your organization.**<sup>33</sup> Hold race equity as a north star for your organization. Define and communicate how race equity work helps the organization achieve its mission. The more you connect the reasons for doing this work to your mission, vision, organizational values, and strategies, the more critically important it will feel to everyone in the organization, at every level.

- 4. Open a continuous dialogue about race equity work.**

There are numerous ways to engage in effective conversations on race equity. Host a brown-bag lunch about race equity efforts on your team, or for individuals who are invested in your organizational cause, and secure an external facilitator to ensure discussion is both objectively and effectively managed. Whether it's environmental justice, access to education, or philanthropy and grantmaking, you can find research and examples of organizations that have done race equity work and shared their learnings. Use these stories to start the conversation about race equity within your team, and discuss how the approaches of other organizations might apply to your work.

- 5. Disaggregate data.** Start looking at your numbers. The only way to get a clear picture of inequities and outcomes gaps both internally and externally is to collect, disaggregate, and report relevant data. Organizations should examine staff engagement, performance, and compensation data by race, at all staff levels. Program data should also be disaggregated and analyzed by race. Hold yourself and your leadership accountable for this work.



## What Does it Cost to Build a Race Equity Culture?

Building a Race Equity Culture is an ongoing process that requires a significant investment of time and financial resources. Most organizations we interviewed were three to five years into their journey of building a Race Equity Culture. These organizations attributed their progress to a combination of training, coaching, listening to communities and stakeholders, and planning. In the beginning stages of their race equity work, most organizations invested primarily in consultants to help them articulate their goals and priorities for this work and to support them through coaching and mentoring. Building on the momentum from early wins, the organizations then invested in longer-term strategies to infuse DEI and race equity more deeply into how the organization operates.

### Sample investments to build a Race Equity Culture:

	ORGANIZATION A	ORGANIZATION B	ORGANIZATION C
Duration of active commitment to the work	8 years	5 years	4 years
Staff size when work was initiated	200	10	4
Current staff size	750	150	12
Initial annual investment in race equity capacity building	\$20,000 - \$40,000	\$700,000	\$15,000
Current annual investment in race equity capacity building	\$10,000 - \$20,000	Unavailable	\$30,000

# Envisioning a Race Equity Culture

Building a Race Equity Culture requires intention and effort, and sometimes stirs doubt and discomfort. Holding a vision of the future can sustain you in the challenging times. What does a true Race Equity Culture look like, and what benefits will accrue to your staff, systems, stakeholders, and community served?

When your organization has fully committed itself to a Race Equity Culture, the associated values become part of the organization's DNA. It moves beyond special initiatives, task force groups, and check-the-box approaches into full integration of race equity in every aspect of its operations and programs. Organizations that demonstrate this commitment exhibit the following characteristics:

- Leadership ranks hold a critical mass of people of color, whose perspectives are shifting how the organization fulfills its mission and reinforcing the organization's commitment to race equity.
- Internal change around race equity is embraced. Staff members are supported in managing and integrating the changes, and the organization demonstrates courage to advance external outcomes.
- Staff, stakeholders, and leaders are confident and skilled at talking about race and racism and its implications for the organization and for society.
- Cultural norms and practices exist that promote positive and culturally responsible interpersonal relationships among staff. Individuals are encouraged to share their perspectives and experiences.
- Programs are culturally responsive and explicit about race, racism, and race equity.
- External communications reflect the culture of the communities served.
- Communities are treated not merely as recipients of the organization's services, but rather as stakeholders, leaders, and assets to the work.
- Expenditures on services, vendors, and consultants reflect organizational values and a commitment to race equity.
- Continuous improvement in race equity work is prioritized by requesting feedback from staff and the community.
- Evaluation efforts incorporate the disaggregation of data in order to surface and understand how every program, service, or benefit impacts every beneficiary.

We have bold goals for this work. If enough race equity champions are willing and ready to engage their organizations in the transformational work of building a Race Equity Culture, we will reach the tipping point where this work shifts from an optional exercise or a short-term experiment without results, to a core, critical function of the social sector. By building a Race Equity Culture within organizations and across the social sector, we can begin to dismantle structural racism. Only then will we truly live up to our missions to serve the common good. We're ready for this work; are you?

# Appendix A: Call to Action

The work of building a Race Equity Culture demands an intentional approach. People of color and whites alike must interrogate assumptions about how the work of nonprofits, grant makers, and other social sector organizations is and can be done — and by whom. There are specific practices to be followed, at all four levels on which racism operates:

## PERSONAL

- **Decolonize** your mind. Accept that white supremacy and institutional racism are real and practiced by all races.
- **Interrogate** the dominant narrative. Understand implicit bias and your identity and role in enabling and propagating structural racism.
- **Complete** your own internal work. Don't put the burden exclusively on people of color or people who you perceive to be more "woke" to explain the system to you. Hold yourself accountable for the work at all four levels on which racism operates.

## INTERPERSONAL

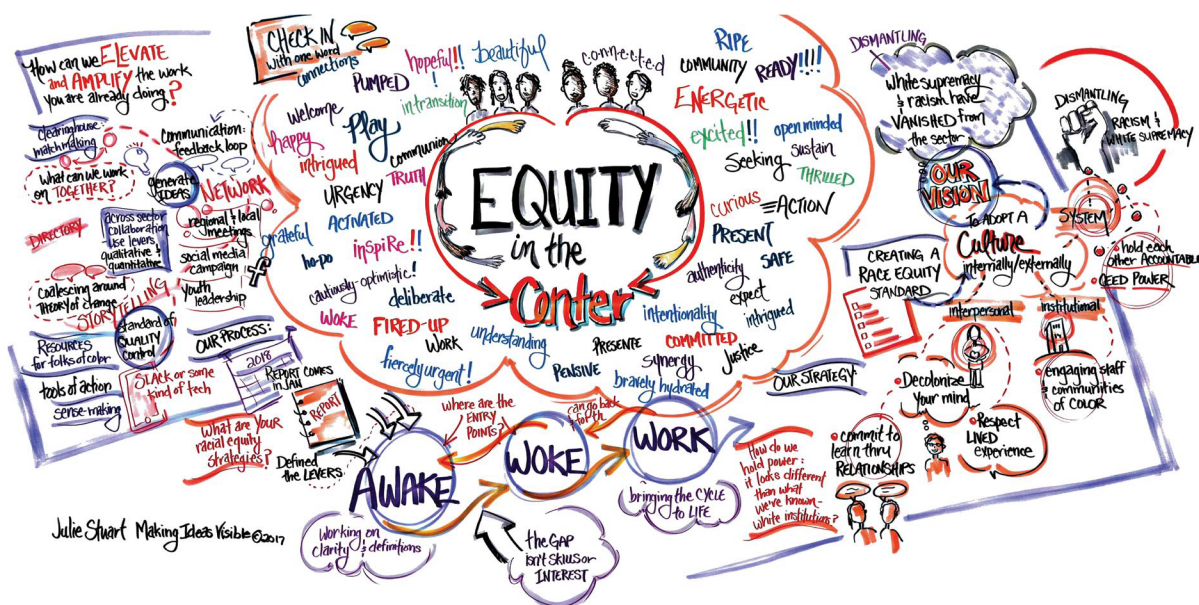
- **Respect** the lived experience of people of color operating within white dominant culture, including your own if you're a person of color.
- **Commit** to building, being vulnerable to, and learning through, relationships with people of a different race, especially people of color whose voices are often marginalized.
- **Acknowledge** the impact of race-based power differentials within organizations.

## INSTITUTIONAL

- **Commit** to understanding and speaking publicly on principles of race equity, and how they apply in the institutional context.
- **Disaggregate** staff engagement, performance, compensation, and promotion/retention data by race at all staff levels. Hold yourself and leadership accountable for this work.
- **Engage** staff and communities of color to inform governance, decision making, and execution across organizational processes.

## STRUCTURAL

- **Be accountable**, at the individual and organizational level, for dismantling personal, interpersonal, institutional, and structural instruments of white supremacy.
- **Publicly advocate** for race equity and challenge white dominant cultural norms, including naming microaggressions in interpersonal and institutional contexts.
- **Cede power** to people of color within and across teams, organizations, and systems.



## Appendix B: Glossary

**ANTI-OPPRESSION ORGANIZATION** An organization that actively recognizes and mitigates the oppressive effects of white dominant culture and power dynamics, striving to equalize that power imbalance internally and for the communities with which they work.

**ASSIMILATE** The phenomenon that occurs when people belonging to the nondominant group understand dominant culture norms and take on their characteristics either by choice or by force. Many people of color are asked to “check their identities at the door” in professional settings to make their white peers comfortable. By doing so, many people of color find it easier to get promotions and professional opportunities, as well as to gain access to informal networks typically accessible only to whites.

**CRITICAL MASS** In reference to representation of people of color within an organization or at a certain level of leadership. This figure is dependent on, and reflective of, the specific demographics of the communities in which an organization serves or operates.

**CRITICAL RACE THEORY** A theory that explicitly states and recognizes that racism is ingrained in the fabric and system of American society. Even without overt racists present, institutional racism is pervasive in dominant culture. Critical Race Theory examines existing power structures, and identifies these structures as based on white privilege and white supremacy, which perpetuate the marginalization of people of color. Overall, Critical Race Theory examines what the legal and social landscape would look like today if people of color were the decision-makers.

**DECOLONIZE (MIND)** We exist within societal structures rooted in historical facts, one of which is colonialism: the policy and practice of acquiring control of land (frequently occupied by people of color), occupying it, and codifying power structures to elevate one race and culture above all others. The international practice of colonization informs the dominant culture that characterizes American society today, driving ideologies and subconscious biases rooted in centuries of racism, classism, and white privilege. In order to dismantle white supremacy and the white dominant culture norms it influences, one must actively “decolonize” the mind, recognizing and counteracting the thoughts, preferences, practices, and behaviors that are deeply rooted vestiges of colonization.

**DIVERSITY** Psychological, physical, and social differences that occur among any and all individuals; including but not limited to race, ethnicity, nationality, religion, socioeconomic status, education, marital status, language, age, gender, sexual orientation, mental or physical ability, and learning styles.<sup>34</sup>

**DOMINANT CULTURE** Dominant culture in a society refers to the established language, religion, values, rituals, and social customs on which the society was built. It has the most power, is widespread, and influential within a social entity, such as an organization, in which multiple cultures are present. An organization’s dominant culture is heavily influenced by the leadership and management standards and preferences of those at the top of the hierarchy. In this paper, dominant culture refers specifically to the American context in which organizational culture is predominantly defined by white men and white women in positional power. See also “White Dominant Culture.”

**EMPLOYEE RESOURCE GROUP** Voluntary, employee-led groups that foster a diverse, inclusive workplace aligned with organizational mission, values, goals, business practices, and objectives. Often, these groups provide support to staff who formally or informally lead race equity work in some capacity within an organization.

**EQUITY** The guarantee of fair treatment, access, opportunity, and advancement while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations, and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups.<sup>35</sup>

**INCLUSION** The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate and bring their full, authentic selves to work. An inclusive and welcoming climate embraces differences and offers respect in the words/actions/thoughts of all people.<sup>36</sup>

**LEADERSHIP** Individuals who influence a group of people to act towards a goal. Individuals may or may not be in positions of authority.<sup>37</sup>

**MICROAGGRESSION** The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.<sup>38</sup>

**RACE EQUITY** The condition where one's race identity has no influence on how one fares in society. Race equity is one part of race justice and must be addressed at the root causes and not just the manifestations. This includes the elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race.<sup>39</sup>

**RACE EQUITY CULTURE** A culture focused on proactive counteraction of social and race inequities inside and outside of an organization.

**RACE EQUITY LENS** The process of paying disciplined attention to race and ethnicity while analyzing problems, looking for solutions, and defining success. A race equity lens critiques a "color blind" approach, arguing that color blindness perpetuates systems of disadvantage in that it prevents structural racism from being acknowledged. Application of a race equity lens helps to illuminate disparate outcomes, patterns of disadvantage, and root cause.<sup>40</sup>

**RACISM** A system of advantage and oppression based on race. A way of organizing society based on dominance and subordination based on race. Racism penetrates every aspect of personal, cultural, and institutional life. It includes prejudice against people of color, as well as exclusion, discrimination against, suspicion of, and fear and hate of people of color.<sup>41</sup>

**SOCIAL JUSTICE** A concept of fair and just relations between the individual and society. This is measured by the explicit and tacit terms for the distribution of power, wealth, education, healthcare, and other opportunities for personal activity and social privileges.<sup>42</sup>

**SOCIAL SECTOR** The group of organizations that consist of both nonprofit and philanthropic organizations.

**STRUCTURAL RACISM** The arrangement of institutional, interpersonal, historical, and cultural dynamics in a way that consistently produces advantage for whites and chronic adverse outcomes for people of color. It illuminates that racism

exists without the presence of individual actors because it is systemically embedded. When the United States was founded, racist principles were codified in governance structures and policies. As a result, racism is embedded in institutions, structures, and social relations across American society. Today, structural racism is composed of intersecting, overlapping, and codependent racist institutions, policies, practices, ideas, and behaviors that give an unjust amount of resources, rights, and power to white people while denying them to people of color.

**WHITE DOMINANT CULTURE** Culture defined by white men and white women with social and positional power, enacted both broadly in society and within the context of social entities such as organizations. See also "Dominant Culture" and "White Supremacy Culture."<sup>43</sup>

**WHITE PRIVILEGE** The power and advantages benefiting perceived white people, derived from the historical oppression and exploitation of other non-white groups.

**WHITE SUPREMACY** The existence of racial power that denotes a system of structural or societal racism which privileges white people over others, regardless of the presence or the absence of racial hatred. White racial advantages occur at both a collective and an individual level, and both people of color and white people can perpetuate white dominant culture, resulting in the overall disenfranchisement of people of color in many aspects of society.<sup>44</sup>

**WHITE SUPREMACY CULTURE** Characteristics of white supremacy that manifest in organizational culture, and are used as norms and standards without being proactively named or chosen by the full group. The characteristics are damaging to both people of color and white people in that they elevate the values, preferences, and experiences of one racial group above all others. Organizations that are led by people of color or have a majority of people of color can also demonstrate characteristics of white supremacy culture. Kenneth Jones and Tema Okun identified twelve characteristics of white supremacy culture in organizations: Perfectionism, Sense of Urgency, Defensiveness, Quantity of Quality, Worship of the Written Word, Paternalism, Power Hoarding, Fear of Open Conflict, Individualism, Progress is Bigger/More, Objectivity, and Right to Comfort.<sup>45</sup>

The definitions above are from a number of different sources which are included in the bibliography, as well as from Equity in the Center's research, thinking, and nomenclature.

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# Appendix E: Interview Summaries

We interviewed and/or researched three organizations as part of the development of this publication, to learn about their journeys towards race equity: Year Up, Leadership for Educational Equity, and the Annie E. Casey Foundation.

## YEAR UP

<https://www.yearup.org>

Year Up's mission is to close the Opportunity Divide by providing urban young adults with the skills, experience, and support that will empower them to reach their potential through professional careers and higher education.

The organization achieves this mission through a one-year, intensive training program that provides low-income young adults (ages 18-24) with a combination of hands-on skills development, coursework eligible for college credit, corporate internships, and wraparound support.

Year Up's commitment to diversity, equity, and inclusion is visible in its stated organizational values, program recruitment, and organizational culture.

## LEADERSHIP FOR EDUCATIONAL EQUITY

<https://educationalequity.org>

Leadership for Educational Equity (LEE) is a nonpartisan, nonprofit leadership development organization whose mission is to inspire and support a diverse, enduring movement of leaders to engage civically and politically within their communities to end the injustice of educational inequity.

They achieve this mission by offering one-on-one coaching, fellowships, workshops, and resources to a diverse set of leaders to help them become transformative leaders who move educational equity forward.

Leadership for Educational Equity's commitment to diversity, equity, and inclusion is evident in its core values; programmatic priorities; participant recruitment strategies and processes; and equity-based professional development offerings.

*We would like to thank these organizations for their contributions to this publication, and we applaud each of them for their work towards race equity.*

## ANNIE E CASEY FOUNDATION

<http://www.aecf.org>

The Annie E. Casey Foundation is devoted to developing a brighter future for millions of children at risk of poor educational, economic, social, and health outcomes. Their work focuses on strengthening families, building stronger communities, and ensuring access to opportunity, because children need all three to succeed. They advance research and solutions to overcome the barriers to success, help communities demonstrate what works, and influence decision makers to invest in strategies based on solid evidence.

One of the key strategies the organization relies on to fulfill its vision is a deep and long-term commitment to equity and inclusion. By employing data-driven, targeted strategies, programs, and resources that have a racial equity lens, AECF can direct its efforts towards those children, families, and communities who need them most.

We relied on their report, Operationalizing Equity (<http://www.aecf.org/resources/operationalizing-equity/>) to identify examples for this publication.



# Appendix F: Equity in the Center Partners and Advisors

## LAUNCH TEAM

Ben Duda, Service Year Alliance  
Ericka Hines,  
Equity in the Center and Every Level Leadership  
Kerrien Suarez, Equity in the Center  
MacArthur Antigua, Public Allies  
Monisha Kapila, Prolnspire

## FUNDERS

Annie E. Casey Foundation  
Ford Foundation  
The William and Flora Hewlett Foundation  
W. K. Kellogg Foundation  
The Kresge Foundation  
Meyer Foundation  
David and Lucile Packard Foundation

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Mary C. Parker, Just Collaboration  
Maura Bairley, Interdependent Consultant for Social  
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Michelle Y. Bess, Sprout Social  
Mikaela Seligman, AchieveMission  
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Nicola Chin, Up With Community  
Patrick Brown, The Greenlining Institute Academy  
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Tamika Mason, Independent Consultant  
Yolanda Caldera-Durant, Fund the People





[www.equityinthecenter.org](http://www.equityinthecenter.org)

 [/equityinthctr](https://www.facebook.com/equityinthctr)

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 [@equityinthctr](https://twitter.com/equityinthctr)



## DEI BIBLIOGRAPHY

Collected from April 2021 Focus Group participants.  
Thank you all!

### WEBSITES & WEBSITE PUBLICATIONS

**The Dialogue Company:** We develop effective dialogue methods and strategies that boost compassion and create transformation - <https://thediologuecompany.com>

**Equity in the Center:** Equity in the Center (EiC) works to shift mindsets, practices and systems in the social sector to center race equity and build a [Race Equity Culture](#).

- [Awake to Woke to Work](#) (publication); <https://equityinthecenter.org/aww/>

Ground yourself in the process of building a Race Equity Culture. Explore the levers that drive change and the stages that mark transformation using the Race Equity Cycle. In collaboration with over 120 experts in the fields of DEI and race equity, we provide insights, tactics, and best practices to shift organizational culture and operationalize equity.

**Looking to Hire Millennials? Have a Social Mission** <https://www.inc.com/donny-deutsch/looking-to-hire-millennials-have-a-social-mission.html>

#### **How to be an effective Ally**

- Racial Microaggressions in Everyday Life Implications for Clinical Practice [https://www.cpedv.org/sites/main/files/file-attachments/how\\_to\\_be\\_an\\_effective\\_ally-lessons\\_learned\\_microaggressions.pdf?1468632167](https://www.cpedv.org/sites/main/files/file-attachments/how_to_be_an_effective_ally-lessons_learned_microaggressions.pdf?1468632167)
- Accountability Recipe [https://www.cpedv.org/sites/main/files/file-attachments/how\\_to\\_be\\_an\\_effective\\_ally-lessons\\_learned\\_accountability\\_recipe.pdf?1468632167](https://www.cpedv.org/sites/main/files/file-attachments/how_to_be_an_effective_ally-lessons_learned_accountability_recipe.pdf?1468632167)

#### **New York Times: 1619 Project**

- The 1619 Project is an ongoing initiative from The New York Times Magazine that began in August 2019, the 400th anniversary of the beginning of American slavery. It aims to reframe the country's history by placing the consequences of slavery and the contributions of black Americans at the very center of our national narrative.

<https://www.nytimes.com/interactive/2019/08/14/magazine/1619-america-slavery.html>

pdf: [https://pulitzercenter.org/sites/default/files/full\\_issue\\_of\\_the\\_1619\\_project.pdf](https://pulitzercenter.org/sites/default/files/full_issue_of_the_1619_project.pdf)

curriculum: <https://pulitzercenter.org/lesson-plan-grouping/1619-project-curriculum>

### VIDEOS

### **Amend: The Fight for America**

- Documentary Series: Will Smith hosts this look at the evolving, often lethal, fight for equal rights in America through the lens of the US Constitution's 14<sup>th</sup> Amendment.

## PODCASTS

Scene on Radio: Scene on Radio is the Peabody-nominated podcast from the [Center for Documentary Studies](#) (CDS) at Duke University.

- **Seeing White Series**: <https://www.sceneonradio.org/seeing-white/>

Just what is going on with white people? Police shootings of unarmed African Americans. Acts of domestic terrorism by white supremacists. The renewed embrace of raw, undisguised white-identity politics. Unending racial inequity in schools, housing, criminal justice, and hiring. Some of this feels new, but in truth it's an old story.

Why? Where did the notion of "whiteness" come from? What does it mean? What is whiteness for?

Scene on Radio host and producer John Biewen took a deep dive into these questions, along with an array of leading scholars and regular guest Dr. Chenjerai Kumanyika, in this fourteen-part documentary series, released between February and August 2017. The series editor is Loretta Williams.

## BOOKS

### **The Conversation**

by Robert Livingston

- An essential tool for individuals, organizations, and communities of all sizes to jump-start dialogue on racism and bias and to transform well-intentioned statements on diversity into concrete actions—from a leading Harvard social psychologist.

### **White Fragility**

by Robin DiAngelo

- The *New York Times* best-selling book exploring the counterproductive reactions white people have when their assumptions about race are challenged, and how these reactions maintain racial inequality.

### **Caste: The Origins of Our Discontent**

by Isabel Wilkerson

- In *Caste*, Pulitzer Prize-winning author Isabel Wilkerson gives an astounding portrait of this hidden phenomenon. Linking America, India and Nazi Germany, Wilkerson reveals how our world has been shaped by caste - and how its rigid, arbitrary hierarchies still divide us today.

### **How to Be an Antiracist**

by Ibram X. Kendi

- *How to Be an Antiracist* is a 2019 nonfiction book by American author and historian Ibram X. Kendi. The book discusses concepts of racism and Kendi's proposals for anti-racist individual actions and systemic changes. It received a mixed critical reception.

### **Stamped from The Beginning**

by Ibram X. Kendi

- The National Book Award winning history of how racist ideas were created, spread, and deeply rooted in American society.

### **The Color of Law: A Forgotten History of How Our Government Segregated America**

by Richard Rothstein

- In *The Color of Law* (published by Liveright in May 2017), Richard Rothstein argues with exacting precision and fascinating insight how segregation in America—the incessant kind that continues to dog our major cities and has contributed to so much recent social strife—is the byproduct of explicit government policies at the local, state, and federal levels.

### **Post Traumatic Slave Syndrome**

by Dr. Joy DeGruy

- As a result of twelve years of quantitative and qualitative research Dr. DeGruy has developed her theory of Post Traumatic Slave Syndrome, and published her findings in the book [Post Traumatic Slave Syndrome – America’s Legacy of Enduring Injury and Healing](#)”. The book addresses the residual impacts of generations of slavery and opens up the discussion of how the black community can use the strengths we have gained in the past to heal in the present.

### **Dying of Whiteness: How the Politics of Racial Resentment Is Killing America's Heartland**

by Jonathan Metzl

- *Dying of Whiteness* shows, the right-wing policies that resulted from this white backlash put these voters’ very health at risk—and in the end, threaten everyone’s well-being. Powerful, searing, and sobering, *Dying of Whiteness* ultimately demonstrates just how much white America would benefit by emphasizing cooperation, rather than by chasing false promises of supremacy.

### **Four Hundred Souls: A Community History of African America, 1619-2019**

By Ibram Kendi and Keisha N. Blain

- *Four Hundred Souls* is a unique one-volume “community” history of African Americans. The editors, Ibram X. Kendi and Keisha N. Blain, have assembled ninety brilliant writers, each of whom takes on a five-year period of that four-hundred-year span.

### **Decolonizing Wealth: Indigenous Wisdom to Heal Divides and Restore Balance**

by Edgar Villanueva

- *Decolonizing Wealth* is a provocative analysis of the dysfunctional colonial dynamics at play in philanthropy and finance. Award-winning philanthropy executive Edgar Villanueva draws from the traditions from the Native way to prescribe the medicine for restoring balance and healing our divides.

### **Winners Take All: Elite Charade of Changing the World**

by Anand Giridharadas

- The *New York Times* bestselling, groundbreaking investigation of how the global elite's efforts to

"change the world" preserve the status quo and obscure their role in causing the problems they later seek to solve. An essential read for understanding some of the egregious abuses of power that dominate today's news.

### **The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together**

by HeatherMcGee

- One of today's most insightful and influential thinkers offers a powerful exploration of inequality and the lesson that generations of Americans have failed to learn: Racism has a cost for everyone—not just for people of color.

### **Race Talk: Conspiracy of Silence**

by Derald Wing Sue

- If you believe that talking about race is impolite, or that "colorblindness" is the preferred approach, you must read this book. *Race Talk and the Conspiracy of Silence* debunks the most pervasive myths using evidence, easy-to-understand examples, and practical tools.

### **A Peculiar Indifference: The Neglected Toll of Violence on Black America**

by Elliott Currie

- From Pulitzer Prize finalist Elliott Currie comes a devastating exploration of the extreme levels of violence afflicting Black communities, and a blueprint for addressing the crisis

### **The Color of Compromise: The Truth About the American Church's Complicity in Racism**

by Jemar Tisby

- An acclaimed, timely narrative of how people of faith have historically--up to the present day--worked against racial justice. And a call for urgent action by all Christians today in response.

### **The Undocumented Americans**

by Karla Cornejo Villavicencio

- One of the first undocumented immigrants to graduate from Harvard reveals the hidden lives of her fellow undocumented Americans in this deeply personal and groundbreaking portrait of a nation.

### **Belong: Find Your People, Create Community, and Live a More Connected Life**

by Radha Agrawal

- It's the great paradox of the digital age, what Radha Agrawal calls "community confusion"—the internet connects us to hundreds, thousands, even millions of people, and yet we feel more isolated than ever, with 1 in 4 Americans saying they have zero friends to confide in. *Where are our people?* The answer is found in *Belong*, a highly energetic and beautifully illustrated guide to discovering where and with whom you fit.

### **The Master's Tools Will Never Dismantle the Master's House**

by Audre Lorde

- From the self-described 'black, lesbian, mother, warrior, poet', these soaring, urgent essays on the power of women, poetry and anger are filled with darkness and light.



## GLOSSARY

Words and their multiple uses reflect the tremendous diversity that characterizes our society. Indeed, universally agreed upon language on issues relating to racism is nonexistent. We discovered that even the most frequently used words in any discussion on race can easily cause confusion, which leads to controversy and hostility. It is essential to achieve some degree of shared understanding, particularly when using the most common terms. In this way, the quality of dialogue and discourse on race can be enhanced.

Language can be used deliberately to engage and support community anti-racism coalitions and initiatives, or to inflame and divide them. Discussing definitions can engage and support coalitions. However, it is important for groups to decide the extent to which they must have consensus and where it is okay for people to disagree. It is also helpful to keep in mind that the words people use to discuss power, privilege, racism and oppression hold different meanings for different people. For instance, people at different stages of developing an analysis tend to attach different meanings to words like discrimination, privilege and institutional racism.

Furthermore, when people are talking about privilege or racism, the words they use often come with emotions and assumptions that are not spoken.

Many of the terms in this glossary have evolved over time. For example, given the changing demographic trends in the United States, the word “minority” no longer accurately reflects the four primary racial/ethnic groups. The terms “emerging majority” and “people of color” have become popular substitutes. Also, the terms used to refer to members of each community of color have changed over time. Whether to use the terms African American or Black, Hispanic American, Latinx or Latino, Native American or American Indian, and Pacific Islander or Asian American depends on a variety of conditions, including your intended audiences’ geographic location, age, generation, and, sometimes, political orientation.

SOURCE: Project Change’s “The Power of Words.” Originally produced for Project Change Lessons Learned II, also included in *A Community Builder’s Toolkit* (Appendix I) – both produced by Project Change and The Center for Assessment and Policy Development with some modification by RacialEquityTools.org.

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Source: **MP Associates, Center for Assessment and Policy Development, and World Trust Educational Services, October 2021.**

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

TERM	DEFINITION	SOURCE
<a href="#">Accountability*</a>	<p>In the context of racial equity work, accountability refers to the ways in which individuals and communities hold themselves to their goals and actions, and acknowledge the values and groups to which they are responsible. To be accountable, one must be visible, with a transparent agenda and process. Invisibility defies examination; it is, in fact, employed in order to avoid detection and examination. Accountability demands commitment. It might be defined as “what kicks in when convenience runs out.” Accountability requires some sense of urgency and becoming a true stakeholder in the outcome. Accountability can be externally imposed (legal or organizational requirements), or internally applied (moral, relational, faith-based, or recognized as some combination of the two) on a continuum from the institutional and organizational level to the individual level. From a relational point of view, accountability is not always doing it right. Sometimes it’s really about what happens after it’s done wrong.</p>	<p><a href="#">Accountability and White Anti-Racist Organizing: Stories from Our Work</a>, Bonnie Berman Cushing with Lila Cabbil, Margery Freeman, Jeff Hitchcock, and Kimberly Richards (2010).</p>
<a href="#">Ally</a>	<ol style="list-style-type: none"> <li>Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.</li> <li>An action, not an identity. Members of the advantaged group recognize their privilege and work in solidarity with oppressed groups to dismantle the systems of oppression(s) from which they derive power, privilege, and acceptance. Requires understanding that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. It means taking intentional, overt, and consistent responsibility for the changes we know are needed in our society, and often ignore or leave for others to deal with; it does so in a way that facilitates the empowerment of persons targeted by oppression. This framework can be used to imply that one does not feel directly implicated by the oppression.</li> </ol>	<ol style="list-style-type: none"> <li>OpenSource Leadership Strategies, “<a href="#">The Dynamic System of Power, Privilege, and Oppression.</a>”</li> <li>Compiled by White Noise Collective, “<a href="#">Shared Understandings.</a>” Citation is unknown (see their list).</li> </ol>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

TERM	DEFINITION	SOURCE
<a href="#">Anti-Black*</a>	<p>The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Blackpeople and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies.</p> <p>The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.</p>	<p>The Movement for Black Lives (M4BL), "<a href="#">Glossary</a>."</p>
<a href="#">Anti-Racism*</a>	<p>Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts.</p>	<p>Race Forward, "<a href="#">Race Reporting Guide</a>" (2015).</p>
<a href="#">Anti-Oppression</a>	<p>Anti-oppression is an interdisciplinary theory that the unjust exercise of power, privilege or authority, in other words, oppression, is something everybody in society does. Structural oppression continues to be perpetuated despite our intentions to be anti-oppressive. Some key tenets are: Power, privilege, and oppression, continue to play out even among anti-racist groups engaged in fighting oppression and so we must be committed to understanding how various systems of oppression affect us all; Anti-oppressive practice is lifelong and requires commitment by the organization/group to anti-oppression goals.</p>	
<a href="#">Anti-Racist</a>	<p>An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression of ideas that racial groups are equals and none needs developing, and supporting policies that reduce racial inequity.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>



**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<a href="#">Anti-Racist Ideas</a>	<p>An antiracist idea is any idea that suggests the racial groups are equals in all of their apparent difference and that there is nothing wrong with any racial group. Antiracists argue that racist policies are the cause of racial injustices.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>
<a href="#">Assimilationist</a>	<p>One who is expressing the racist idea that a racial group is culturally or behaviorally inferior and is supporting cultural or behavioral enrichment programs to develop that racial group.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>
<a href="#">Belonging</a>	<p>Describes values and practices where no person is left out of our circle of concern. Belonging means more than having just access, it means having a meaningful voice and the opportunity to participate in the design of political, social, and cultural structures. Belonging includes the right to both contribute and make demands upon society and political institutions.</p>	<p>Othering &amp; Belonging Institute at the University of California, Berkeley; <a href="#">Our Story</a></p>
<a href="#">Bigotry</a>	<p>Intolerant prejudice that glorifies one's own group and denigrates members of other groups.</p>	<p>National Conference for Community and Justice, St. Louis Region. Unpublished handout used in the <a href="#">Dismantling Racism Institute</a> program.</p>
<a href="#">BIPOC</a>	<p>Acronym referring to “Black and/or Indigenous People of Color.” While “POC” or People of Color is often used as well, BIPOC explicitly leads with Black and Indigenous identities, which helps to counter anti-Black racism and invisibilization of Native communities.</p>	<p><a href="#">Creating Cultures and Practices for Racial Equity: A Toolbox for Advancing Racial Equity for Arts and Cultural Organizations</a>, Nayantara Sen &amp; Terry Keleher, Race Forward (2021).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Black Lives Matter</a></p>	<p>A political movement to address systemic and state violence against African Americans. Per the Black Lives Matter organizers: “In 2013, three radical Black organizers—Alicia Garza, Patrisse Cullors, and Opal Tometi—created a Black- centered political will and movement building project called #BlackLivesMatter.It was in response to the acquittal of Trayvon Martin’s murderer, George Zimmerman. The project is now a member-led global network of more than 40chapters. [Black Lives Matter] members organize and build local power to intervene in violence inflicted on Black communities by the state and vigilantes.Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks’ humanity, our contributions to this society, and our resilience in the face of deadly oppression.”</p>	<p>Black Lives Matter, “<a href="#">Herstory</a>” (accessed 7 October 2019).</p>
<p><a href="#">Caucusing (Affinity Groups)*</a></p>	<p>A caucus is an intentionally created space for those who share an identity to convene for learning, support, and connections. Caucuses based on racial identity are often comprised, respectively, of people of color, white people, people who hold multiracial identities, or people who share specific racial or ethnic identities.</p> <p>To advance racial equity, there is work for white people and people of color to do separately and together. For white people, a caucus provides time and space to work explicitly and intentionally on understanding white culture and white privilege and to increase one’s critical analysis around these concepts. A white caucus also puts the onus on white people to teach each other about these ideas, rather than placing a burden on people of color to teach them. For people of color, a caucus is a placeto work with peers to address the impact of racism, to interrupt experiences of internalized racism, and to create a space for healing and working for individual and collective liberation. At times, people of color may also break into more specific race-based caucuses, sometimes based on experiences witha particular issue, for example police violence, immigration, or land rights. Groups that use caucuses in their organizational racial equity work, especially in workplaces and coalitions, generally meet separately and create a process to rejoin and work together collectively.</p>	<p>RacialEquityTools.org [see <a href="#">Related Resources</a>]</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Centering Blackness</a></p>	<p>1. Considering the Black experience as unique and foundational to shaping America’s economic and social policies:</p> <ul style="list-style-type: none"> <li>Centering Blackness demands that we create and design policies and practices that intentionally lift up and protect Black people.</li> <li>Anti-blackness doesn’t only impact Black people; it holds back and harms <u>all Americans</u> and necessitates collective healing.</li> <li>Centering Blackness allows for a completely different worldview to emerge, free from the constraints of white supremacy and patriarchy.</li> </ul> <p>2. White supremacy—which has harmed everyone, including robbing white people of their own humanity—needs anti-blackness to thrive. Centering blackness removes both the fuel and the constraints of white supremacy, allowing everyone to be free of its tyranny. Doing so acknowledges the historical root of this racial hierarchy that has intentionally placed black people at the bottom of society and gives us the opportunity to see the world through the lens of the black experience. It requires us to imagine how our rules and structures would be reorganized and envision a world where we all thrive because the bottom is removed. When we remove blackness from the bottom, everybody gets to be seen.</p>	<p>1. <a href="#">“Centering Blackness,”</a> Insight Center.</p> <p>2. Alicia Walters, Black Thought Project, interviewed by Siraad Dirshe in <a href="#">“What Does it Mean to ‘Center Black People’?”</a>, The New York Times (2020).</p>
<p><a href="#">Collusion</a></p>	<p>When people act to perpetuate oppression or prevent others from working to eliminate oppression.</p> <p>Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.</p>	<p><a href="#">Teaching for Diversity and Social Justice: A Sourcebook</a>, edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin (Routledge, 1997).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Colonization*</a></p>	<p>Colonization can be defined as some form of invasion, dispossession, and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban, or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.</p> <p>Ongoing and legacy colonialism impact power relations in most of the world today. For example, white supremacy as a philosophy was developed largely to justify European colonial exploitation of the Global South (including enslaving African peoples, extracting resources from much of Asia and Latin America, and enshrining cultural norms of whiteness as desirable both in colonizing and colonizer nations). See also: <a href="#">Decolonization*</a></p>	<p>Emma LaRocque, PhD, "<a href="#">Colonization and Racism</a>," (Aboriginal Perspectives).</p> <p>Also see <a href="#">Racism and Colonialism</a>, edited by Robert Ross (1982), and Andrea Smith, "<a href="#">Indigeneity, Settler Colonialism, White Supremacy</a>" (Racial Formation in the Twenty-First Century, 2012).</p>
<p><a href="#">Critical Race Theory*</a></p>	<p>The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and principles of constitutional law.</p>	<p>Richard Delgado and Jean Stefancic, <a href="#">Critical Race Theory: An Introduction</a>, NYU Press, 2001 (2<sup>nd</sup> ed. 2012, 3<sup>rd</sup> ed. 2017).</p>
<p><a href="#">Cultural Appropriation</a></p>	<p>Theft of cultural elements—including symbols, art, language, customs, etc.—for one’s own use, commodification, or profit, often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture’s right to take other cultural elements.</p>	<p>Colours of Resistance Archive, "<a href="#">Cultural Appropriation</a>" (accessed 28 June 2013).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Cultural Misappropriation</a></p>	<p>Cultural misappropriation distinguishes itself from the neutrality of cultural exchange, appreciation, and appropriation because of the instance of colonialism and capitalism; cultural misappropriation occurs when a cultural fixture of a marginalized culture/community is copied, mimicked, or recreated by the dominant culture against the will of the original community and, above all else, commodified. One can understand the use of “misappropriation” as a distinguishing tool because it assumes that there are 1) instances of neutral appropriation, 2) the specifically referenced instance is non-neutral and problematic, even if benevolent in intention, 3) some act of theft or dishonest attribution has taken place, and 4) moral judgement of the act of appropriation is subjective to the specific culture from which is being engaged.</p>	<p>Devyn Springer, “<a href="#">Resources on What ‘Cultural Appropriation’ Is and Isn’t</a>” (2018, accessed 7 October 2019).</p>
<p><a href="#">Cultural Racism*</a></p>	<p>Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or “whiteness” are automatically “better” or more “normal” than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what “nude” means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.)</p>	<p>RacialEquityTools.org [see <a href="#">Related Resources</a>]</p>
<p><a href="#">Culture</a></p>	<p>A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors, and styles of communication.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative, <a href="#">A Community Builder’s Tool Kit</a>, Appendix I (2000).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Decolonization*</a></p>	<ol style="list-style-type: none"> <li>1. Decolonization may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation’s own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.</li> <li>2. Per Eve Tuck and K. Wayne Yang: “Decolonization doesn’t have a synonym”; it is not a substitute for ‘human rights’ or ‘social justice’, though undoubtedly, they are connected in various ways. Decolonization demands an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking.</li> </ol>	<ol style="list-style-type: none"> <li>1. The Movement for Black Lives (M4BL), <a href="#">“Glossary.”</a></li> <li>2. Eric Ritskes, <a href="#">“What Is Decolonization and Why Does it Matter?”</a></li> </ol>
<p><a href="#">DEI and DEIB</a></p>	<p>Acronyms for</p> <ul style="list-style-type: none"> <li>• Diversity, Equity, and Inclusion</li> <li>• Diversity, Equity, Inclusion, and Belonging</li> </ul>	
<p><a href="#">Diaspora*</a></p>	<p>Diaspora is “the voluntary or forcible movement of peoples from their homelands into new regions ...” There is “a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.”</p>	<p>Leong Yew, “The Culture of Diasporas in the Postcolonial Web” (quoting Ashcroft et al., <a href="#">Key Concepts in Post-Colonial Studies</a>, and Cohen, <a href="#">Global Diasporas: An Introduction</a>).</p>
<p><a href="#">Discrimination</a></p>	<ol style="list-style-type: none"> <li>1. The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion, and other categories.</li> </ol>	<ol style="list-style-type: none"> <li>1. Institute for Democratic Renewal and Project Change Anti-Racism Initiative, <a href="#">A Community Builder’s Tool Kit</a>, Appendix I (2000).</li> </ol>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Discrimination</a> [cont.]</p>	<p>2. [In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.</p>	<p>2. U.S. Equal Employment Opportunity Commission, "<a href="#">Laws Enforced by EEOC</a>" (accessed 28 June 2013).</p>
<p><a href="#">Diversity</a></p>	<p>Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender—the groups that most often come to mind when the term "diversity" is used—but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. It also involves different ideas, perspectives, and values.</p> <p>It is important to note that many activists and thinkers critique diversity alone as a strategy. For instance, Baltimore Racial Justice Action states: "Diversity is silent on the subject of equity. In an anti-oppression context, therefore, the issue is not diversity, but rather equity. Often when people talk about diversity, they are thinking only of the "non-dominant" groups."</p>	<p>UC Berkeley Center for Equity, Inclusion and Diversity, "<a href="#">Glossary of Terms</a>" (page 34 in <a href="#">2009 Strategic Plan</a>).</p> <p>Baltimore Racial Justice Action, "<a href="#">Our Definitions</a>" (2018).</p>
<p><a href="#">Ethnicity*</a></p>	<p>A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.</p> <p>Examples of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White).</p>	<p><a href="#">Teaching for Diversity and Social Justice: A Sourcebook</a>, edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin (Routledge, 1997).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<a href="#">Equity</a>	<p>The state of eliminating conscious or unconscious bias and harassment and discrimination and other forms of inappropriate or illegal categorizations of persons.</p>	
<a href="#">Implicit Bias*</a>	<p>Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals’ attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals’ stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess.</p> <p>The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics.</p>	<p>Cheryl Staats, <a href="#">State of the Science: Implicit Bias Review 2013</a>, Kirwan Institute, The Ohio State University.</p> <p>See also <a href="#">RacialEquityTools.org</a>, “<a href="#">ACT / Communicating / Implicit Bias</a>”</p>
<a href="#">Inclusion</a>	<p>Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.</p>	<p><a href="#">OpenSource Leadership Strategies</a></p>



**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#"><u>Indigeneity*</u></a></p>	<p>Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement, or other means, reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic, and cultural customs and traditions than with the institutions of the country of which they now form part, under a State structure which incorporates mainly national, social, and cultural characteristics of other segments of the population which are predominant.</p> <p>(Examples: Maori in territory now defined as New Zealand; Mexicans in territory now defined as Texas, California, New Mexico, Arizona, Utah, Nevada and parts of Colorado, Wyoming, Kansas, and Oklahoma; Native American tribes in territory now defined as the United States).</p>	<p>United Nations <a href="#"><u>Permanent Forum on Indigenous Issues</u></a> (2010, page 9), originally presented in the <a href="#"><u>preliminary report of the Special Rapporteur of the UN Commission on Human Rights</u></a>, José Martínez Cobo (1972, page 10).</p>
<p><a href="#"><u>Individual Racism</u></a></p>	<p>Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.</p> <p>Examples:</p> <ul style="list-style-type: none"> <li>• Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups.</li> <li>• Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because “something doesn’t feel right”).</li> <li>• Accepting things as they are (a form of collusion).</li> </ul>	<p><a href="#"><u>Flipping the Script: White Privilege and Community Building</u></a> by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#"><u>Institutional Racism*</u></a></p>	<p>Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.</p> <p>Examples:</p> <ul style="list-style-type: none"> <li>• Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).</li> <li>• City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.</li> </ul>	<p><a href="#"><u>Flipping the Script: White Privilege and Community Building</u></a> by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005).</p>
<p><a href="#"><u>Internalized Dominance*</u></a></p>	<p>Occurs among white people when they believe and/or act on assumptions that white people are superior to, more capable, intelligent, or entitled than people of color. It occurs when members of the dominant white group take their group’s socially advantaged status as normal and deserved, rather than recognizing how it has been conferred through racialized systems of inequality. Internalized dominance may be unconscious or conscious. A white person who insists that anyone who works hard can get ahead, without acknowledging the barriers of racism, is consciously or unconsciously expressing internalized dominance. Whites who assume that European music and art are superior to other forms are enacting internalized dominance.</p>	<p><a href="#"><u>Teaching for Diversity and Social Justice: A Sourcebook</u></a>, edited by Maurianne Adams and Lee Anne Bell, with Diane J. Goodman and Khyati Y. Joshi (Routledge, 2016), page 137.</p>
<p><a href="#"><u>Internalized Racism*</u></a></p>	<p>Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures, and ideologies that undergird the dominating group’s power. It involves four essential and interconnected elements:</p> <p><u>Decision-making</u> - Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other’s authority and power – especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.</p>	<p>Donna Bivens, <a href="#"><u>Internalized Racism: A Definition</u></a> (Women’s Theological Center, 1995).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

	<p><u>Resources</u> - Resources, broadly defined (e.g. money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving “everybody.”</p> <p><u>Standards</u> - With internalized racism, the standards for what is appropriate or “normal” that people of color accept are white people’s or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.</p> <p><u>Naming the problem</u> - There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease – emotional, economic, political, etc. – on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support.</p>	
<p><a href="#"><u>Interpersonal Racism*</u></a></p>	<p>Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.</p> <p>Examples: public expressions of racial prejudice, hate, bias, and bigotry between individuals</p>	<p><a href="#"><u>Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities</u></a> by Keith Lawrence and Terry Keleher (2004).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Intersectionality*</a></p>	<ol style="list-style-type: none"> <li>1. An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive.</li> <li>2. Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.</li> <li>3. Per Kimberlé Williams Crenshaw: Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. “Intersectionality 102,” then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination.</li> </ol>	<ol style="list-style-type: none"> <li>1. WPC Glossary from <a href="#">14<sup>th</sup> Annual White Privilege Conference Handbook</a> (2013).</li> <li>2. Intergroup Resources, <a href="#">“Intersectionality”</a> (2012).</li> <li>3. Otamere Guobadia, <a href="#">“Kimberlé Crenshaw and Lady Phyll Talk Intersectionality, Solidarity, and Self-Care”</a> (2018).</li> </ol>
<p><a href="#">JEADI</a></p>	<p>Acronym for Justice, Equity, Access, Diversity, and Inclusion. Often used to refer to anti-racist efforts.</p>	

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<a href="#">Liberation*</a>	<p>The creation of relationships, societies, communities, organizations, and collective spaces characterized by equity, fairness, and the implementation of systems for the allocation of goods, services, benefits, and rewards that support the full participation of each human and the promotion of their full humanness.</p>	<p><a href="#">Critical Liberation Theory</a>, Barbara J. Love, Keri DeJong, and Christopher Hughbanks (UMASS, Amherst, 2007).</p>
<p><a href="#">Liberatory</a> <a href="#">Consciousness*</a></p>	<p>A liberatory consciousness enables humans to:</p> <ul style="list-style-type: none"> <li>• Live their lives in oppressive systems and institutions with awareness and intentionality, rather than on the basis of the socialization to which they have been subjected.</li> <li>• Maintain an awareness of the dynamics of oppression characterizing society without giving in to despair and hopelessness about that condition, to maintain an awareness of the role played by each individual in the maintenance of the system without blaming them for the roles they play, and at the same time practice intentionality about changing the systems of oppression.</li> <li>• Live “outside” the patterns of thought and behavior learned through the socialization process that helps to perpetuate oppressive systems.</li> </ul> <p>Four elements in developing a liberatory consciousness are awareness, analysis, acting, and accountability/ally-ship.</p>	<p>Barbara J. Love, “Developing a Liberatory Consciousness,” <a href="#">Readings for Diversity and Social Justice</a>, edited by Maurianne Adams et. al., pages 599–600.</p>
<p><a href="#">Macroaggression</a></p>	<p>Large scale or overt aggression toward those of another race, culture, gender, etc.</p>	

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<a href="#">Marginalization</a>	<p>A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or “mainstream” society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural, or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender, or financial status. To what extent such populations are marginalized, however, is contextspecific and reliant on the cultural organization of the social site in question.</p>	<p>The University of British Columbia’s <a href="#">Equity &amp; Inclusion Glossary of Terms</a>, citing <a href="#">The SAGE Encyclopedia of Qualitative Research Methods</a></p>
<a href="#">Microaggression*</a>	<p>The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.</p>	<p>Derald Wing Sue, PhD, “<a href="#">Microaggressions: More than Just Race</a>” (PsychologyToday, 2010).</p>
<a href="#">Model Minority</a>	<p>A term created by sociologist William Peterson to describe the Japanese community, whom he saw as being able to overcome oppression because of their cultural values.</p> <p>While individuals employing the Model Minority trope may think they are being complimentary, in fact the term is related to colorism and its root, anti-Blackness. The model minority myth creates an understanding of ethnic groups, including Asian Americans, as a monolith, or as a mass whose parts cannot be distinguished from each other. The model minority myth can be understood as a tool that white supremacy uses to pit people of color against each other in order to protect its status.</p>	<p>Asian American Activism: The Continuing Struggle, “<a href="#">Glossary</a>” (2016).</p>

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<p><a href="#">Movement Building*</a></p>	<p>Movement building is the effort of social change agents to engage power holders and the broader society in addressing a systemic problem or injustice while promoting an alternative vision or solution. Movement building requires a range of intersecting approaches through a set of distinct stages over a long-term period of time. Through movement building, organizers can:</p> <ul style="list-style-type: none"> <li>• Propose solutions to the root causes of social problems.</li> <li>• Enable people to exercise their collective power.</li> <li>• Humanize groups that have been denied basic human rights and improve conditions for the groups affected.</li> <li>• Create structural change by building something larger than a particular organization or campaign.</li> <li>• Promote visions and values for society based on fairness, justice, and democracy.</li> </ul>	<p>Julie Quiroz-Martinez, <a href="#">From the Roots: Building the Power of Communities of Color to Challenge Structural Racism</a> (Akonadi Foundation, 2010), citing the <a href="#">Movement Strategy Center</a>, which offers <a href="#">these further definitions</a>.</p>
<p><a href="#">Multicultural Competency*</a></p>	<p>A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.</p>	<p>Paul Kivel, "<a href="#">Multicultural Competence</a>" (2007).</p>

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<p><u><a href="#">Oppression</a></u></p>	<ol style="list-style-type: none"> <li>1. Systemic devaluing, undermining, marginalizing, and disadvantaging of certain social identities in contrast to the privileged norm; when some people are denied something of value, while others have ready access.</li> <li>2. The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found: <ul style="list-style-type: none"> <li>• the oppressor group has the power to define reality for themselves and others,</li> <li>• the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),</li> <li>• genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and</li> <li>• members of both the oppressor and target groups are socialized to play their roles as normal and correct.</li> </ul> <p>Oppression = Power + Prejudice</p> </li> </ol>	<ol style="list-style-type: none"> <li>1. WPC Glossary from <a href="#">14<sup>th</sup> Annual White Privilege Conference Handbook</a> (2013).</li> <li>2. <a href="#">“What Is Racism?”</a> – Dismantling Racism Works (dRworks) <a href="#">webworkbook</a>.</li> </ol>
<p><u><a href="#">People of Color</a></u></p>	<p>Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.</p>	<p>Race Forward, <a href="#">“Race Reporting Guide”</a> (2015).</p>



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<p><a href="#">Power</a></p>	<ol style="list-style-type: none"> <li>1. Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual’s internal strength). Learning to “see” and understand relations of power is vital to organizing for progressive social change.</li> <li>2. Power may also be understood as the ability to influence others and impose one’s beliefs. All power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from power of which they are unaware.</li> <li>3. (A) The ability to name or define. (B) The ability to decide. (C) The ability to set the rule, standard, or policy. (D) The ability to change the rule, standard, or policy to serve your needs, wants, or desires. (E) The ability to influence decision makers to make choices in favor of your cause, issue, or concern. Each of these definitions can manifest on personal, social, institutional, or structural levels:             <ol style="list-style-type: none"> <li>a. Personal Power - 1. Self-determination. 2. Power that an individual possesses or builds in their personal life and interpersonal relationships.</li> <li>b. Social Power - 1. Communal self-determination. 2. A grassroots collective organization of personal power. 3. Power that social groups possess or build among themselves to determine and shape their collective lives.</li> <li>c. Institutional Power - 1. Power to create and shape the rules, policies, and actions of an institution. 2. To have institutional power is to be a decision maker or to have great influence upon a decision maker of an institution.</li> <li>d. Structural Power - To have structural power is to create and shape the rules, policies, and actions that govern multiple and intersecting institutions or an industry.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Intergroup Resources, <a href="#">“Power”</a> (2012).</li> <li>2. Alberta Civil Liberties Research Centre, <a href="#">“Racism and Power”</a> (2018) / <a href="#">“CARED Glossary”</a> (2020).</li> <li>3. <a href="#">Our Shared Language: Social Justice Glossary</a>, YWCA (2016).</li> </ol>
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<a href="#">Prejudice</a>	<p>A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.</p>	<p>Institute for Democratic Renewal and Project Change Anti-Racism Initiative,  <a href="#">A Community Builder's Tool Kit</a>, Appendix I (2000).</p>
<a href="#">Privilege</a>	<p>Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.</p>	<p>Colours of Resistance Archive,  <a href="#">"Privilege"</a> (accessed 28 June 2013).</p>
<a href="#">Race*</a>	<p>For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:</p> <ol style="list-style-type: none"> <li>1. Race is a made-up social construct, and not an actual biological fact; although it has a social realities</li> <li>2. Race designations have changed over time. Some groups that are considered "white" in the United States today were considered "non-white" in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian, and Jewish people).</li> <li>3. The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor.</li> </ol>	<p>1–2. PBS, "<a href="#">Race: The Power of an Illusion</a>" (2018–2019 relaunch of <a href="#">2003 series</a>).</p> <p>3. Paul Kivel, <a href="#">Uprooting Racism: How White People Can Work for Racial Justice</a> (Gabriola Island, British Columbia: New Society Publishers, 2002), page 141.</p>
<a href="#">Racial and Ethnic Identity*</a>	<p>An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization, and personal experience.</p>	<p><a href="#">Teaching for Diversity and Social Justice: A Sourcebook</a>, edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin (Routledge, 1997).</p>

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<a href="#">Racial Capitalism*</a>	<p>If capitalism is intended to maximize profit, its operation inherently divides workers and extracts labor from communities of color, including enslaved people, Indigenous people, and immigrants.</p> <p>If you think of race as assigning meaning to whole groups of people, ideologically convincing others that some people are inferior to others, that some people are designed as beasts of burden, then what you end up getting is a system of extraction that allows for a kind of super-exploitation of Black and brown people. And racial capitalism also relies on an ideology or racial regime, and the racial regime convinces a lot of white people, who may get the crumbs of this extraction through slavery, through Jim Crow, convinces them to support or shore up a regime that seems to benefit whiteness based in white supremacy but where their own share of the spoils is actually pretty minuscule. So if you think of capitalism as racial capitalism, then the outcome is you cannot eliminate capitalism, overthrow it, without the complete destruction of white supremacy.</p>	<p>Robin D.G. Kelley, “<a href="#">The Rebellion Against Racial Capitalism</a>,” interviewed by Jeremy Scahill, The Intercept (2020).</p>
<a href="#">Racial Equity*</a>	<ol style="list-style-type: none"> <li>1. Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.</li> <li>2. A mindset and method for solving problems that have endured for generations, seem intractable, harm people and communities of color most acutely, and ultimately affect people of all races. This will require seeing differently, thinking differently, and doing the work differently. Racial equity is about results that make a difference and last.</li> </ol>	<ol style="list-style-type: none"> <li>1. <a href="#">Center for Assessment and Policy Development</a>.</li> <li>2. <a href="#">OpenSource Leadership Strategies</a>.</li> </ol>
<a href="#">Racial Healing*</a>	<p>To restore to health or soundness; to repair or set right; to restore to spiritual wholeness.</p>	<p>Michael R. Wenger, <a href="#">Racial Equity Resource Guide</a> (W.K. Kellogg Foundation, 2012).</p>

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<a href="#">Racial Identity Development Theory*</a>	<p>Racial Identity Development Theory discusses how people in various racial groups and with multiracial identities form their particular self-concept. It also describes some typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural, and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g. globalization, technology, immigration, and increasing multiracial population).</p>	<p><a href="#">New Perspectives on Racial Identity Development: Integrating Emerging Frameworks</a>, edited by C. L. Wijeyesinghe and B. W. Jackson (NYU Press, 2012).</p>
<a href="#">Racial Inequity</a>	<p>Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to healthcare, etc.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>
<a href="#">Racial Justice</a>	<ol style="list-style-type: none"> <li>The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.</li> <li>Operationalizing racial justice means reimagining and co-creating a just and liberated world and includes: <ul style="list-style-type: none"> <li>understanding the history of racism and the system of white supremacy and addressing past harms,</li> <li>working in right relationship and accountability in an ecosystem (an issue, sector, or community ecosystem) for collective change,</li> <li>implementing interventions that use an intersectional analysis and that impact multiple systems,</li> <li>centering Blackness and building community, cultural, economic, and political power of Black, Indigenous, and other People of Color (BIPOC), and</li> <li>applying the practice of love along with disruption and resistance to the status quo.</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>Race Forward, <a href="#">“Race Reporting Guide”</a> (2015).</li> <li>Maggie Potapchuk, <a href="#">“Operationalizing Racial Justice in Non-Profit Organizations”</a> (MP Associates, 2020). This definition is based on and expanded from the one described in Rinku Sen and Lori Villarosa, <a href="#">“Grantmaking with a Racial Justice Lens: A Practical Guide”</a> (Philanthropic Initiative for Racial Equity, 2019).</li> </ol>

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<a href="#">Racial Reconciliation*</a>	<p>Reconciliation involves three ideas. First, it recognizes that racism in America is both systemic and institutionalized, with far-reaching effects on both political engagement and economic opportunities for minorities. Second, reconciliation is engendered by empowering local communities through relationship-building and truth-telling. Lastly, justice is the essential component of the conciliatory process—justice that is best termed as restorative rather than retributive, while still maintaining its vital punitive character.</p>	<p><a href="#">The William Winter Institute</a> for Racial Reconciliation, <a href="#">Position Statement on Reconciliation</a> (2014).</p>
<a href="#">Racialization</a>	<p>Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment. Put simply, "racialization [is] the process of manufacturing and utilizing the notion of race in any capacity" (Dalal, 2002, p. 27). While white people are also racialized, this process is often rendered invisible or normative to those designated as white. As a result, white people may not see themselves as part of a race but still maintain the authority to name and racialize "others." (verb: racialize/d)</p>	<p>Alberta Civil Liberties Research Centre, <a href="#">"Racialization"</a> (2018) / <a href="#">"CARED Glossary"</a> (2020).</p>
<a href="#">Racism*</a>	<p>Racism = race prejudice + social and institutional power            Racism = a system of advantage based on race            Racism = a system of oppression based on race            Racism = a white supremacy system</p> <p>Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.</p>	<p><a href="#">"What Is Racism?"</a> – Dismantling Racism Works(dRworks) <a href="#">web workbook</a>.</p>
<a href="#">Racist</a>	<p>One who is supporting a racist policy through their actions or interaction or expressing a racist idea.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>
<a href="#">Racist Ideas</a>	<p>A racist idea is any idea that suggests one racial group is inferior or superior to another racial group in any way.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>

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<a href="#">Racist Policies*</a>	<p>A racist policy is any measure that produces or sustains racial inequity between or among racial groups. Policies are written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups. Racist policies are also expressed through other terms such as “structural racism” or “systemic racism”. Racism itself is institutional, structural, and systemic.</p>	<p>Ibram X. Kendi, <a href="#">How To Be An Antiracist</a>, Random House, 2019.</p>
<a href="#">Reparations*</a>	<p>States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented— providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse. Reparations publicly affirm that victims are rights-holders entitled to redress.</p>	<p><a href="#">International Center for Transitional Justice</a>. See also <a href="#">RacialEquityTools.org</a>, “<a href="#">PLAN / Issues / Reparations</a>”</p>
<a href="#">Restorative Justice*</a>	<p>Restorative Justice is a theory of justice that emphasizes repairing the harm caused by crime and conflict. It places decisions in the hands of those who have been most affected by a wrongdoing, and gives equal concern to the victim, the offender, and the surrounding community. Restorative responses are meant to repair harm, heal broken relationships, and address the underlying reasons for the offense. Restorative Justice emphasizes individual and collective accountability. Crime and conflict generate opportunities to build community and increase grassroots power when restorative practices are employed.</p>	<p>The Movement for Black Lives (M4BL), “<a href="#">Glossary</a>.”</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Settler Colonialism*</a></p>	<p>Settler colonialism refers to colonization in which colonizing powers create permanent or long-term settlement on land owned and/or occupied by other peoples, often by force. This contrasts with colonialism where colonizers focus only on extracting resources back to their countries of origin, for example. Settler Colonialism typically includes oppressive governance, dismantling of indigenous cultural forms, and enforcement of codes of superiority (such as white supremacy). Examples include white European occupations of land in what is now the United States, Spain’s settlements throughout Latin America, and the Apartheid government established by White Europeans in South Africa.</p> <p>Per Dina Gilio-Whitaker, “Settler Colonialism may be said to be a structure, not an historic event, whose endgame is always the elimination of the Natives in order to acquire their land, which it does in countless seen and unseen ways. These techniques are woven throughout the US’s national discourse at all levels of society. Manifest Destiny—that is, the US’s divinely sanctioned inevitability—is like a computer program always operating unnoticeably in the background. In this program, genocide and land dispossession are continually both justified and denied.”</p>	<p>Dina Gilio-Whitaker, “<a href="#">Settler Fragility: Why Settler Privilege Is So Hard to Talk About</a>” (2018).</p>
<p><a href="#">Social Oppression</a></p>	<p>Refers to oppression that is achieved through social means and that is social in scope—it affects whole categories of people. This kind of oppression includes the systematic mistreatment, exploitation, and abuse of a group (or groups) of people by another group (or groups). It occurs whenever one group holds power over another in society through the control of social institutions, along with society’s laws, customs, and norms. The outcome of social oppression is that groups in society are sorted into different positions within the social hierarchies of race, class, gender, sexuality, and ability. Those in the controlling, or dominant group, benefit from the oppression of other groups through heightened privileges relative to others, greater access to rights and resources, a better quality of life, and overall greater life chances. Those who experience the brunt of oppression have fewer rights, less access to resources, less political power, lower economic potential, worse health and higher mortality rates, and lower overall life chances.</p>	<p>Canadian Race Relations Foundation, <a href="#">Glossary of Terms</a>.</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">Structural Racialization*</a></p>	<p>Structural racialization connotes the dynamic process that creates cumulative and durable inequalities based on race. Interactions between individuals are shaped by and reflect underlying and often hidden structures that shape biases and create disparate outcomes even in the absence of racist actors or racist intentions. The presence of structural racialization is evidenced by consistent differences in outcomes in education attainment, family wealth, and even life span.</p>	<p><a href="#">Systems Thinking and Race: Workshop Summary</a> by John a. Powell, Connie Cagam-pang Heller, and Fayza Bundalli (The California Endowment, 2011).</p>
<p><a href="#">Structural Racism*</a></p>	<ol style="list-style-type: none"> <li>1. 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. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics, and entire social fabric. 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 reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.</li> <li>2. For example, we can see structural racism in the many institutional, cultural, and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress, and racism, lower rates of health care coverage, access, and quality of care, and systematic refusal by the nation to fix these things.</li> </ol>	<ol style="list-style-type: none"> <li>1. <a href="#">Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities</a> by Keith Lawrence, Aspen Institute on Community Change, and Terry Keleher, Applied Research Center, for the Race and Public Policy Conference (2004).</li> <li>2. <a href="#">Flipping the Script: White Privilege and Community Building</a> by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005).</li> </ol>
<p><a href="#">Systemic Racism</a></p>	<ol style="list-style-type: none"> <li>1. This is an interlocking and reciprocal relationship between the individual, institutional and structural levels which function as a system of racism. These various levels of racism operate together in a lockstep model and function together as a whole system. These levels are:</li> </ol>	<ol style="list-style-type: none"> <li>1. Canadian Race Relations Foundation, <a href="#">Glossary of Terms</a>.</li> </ol>



**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

	<ul style="list-style-type: none"> <li>• Individual (within interactions between people)</li> <li>• Institutional (within institutions and systems of power)</li> <li>• Structural or societal (among institutions and across society)</li> </ul> <p>2. In many ways “systemic racism” and “structural racism” are synonymous. If there is a difference between the terms, it can be said to exist in the fact that a structural racism analysis pays more attention to the historical, cultural, and social psychological aspects of our currently racialized society.</p>	<p>2. Aspen Institute, “<a href="#">11 Terms You Should Know to Better Understand Structural Racism</a>” (2016).</p>
<p><a href="#">Targeted Universalism*</a></p>	<p>Targeted universalism means setting universal goals pursued by targeted processes to achieve those goals. Within a targeted universalism framework, universal goals are established for all groups concerned. The strategies developed to achieve those goals are targeted, based upon how different groups are situated within structures, culture, and across geographies to obtain the universal goal. Targeted universalism is goal oriented, and the processes are directed in service of the explicit, universal goal.</p>	<p><a href="#">Targeted Universalism: Policy &amp; Practice – A Primer</a> by John A. Powell, Stephen Menendian, and Wendy Ake (Haas Institute for a Fair and Inclusive Society, 2019).</p>
<p><a href="#">Tokenism</a></p>	<p>Tokenism is, simply, covert racism. Racism requires those in power to maintain their privilege by exercising social, economic, and/or political muscle against people of color (POC). Tokenism achieves the same while giving those in power the appearance of being non-racist and even champions of diversity because they recruit and use POC as racialized props. Examples include:</p> <ul style="list-style-type: none"> <li>• Recruit POC to formal leadership positions, but keep all the power.</li> <li>• Only hire POC for POC “stuff.”</li> <li>• Convene Special “Diversity Councils” but don’t build POC leadership on your main Board.</li> <li>• Use POC as your mouthpiece and shield against other POC.</li> </ul>	<p>Helen Kim Ho, “<a href="#">8 Ways People of Color are Tokenized in Nonprofits</a>,” The Nonprofit Revolution (2017).</p>
<p><a href="#">White Fragility*</a></p>	<p>A state in which even a minimum amount of racial stress becomes intolerable [for white people], triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium.</p>	<p>Robin DiAngelo, “<a href="#">White Fragility</a>” (International Journal of Critical Pedagogy, 2011).</p>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">White Privilege*</a></p>	<p>Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.</p> <p><u>Structural White Privilege</u>: A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.</p> <p>The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.</p> <p><u>Interpersonal White Privilege</u>: Behavior between people that consciously or unconsciously reflects white superiority or entitlement.</p> <p><u>Cultural White Privilege</u>: A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.</p>	<ol style="list-style-type: none"> <li>1. Peggy McIntosh, "<a href="#">White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies</a>" (1988).</li> <li>2. <a href="#">Transforming White Privilege: A 21st Century Leadership Capacity</a>, CAPD, MP Associates, World Trust Educational Services (2012).</li> </ol>
<p><a href="#">White Privilege*</a> [cont.]</p>	<p><u>Institutional White Privilege</u>: Policies, practices and behaviors of institutions -- such as schools, banks, non-profits or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.</p>	<ol style="list-style-type: none"> <li>2. <a href="#">Transforming White Privilege: A 21st Century Leadership Capacity</a>, CAPD, MP Associates, World Trust Educational Services (2012).</li> </ol>

**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#"><u>White Supremacy*</u></a></p>	<ol style="list-style-type: none"> <li>1. White supremacy is a 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.</li> <li>2. The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the KuKlux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "whitesupremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.</li> </ol>	<ol style="list-style-type: none"> <li>1. Sharon Martinas and the <a href="#"><u>Challenging White Supremacy Workshop</u></a>, 4th revision (1995).</li> <li>2. "<a href="#"><u>What Is Racism?</u></a>" – Dismantling Racism Works (dRworks) <a href="#"><u>webworkbook</u></a>.</li> </ol>
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**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><a href="#">White Supremacy Culture</a></p>	<ol style="list-style-type: none"> <li>1. White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. These standards may be seen as mainstream, dominant cultural practices; they have evolved from the United States’ history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. But it operates in even more subtle ways, by actually defining what “normal” is – and likewise, what “professional,” “effective,” or even “good” is. In turn, white culture also defines what is not good, “at risk,” or “unsustainable.” White culture values some ways of thinking, behaving, deciding, and knowing – ways that are more familiar and come more naturally to those from a white, western tradition – while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so...</li> <li>2. An artificial, historically constructed culture which expresses, justifies, and binds together the United States white supremacy system. It is the glue that binds together white- controlled institutions into systems and white-controlled systems into the global white supremacy system.</li> </ol>	<ol style="list-style-type: none"> <li>1. Gita Gulati-Partee and Maggie Potapchuk, “<a href="#">Paying Attention to White Culture and Privilege: A Missing Link to Advancing Racial Equity</a>” (The Foundation Review vol. 6: issue 1, 2014).</li> <li>2. Sharon Martinas and the <a href="#">Challenging White Supremacy Workshop</a>, 4th revision (1995).</li> </ol>
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**Asterisked terms\*** include links to **Related Resources on RET** (pages 30–33).

<p><u><a href="#">Whiteness*</a></u></p>	<ol style="list-style-type: none"> <li>1. The term white, referring to people, was created by Virginia slave owners and colonial rules in the 17<sup>th</sup> century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness 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 ‘whiteness’ meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.</li> <li>2. Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988). Whites are theorized as actively shaped, affected, defined, and elevated through their racialization and the individual and collective consciousness formed within it ... Whiteness is thus conceptualized as a constellation of processes and practices rather than as a discrete entity (i.e. skin color alone). Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives, and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.</li> </ol>	<ol style="list-style-type: none"> <li>1. PBS, “<a href="#">Race: The Power of an Illusion</a>” (2018–2019 relaunch of <a href="#">2003 series</a>).</li> <li>2. Robin DiAngelo, “<a href="#">White Fragility</a>” (International Journal of Critical Pedagogy, 2011).</li> </ol>
<p><u><a href="#">Xenophobia</a></u></p>	<p>Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that immigrants are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels oppression and is a function of White supremacy.</p>	<p>Lee Cokorinos, “<a href="#">The Racist Roots of the Anti- Immigration Movement</a>,” The Black Agenda Report (2007).</p>



# RACIAL EQUITY TOOLS

GLOSSARY TERM	WHERE CAN I FIND RELATED RESOURCES?
<a href="#">Accountability</a>	<a href="#">Accountability</a>   Location: <b>PLAN / Change Process</b>
<a href="#">Anti-Black</a>	<a href="#">Racism</a> (scroll down alphabetically to the box for “ <b>Anti-Blackness</b> ”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Anti-Racism</a>	<a href="#">Theory</a> (scroll down alphabetically to the box for “ <b>Anti-Racism</b> ”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Caucusing (Affinity Groups)</a>	<a href="#">Caucus and Affinity Groups</a>   Location: <b>ACT / Strategies</b>
<a href="#">Colonization</a>	<a href="#">Diaspora and Colonization</a> (scroll down alphabetically to the boxes for “ <b>Global History of Colonialism</b> ” and “ <b>Neo-Colonialism and Settler Colonialism</b> ”) Location: <b>FUNDAMENTALS / History of Racism and Movements</b>
<a href="#">Critical Race Theory</a>	<a href="#">Theory</a> (scroll down alphabetically to the box for “ <b>Critical Race Theory</b> ”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Cultural Racism</a>	<a href="#">Racism</a> (scroll down alphabetically to the box for “ <b>Cultural Racism</b> ”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Decolonization</a>	<a href="#">Decolonization Theory and Practice</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Diaspora</a>	<a href="#">Diaspora and Colonization</a>   Location: <b>FUNDAMENTALS / History of Racism and Movements</b>
<a href="#">Ethnicity</a>	<a href="#">Race, Ethnicity, and Indigeneity</a> (scroll down alphabetically to the box for “ <b>Ethnicity</b> ”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Implicit Bias</a>	<a href="#">Implicit Bias</a>   Location: <b>ACT / Communicating</b>

GLOSSARY TERM	WHERE CAN I FIND RELATED RESOURCES?
<a href="#">Indigeneity</a>	<a href="#">Race, Ethnicity, and Indigeneity</a> (scroll down alphabetically to the box for “Indigeneity”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Institutional Racism</a>	<a href="#">Racism</a> (scroll down alphabetically to the box for “Institutional Racism”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Internalized Dominance</a>	<a href="#">Internalized Racism</a> (scroll down alphabetically to the box for “Internalized Racial Superiority”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Internalized Racism</a>	<a href="#">Internalized Racism</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Interpersonal Racism</a>	<a href="#">Racism</a> (scroll down alphabetically to the box for “Interpersonal Racism”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Intersectionality</a>	<a href="#">Intersectionality</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Liberation</a> <a href="#">Liberatory Consciousness</a>	<a href="#">Racial Equity</a> (scroll down alphabetically to the box for “Racial Justice and Liberation”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Microaggression</a>	<a href="#">Racism</a> (scroll down alphabetically to the box for “Interpersonal Racism”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Movement Building</a>	<a href="#">Movement Building</a>   Location: <b>PLAN / Change Process</b>
<a href="#">Multicultural Competency</a>	<a href="#">Multicultural Competency</a>   Location: <b>ACT / Strategies</b>
<a href="#">Race</a>	<a href="#">Race, Ethnicity, and Indigeneity</a> (scroll down alphabetically to the box for “Race”) Location: <b>FUNDAMENTALS / Core Concepts</b>


GLOSSARY TERM	WHERE CAN I FIND RELATED RESOURCES?
<a href="#">Racial and Ethnic Identity</a>	<a href="#">Race, Ethnicity, and Indigeneity</a> (includes “Resources by Specific Racial/Ethnic Groups”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Racial Capitalism</a>	<a href="#">Theory</a> (scroll down alphabetically to the box for “Racial Capitalism”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Racial Equity</a>	<a href="#">Racial Equity</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Racial Healing</a>	<a href="#">Addressing Trauma and Healing</a> and <a href="#">Trauma, Violence, and Healing</a> Locations: <b>ACT / Strategies</b> and <b>PLAN / Issues</b>
<a href="#">Racial Identity Development Theory</a>	<a href="#">Theory</a> (scroll down alphabetically to the box for “Racial Identity Development Theory”) Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Racial Reconciliation</a>	<a href="#">Racial Reconciliation</a>   Location: <b>ACT / Strategies</b>
<a href="#">Racism</a>	<a href="#">Racism</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Racist Policies</a>	<a href="#">Laws and Policies</a>   Location: <b>FUNDAMENTALS / History of Racism and Movements</b> For specific topics, also see <a href="#">PLAN / Issues</a>
<a href="#">Reparations</a>	<a href="#">Reparations</a>   Location: <b>PLAN / Issues</b>
<a href="#">Restorative Justice</a>	<a href="#">Conflict Transformation and Restorative Justice</a>   Location: <b>ACT / Strategies</b>
<a href="#">Settler Colonialism</a>	<a href="#">Diaspora and Colonization</a> (scroll down alphabetically to the box for “Neo-Colonialism and Settler Colonialism”) Location: <b>FUNDAMENTALS / History of Racism and Movements</b>



GLOSSARY TERM	WHERE CAN I FIND RELATED RESOURCES?
<a href="#">Structural Racialization</a> <a href="#">Structural Racism</a>	<a href="#">Structural Racism</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">Targeted Universalism</a>	<a href="#">Theory</a> (scroll down alphabetically to the box for “ <b>Targeted Universalism</b> ”)  Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">White Fragility</a> <a href="#">White Privilege</a>	<a href="#">System of White Supremacy and White Privilege</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>
<a href="#">White Supremacy</a>	<a href="#">System of White Supremacy and White Privilege</a> and <a href="#">Addressing Hate and White Supremacy</a>  Locations: <b>FUNDAMENTALS / Core Concepts</b> and <b>PLAN / Issues</b>
<a href="#">White Supremacy Culture</a>	<a href="#">Organizational Change Process</a> (see the first section: “ <b>Addressing White Dominant Culture</b> ”)  Location: <b>ACT / Strategies</b>
<a href="#">Whiteness</a>	<a href="#">System of White Supremacy and White Privilege</a>   Location: <b>FUNDAMENTALS / Core Concepts</b>

## D5's Self-Assessment for Foundation Diversity, Equity & Inclusion (DEI)

D5's Self-Assessment presents five strategic action arenas of proven-effective policies and practices used by foundations across the country to advance DEI. D5 invites your foundation to complete the assessment to: (1) capture your current situation, (2) spark conversations about DEI and what is possible, and (3) identify tangible action steps that will improve your foundation's effectiveness and strengthen its relevance in our increasingly diverse society. Please note: D5 and this assessment focuses on four dimensions of diversity (gender, race, sexual orientation, and ability). For more information visit: [d5coalition.org](http://d5coalition.org).

 <b>STEP #1. Please circle the answer that best describes your foundation: Y=Yes N=No</b>												
<b>1. Expressed commitment to DEI</b>					<b>Gender</b>		<b>Race</b>		<b>LGBT</b>		<b>Disability</b>	
a) Our vision, mission statement, and/or strategic plan includes an expressed commitment to opportunity on the basis of...					Y	N	Y	N	Y	N	Y	N
<b>2. Authorization of DEI in organizational policy</b>					<b>Gender</b>		<b>Race</b>		<b>LGBT</b>		<b>Disability</b>	
a) We have a policy for Board and staff diversity that covers...					Y	N	Y	N	Y	N	Y	N
b) We have a policy for investment advisor and vendor diversity.											Y	N
c) We have a policy for asset investment that supports DEI.											Y	N
d) Our grantmaking policy expects <i>all</i> grantees to address DEI.											Y	N
<b>3. Implementation of DEI practices in operations</b>					<b>Gender</b>		<b>Race</b>		<b>LGBT</b>		<b>Disability</b>	
a) We actively engage diverse members of the Board and staff (e.g., distribute key assignments, capitalize on their strengths and networks).											Y	N
b) We work to build an increasingly diverse pipeline of potential Board and staff members on the basis of...					Y	N	Y	N	Y	N	Y	N
c) We work to expand the pipeline for greater diversity among investment advisors and vendors.							-				Y	N
d) We actively work to diversify our donors on the basis of...					Y	N	Y	N	Y	N	Y	N
e) We have intentional processes for Board, staff, advisors, vendors to become DEI-informed and competent (e.g., orientations, training).											Y	N
f) Our grant and vendor payment processes accommodate recipients with limited organizational cash flow.											Y	N
<b>4. Implementation of DEI practices in grant-making</b>					<b>Gender</b>		<b>Race</b>		<b>LGBT</b>		<b>Disability</b>	
a) We systematically access the perspectives of diverse grantees and constituent groups in the areas of...					Y	N	Y	N	Y	N	Y	N
b) We understand the ways in which inequities are produced and maintained on the basis of...					Y	N	Y	N	Y	N	Y	N
c) We understand how the various dimensions of diversity intersect/interact.											Y	N
d) We have specific investment strategies that address individual, institutional, and structural barriers on the basis of...					Y	N	Y	N	Y	N	Y	N
e) We intentionally fund diverse programmatic leadership on the basis of...					Y	N	Y	N	Y	N	Y	N
f) We factor into our funding decisions the grantee's ability to advance DEI.											Y	N
g) We fund capacity-building for diverse groups on the basis of...					Y	N	Y	N	Y	N	Y	N
h) We use our organizational advocacy and our position in the community to advance DEI.											Y	N
<b>5. Use of accountability mechanisms to monitor DEI</b>					<b>Gender</b>		<b>Race</b>		<b>LGBT</b>		<b>Disability</b>	
a) We regularly collect, disaggregate, and publish data on Board, staff, advisor, vendor, grantee diversity by...					Y	N	Y	N	Y	N	Y	N

**STEP #1 Continued. Please circle the answer that best describes your foundation: Y=Yes N=No**

	Gender		Race		LGBT		Disability			
b) We analyze the data in (a) above to understand how to close gaps where disparities appear.									Y	N
c) We analyze all key operational decisions to determine their impact on the basis of...	Y	N	Y	N	Y	N	Y	N		
d) We analyze all key programmatic decisions to determine their impact on the basis of...	Y	N	Y	N	Y	N	Y	N		
e) We assess communications and products for appropriate messaging with regard to...	Y	N	Y	N	Y	N	Y	N		
f) We have mechanisms for senior management accountability for DEI performance.									Y	N
g) We have mechanisms for staff accountability for DEI performance.									Y	N
h) We have mechanisms for investment advisor and vendor accountability for DEI performance.									Y	N
i) We have mechanisms for grantee accountability for DEI performance.									Y	N
j) We incorporate our DEI commitment into new staff/Board/vendor/advisor/grantee orientations.									Y	N



**STEP #2. Compile your DEI scores here.**

Of the 13 Gender items, how many are:	Of the 13 Race items, how many are:	Of the 13 LGBT items, how many are:	Of the 13 Disability items, how many are:	Of the 16 items above, how many are:
YES _____	YES _____	YES _____	YES _____	YES _____
NO _____	NO _____	NO _____	NO _____	NO _____



**STEP #3. Determine what actions you might take next to advance DEI within your foundation.**

Questions to guide next steps:

- Across the four categories of diversity, where are you least strong? D5's PPP scan offers tools and resources for each category to guide you on how to strengthen your commitment.
- Wherever you have circled No in the right column, this is an area where intentional action can advance DEI. Please see the models, tools, and guidance for these areas in D5's PPP scan.
- Of the five strategic arenas for action identified in the blue shaded areas, where are you strongest? Consider sharing your actions with the broader philanthropic community. What lessons did you learn in taking these actions to advance DEI? What difference has it made?

For D5's scan of Programs, Policies & Practices (PPP) and more for more information and resources visit:

[www.D5coalition.org](http://www.D5coalition.org)

# *Jemez Principles for Democratic Organizing*

Meeting hosted by Southwest Network for Environmental and Economic Justice (SNEEJ), Jemez, New Mexico, Dec. 1996

## **Activists meet on Globalization**

On December 6-8, 1996, forty people of color and European-American representatives met in Jemez, New Mexico, for the “Working Group Meeting on Globalization and Trade.” The Jemez meeting was hosted by the Southwest Network for Environmental and Economic Justice with the intention of hammering out common understandings between participants from different cultures, politics and organizations. The following “**Jemez Principles**” for democratic organizing were adopted by the participants.

### **#1 Be Inclusive**

If we hope to achieve just societies that include all people in decision-making and assure that all people have an equitable share of the wealth and the work of this world, then we must work to build that kind of inclusiveness into our own movement in order to develop alternative policies and institutions to the treaties policies under neo-liberalism.

This requires more than tokenism, it cannot be achieved without diversity at the planning table, in staffing, and in coordination. It may delay achievement of other important goals, it will require discussion, hard work, patience, and advance planning. It may involve conflict, but through this conflict, we can learn better ways of working together. It’s about building alternative institutions, movement building, and not compromising out in order to be accepted into the anti-globalization club.

### **#2 Emphasis on Bottom-Up Organizing**

To succeed, it is important to reach out into new constituencies, and to reach within all levels of leadership and membership base of the organizations that are already involved in our networks. We must be continually building and strengthening a base which provides our credibility, our strategies, mobilizations, leadership development, and the energy for the work we must do daily.

### **#3 Let People Speak for Themselves**

We must be sure that relevant voices of people directly affected are heard. Ways must be provided for spokespersons to represent and be responsible to the affected constituencies. It is important for organizations to clarify their roles, and who they represent, and to assure accountability within our structures.

### **#4 Work Together In Solidarity and Mutuality**

Groups working on similar issues with compatible visions should consciously act in solidarity, mutuality and support each other’s work. In the long run, a more significant step is to incorporate the goals and values of other groups with your own work, in order to build strong relationships. For instance, in the long run, it is more important that labor unions and community economic development projects include the issue of environmental sustainability in their own strategies, rather than just lending support to the environmental organizations. So communications, strategies and resource sharing is critical, to help us see our connections and build on these.

### **#5 Build Just Relationships Among Ourselves**

We need to treat each other with justice and respect, both on an individual and an organizational level, in this country and across borders. Defining and developing “just relationships” will be a process that won’t happen overnight. It must include clarity about decision-making, sharing strategies, and resource distribution. There are clearly many skills necessary to succeed, and we need to determine the ways for those with different skills to coordinate and be accountable to one another.

### **#6 Commitment to Self-Transformation**

As we change societies, we must change from operating on the mode of individualism to community-centeredness. We must “walk our talk.” We must be the values that we say we’re struggling for and we must be justice, be peace, be community.