

EQUITY & SOCIAL JUSTICE RESOURCE GUIDE

“All human beings are born free and equal in dignity and rights.”



[this page left intentionally blank]

DRAFT

CONTENT

I. Terminology

THE LAW

II. Protected Classes

III. Legislation

READING:

IV. Books

V. Blogs and Articles

VI. Magazines

VII. Reports

MEDIA

VIII. Films

IX. Videos

X. Podcast

XI. Web Sites

LANGUAGE EQUITY

TRAININGS (To be added)

XII. Online training

XIII. Learning & Development

FACILITATION (To be added)

WELL BEING (To be added)

ADDITIONAL READING

XIV. Challenging Racism

XV. Colorblindness, Diversity, Inclusion, and Equity

XVI. Racial Equity Tool Kits

XVII. Talking About Pronouns

TERMINOLOGY

The following terminology is commonly used in conversations regarding social justice, diversity, equity and allyship. It is meant to be a starting point for engaging in open and honest conversation by offering a shared language of understanding. Please note, this list is not exhaustive and the meaning of these words may change and evolve based on context. If there is a term that you feel should be included here, please let me know.

1. **Ableism:** A system of oppression that includes discrimination and social prejudice against people with intellectual, emotional, and physical disabilities, their exclusion, and the valuing of people and groups that do not have disabilities.
2. **Accomplice:** An ally who directly challenges institutionalized homophobia, transphobia and other forms of oppression, by blocking or impeding oppressive people, policies and structures. Accomplices fight with oppressed peoples, and their actions are coordinated by those who are oppressed.
3. **Ageism:** A system of oppression that works against the young and the old and values individuals of a particular age range.
4. **Ally:** A person who is a member of an advantaged social group who takes a stand against oppression, works to eliminate oppressive attitudes and beliefs in themselves and their communities, and works to interrogate and understand their privilege.
5. **Anti-Semitism/Anti- Jewish Oppression:** The systematic discrimination against and oppression of Jewish people, Judaism, and Jewish culture and traditions.
6. **Asexual:** An identity term for people who either do not feel sexual attraction or do not feel desire for a sexual partner or partners. Some asexual individuals may still have romantic attractions.
7. **Biphobia:** The irrational hatred or fear of people who identify as bisexual, pansexual, or fluid.
8. **Bisexual:** An identity term for people who are attracted to people of two genders, usually to both men and women. Bi is used as an inclusive abbreviation for the bi, pan, and fluid community.
9. **Birth Assigned Sex:** The designation that refers to a person's biological, morphological, hormonal, and genetic composition. One's sex is typically assigned at birth and classified as either male or female.
10. **Cisgender:** Individuals whose gender identity and expression line up with their birth-assigned sex.
11. **Cissexism:** A system of oppression that values cisgender people, upholds the gender binary, and marginalizes, oppresses, and makes invisible the lives and experiences of transgender people.
12. **Civil liberties** concern basic rights and freedoms that are guaranteed -- either explicitly identified in the Bill of Rights and the Constitution or interpreted or inferred through the years by legislatures or the courts. Civil liberties include:
 - The right to free speech
 - The right to privacy
 - The right to remain silent in a police interrogation
 - The right to be free from unreasonable searches of your home
 - The right to a fair court trial
 - The right to marry
 - The right to vote
13. **Civil rights** concern the basic right to be free from unequal treatment based on certain protected characteristics (race, gender, disability, etc.) in settings such as employment, education, housing, and access

to public facilities. A civil rights violation occurs in designated situations where an individual is discriminated against on the basis of a protected characteristic. Most civil rights laws are established through the federal government via federal legislation or case law.

14. **Classism:** A system of oppression that includes institutional, cultural, societal, and individual beliefs and practices that assign value to people based in their socio-economic class. Here, members of more privileged socio-economic classes are seen as having a greater value.
15. **Colorblindness** is an aspirational strategy to reduce racial prejudice that is not effective in a world of racial inequalities. *Colorblind racial ideology* has been defined in a landmark *American Psychologist* article by [Helen A. Neville and colleagues](#) (2013) as consisting of two interrelated domains:
 - *Color-evasion* - denial of racial differences by emphasizing sameness
 - *Power-evasion* - denial of racism by emphasizing equal opportunities
16. **Collusion:** Thinking and acting in ways that support dominant systems of power, privilege, and oppression.
17. **Coming Out:** The process by which LGBTQ2SIA+ individuals recognize, accept, appreciate, and often celebrate their sexual orientation, sexuality, or gender identity/expression. Coming out varies from individual to individual, and across culture and community.
18. **Cultural Appropriation:** A term used to describe the taking over of creative or artistic forms, themes, or practices by one cultural group from another. It is in general used to describe Western appropriations of non-Western or non-white forms and carries connotations of exploitation and dominance.
19. **Cultural Competence:** The ability to effectively and empathetically work and engage with people of different cultural identities and backgrounds in order to provide safe and accountable spaces for dialogue and discourse; cultural competence is relevant in all fields of work, education, and informal social interactions.
20. **Discrimination:** A person discriminates when they make a distinction, (whether intentional or not), based on a characteristic, or perceived characteristic that:
 - has the effect of imposing burdens, obligations or disadvantages on an individual or a class of individuals not imposed upon others and/or
 - withholds or limits access to opportunities, benefits and advantages available to other individuals or classes of individuals in society.
21. **Empathy:** A learned skill that allows one to recognize and deeply listen to another's story or experiences and connect them to common understandings and emotions; differs from sympathy.
22. **Ethnocentrism:** Judging another culture solely based on the standards and values of one's own culture. Also, a belief in the inherent superiority of one's own nation or ethnic group.
23. **Equality:** Equality means everyone is given the same resources, in an effort to promote fairness, but it can only work if everyone starts from the same place and needs the same help.
24. **Equity:** Equity means that everyone is given the resources that they need to succeed. Equity often appears unfair, but it actively moves everyone closer to success by "leveling the playing field."
25. **Gay:** Is romantic attraction, sexual attraction or sexual behavior between members of the same sex or gender. Commonly an identity term specifically used for a male-identified person who is attracted to other male-identified people.
26. **Gender:** a socially constructed range of characteristics pertaining to, and differentiating between, masculinity and femininity.

27. **Gender Binary:** A social construction of gender in which there are two distinct and opposite genders: male/masculine/men and female/feminine/women.
28. **Gender Expression:** A person's presentation of their gender. These outward expressions of gender can be intentional or unintentional and involve one's mannerisms, clothing, hair, speech, clothing, and activities (and more!).
29. **Gender Identity:** A person's innate sense of their own gender. This may include identities on either end of the gender binary, somewhere in-between or outside the gender binary.
30. **Genderqueer/ also termed Gender Non-Binary:** An identity term for a person who may not identify with and/or express themselves within the gender binary.
31. **Gender Non-Conforming:** Gender variance, or gender nonconformity, is behavior or gender expression by an individual that does not match masculine and feminine gender norms. People who exhibit gender variance may refer to themselves as gender variant, gender non-conforming, gender diverse, or genderqueer, and may be transgender or otherwise variant in their gender identity.
32. **Gender Pronoun:** Gender pronouns (like their, hers, he) are words that specifically refer to people that you are talking about. Some individuals may use pronouns that line up with their birth-assigned sex. While others will use pronouns that best suit their gender identity.
33. **Gender Neutral or Gender Inclusive Pronoun:** Is a pronoun which does not associate a gender with the individual who is being discussed. Examples of these include, They/Their/Them, Ze/Zie/Hir/Hirs, Ve/Ver/Vis
34. **Hate Group:** organizations which:
 - spread lies intended to incite hatred and / or advocate violence against certain groups on the basis of sexual orientation, race, colour, religion etc.
 - claim that their identity (racial, religious etc.) is 'superior' to that of other people
 - do not value the human rights of other people.
35. **Heterosexism:** A system of oppression where individual, societal, cultural, and institutional beliefs and practices favor heterosexuality and assume that heterosexuality is the only 'natural', 'normal', or acceptable sexual orientation. This creates an imbalance in power, which leads to systemic, institutional, pervasive, and routine mistreatment of LGBTQ2SIA+.
36. **Heterosexual:** An identity term for a female-identified person who is attracted to male-identified people or a male-identified person who is attracted to female-identified people.
37. **Homophobia:** The fear, hatred, and intolerance of people who identify or are perceived as gay or lesbian.
38. **Internalized Oppression:** A learned fear and self-hatred of one's own identity or identity group based on the acceptance of oppressive stereotypes, attitudes, and beliefs about their identity group.
39. **Intersectionality:** The idea that multiple identities intersect to create a whole identity. These identities that can intersect include gender, race, social class, ethnicity, nationality, sexual orientation, religion, age, mental disability, physical disability, mental illness, and physical illness as well as other forms of identity. These aspects of identity are not mutually exclusive. Each element or trait of a person is inseparably linked with all of the other elements.
40. **Intersex:** A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male. (As defined by the Intersex Society of North America.)

41. **Islamophobia:** The irrational fear or hatred of Islam, Muslims, Islamic traditions and practices, and, more broadly, those who 'appear' to be Muslim.
42. **Lesbian:** An identity term for a female-identified person who is attracted to other female-identified people.
43. **LGBTQ2S+** is an acronym that stands for Lesbian, Gay, Bisexual, Transgender, Queer or Questioning and Two-Spirit.
44. **Oppression:** A term used to describe systems, relations, or behaviors which disadvantage groups or individuals through formal institutions or informal attitudes and behaviors. Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures.
45. **Pansexual:** An identity term for a person who is attracted to people of all genders: men, women, transgender individuals, and genderqueers.
46. **Power:** The capacity to direct or influence behavior of others; the ability to act in a particular way. The ability of an individual or group to achieve their own goals or aims.
47. **Prejudice:** 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.
48. **Privilege:** An advantage granted or available only to a particular person or group of people.
49. **Queer:** A term for individuals whose gender identity/expression and/or sexual orientation does not conform to societal norms. This reclaimed term is increasingly being used as an inclusive umbrella term for the LGBTQ2SIA+ community.
50. **Racism:** A system of oppression based on an individuals or groups actual or perceived racial identity.
51. **Racial Profiling:** Racial profiling is a form of stereotyping based on preconceived ideas about a person's character.
52. **Religious Oppression:** A system of oppression based on an individuals or groups religious beliefs and practices.
53. **Sexism:** A system of oppression based on attitudes and beliefs (commonly related to traditional stereotypes of gender roles) that privileges men, subordinates' women, and devalues practices associated with women.
54. **Sexual Orientation:** A person's sexual identity in relation to the gender to which they are attracted.
55. **Social Justice:** The equal distribution of resources and opportunities, in which outside factors that categorize people are irrelevant.
56. **Stereotype:** A widely held but fixed and oversimplified image or idea of a particular type of person or thing.
57. **Transgender:** An identity terms for a person whose gender identity does not align with the gender they were assigned at birth.
58. **Transphobia:** A system of oppression based on the fear and hatred of individuals who are transgender.
59. **Privilege:** A systemic set of benefits granted to a dominant identity group (i.e. white privilege, straight privilege, Christian privilege, cis-gender privilege), such as greater access to power, resources, government, language, land etc.

60. **Xenophobia:** A system of oppression based on the fear, hatred or mistrust of that which is foreign, especially strangers or people from different countries or cultures.

PROTECTED CLASSES

U.S. federal law protects individuals from discrimination or harassment based on the following nine protected classes: sex, race, age, disability, color, creed, national origin, religion, or genetic information (added in 2008). Many state laws also give certain protected groups special protection against harassment and discrimination, as do many employer policies. Although it is not required by federal law, state law and employer policies may also protect employees from harassment or discrimination based on marital status or sexual orientation. The following characteristics are "protected" by United States federal anti-discrimination law:

- Race
- Religion
- National Origin
- Age
- Sex
- Pregnancy
- Familial Status
- Disability Status
- Veteran Status
- Genetic Information

LEGISLATION

- **The Civil Rights Act of 1964** ([Pub.L. 88–352](#), 78 [Stat. 241](#), enacted July 2, 1964) is a landmark [civil rights](#) and [labor law](#) in the [United States](#) that outlaws discrimination based on race, color, religion, sex, or national origin. It prohibits unequal application of voter registration requirements, and [racial segregation](#) in schools, employment, and [public accommodations](#).
- **The Age Discrimination in Employment Act of 1967** (ADEA; [29 U.S.C. § 621](#) to [29 U.S.C. § 634](#)) is a [US labor law](#) that forbids [employment discrimination](#) against anyone at least 40 years of age in the [United States](#) (see [29 U.S.C. § 631](#)). In 1967, the bill was signed into law by President [Lyndon B. Johnson](#). The ADEA prevents [age discrimination](#) and provides equal employment opportunity under conditions that were not explicitly covered in [Title VII of the Civil Rights Act of 1964](#). It also applies to the standards for [pensions](#) and [benefits provided by employers](#), and requires that information concerning the needs of older workers be provided to the general public.
- **The Equal Pay Act of 1963** is a [United States labor law](#) amending the [Fair Labor Standards Act](#), aimed at abolishing [wage](#) disparity based on sex (see [Gender pay gap](#)). It was signed into law on June 10, 1963, by [John F. Kennedy](#) as part of his [New Frontier](#) Program. In passing the [bill](#), [Congress](#) stated that [sex discrimination](#):
 - depresses wages and [living standards](#) for [employees](#) necessary for their health and efficiency;
 - prevents the maximum utilization of the available [labor resources](#);
 - tends to cause labor disputes, thereby burdening, affecting, and obstructing [commerce](#);
 - burdens commerce and the free flow of goods in commerce; and
 - constitutes an unfair method of competition.
- **The U.S. Equal Employment Opportunity Commission (EEOC)** is a federal agency that administers and enforces civil rights laws against [workplace discrimination](#). The EEOC investigates discrimination complaints based on an individual's race, children, national origin, religion, sex, age, disability, sexual orientation, gender identity, genetic information, and retaliation for reporting, participating in, and/or opposing a discriminatory practice.
- **The Pregnancy Discrimination Act (PDA)** of 1978 ([Pub.L. 95–555](#)) is a [United States federal statute](#). It amended [Title VII of the Civil Rights Act of 1964](#) to "prohibit sex discrimination on the basis of pregnancy." The Act covers discrimination "on the basis of pregnancy, childbirth, or related medical conditions." Employers with fewer than 15 employees are exempted from the Act. Employers are exempt from providing medical coverage for elective abortions, unless the mother's life is threatened, but are required to provide disability and sick leave for women who are recovering from an abortion.
- **The Rehabilitation Act of 1973**, ([Pub.L. 93–112](#), 87 [Stat. 355](#), enacted September 26, 1973), is a [federal law](#), codified as [29 U.S.C. § 701](#) et seq. The principal sponsor of the bill was Rep. [John Brademas](#) [IN-3]. The Rehabilitation Act of 1973 replaces the [Vocational Rehabilitation Act of 1973](#), to extend and revise the authorization of grants to States for [vocational rehabilitation](#) services, with special emphasis on services to those with the most severe disabilities, to expand special Federal responsibilities and research and training programs with respect to individuals with disabilities, to establish special responsibilities in the Secretary of Health, Education, and Welfare for coordination of all programs with respect to individuals with disabilities within the [Department of Health, Education, and Welfare](#), and for other purposes. President [Richard Nixon](#) signed [H.R. 8070](#) into law on September 26, 1973.
- **The Americans with Disabilities Act of 1990** or ADA ([42 U.S.C. § 12101](#)) is a [civil rights](#) law that prohibits [discrimination](#) based on [disability](#). It affords similar protections against discrimination to [Americans with disabilities](#) as the [Civil Rights Act of 1964](#), which made discrimination based on [race](#), [religion](#), [sex](#), national origin, and other characteristics illegal. In addition, unlike the Civil Rights Act, the ADA also requires covered employers to provide [reasonable accommodations](#) to employees with disabilities, and imposes [accessibility](#)

requirements on public accommodations. In 1986, the [National Council on Disability](#) had recommended the enactment of an Americans with Disabilities Act (ADA) and drafted the first version of the bill which was introduced in the House and Senate in 1988. The final version of the bill was [signed into law](#) on July 26, 1990, by President [George H. W. Bush](#). It was later [amended in 2008](#) and signed by President [George W. Bush](#) with changes effective as of January 1, 2009.

- **The Vietnam Era Veterans' Readjustment Assistance Act of 1974** (or VEVRAA, [38 U.S.C. § 4212](#)) is an [Act of Congress](#) in reference to [Vietnam](#)-era veterans, disabled veterans, and any other veterans who served active duty time in a war event that qualifies for a campaign badge.
- **The Uniformed Services Employment and Reemployment Rights Act of 1994** (USERRA, [Pub.L. 103-353](#), codified as amended at [38 U.S.C. §§ 4301-4335](#)) was passed by [U.S. Congress](#) and signed into law by [U.S. President Bill Clinton](#) on October 13, 1994 to protect the [civilian](#) employment of active and reserve [military personnel](#) in the [United States](#) called to [active duty](#). The law applies to all [United States uniformed services](#) and their respective [reserve components](#).
- **The Genetic Information Nondiscrimination Act of 2008** ([Pub.L. 110-233](#), 122 [Stat. 881](#), enacted May 21, 2008, [GINA](#) /'dʒiː.nə/ [JEE-nə](#)), is an [Act of Congress](#) in the United States designed to prohibit some types of [genetic discrimination](#). The act bars the use of [genetic information](#) in [health insurance](#) and [employment](#): it prohibits group health plans and health insurers from denying coverage to a healthy individual or charging that person higher premiums based solely on a [genetic predisposition](#) to developing a disease in the future, and it bars employers from using individuals' genetic information when making [hiring](#), [firing](#), job placement, or [promotion](#) decisions. Senator [Ted Kennedy](#) called it the "first major new [civil rights](#) bill of the new century." The Act contains amendments to the [Employee Retirement Income Security Act of 1974](#) and the [Internal Revenue Code](#) of 1986. In 2008, on April 24 [H.R. 493](#) passed the Senate 95-0. The bill was then sent back to the House of Representatives and passed 414-1 on May 1; the lone dissenter was Congressman [Ron Paul](#). President [George W. Bush](#) signed the bill into law on May 21, 2008.
- **Individual states can and do create other classes for protection under state law.**

BOOKS

1. 500 Years of Chicana Women's History/500 Años de la Mujer Chicana
2. A People's History of the United States, Howard Zinn
3. An African American and LatinX History of the United States by Paul Ortiz
4. Between the World and Me, Ta-Nehisi Coates
5. Beyond Inclusion, Beyond Empowerment, Dr. Leticia Nieto
6. CANOE WAY: The Sacred Journey
7. Ceremony" by Leslie Marmon Silko
8. Citizen: An American Lyric, Claudia Rankine.
9. Courageous conversations
10. Dare to Lead – Brene Brown
11. Dark Days, Bright Nights: From Black Power to Barack Obama by Peniel E. Joseph
12. Don't Know Much About Indians
13. Dog Whistle Politics: How Coded Racial Appeals Have Reinvented Racism and Wrecked the Middle Class, Ian Haney Lopez
14. Elizabeth Wanamaker Peratrovich – An Alaskan Hero/Civil Rights Leader
15. Faces at The Bottom Of the Well: The Permanence of Racism" by Derrick Bell
16. Fatal Invention by Dorothy Roberts
17. Feminist Manifesto in Fifteen Suggestions- Chimamanda Ngozi Adichie
18. Heart Berries- Terese Marie Mailhot
19. How to be anti-racists – Ibram KEndi
20. I Am not your negro movie about James Baldwin
21. I Survived the Killing Fields: The True Life Story of a Cambodian Refugee by Sam Ung
22. Indigenous People's History of the United States, Dr. Roxanne Dunbar Ortiz
23. Just Change: How to Collaborate For Lasting Impact - by Tynesia Boyea- Robinson
24. Just Mercy: A Story of Justice and Redemption, Bryan Stevenson
25. Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong, James W. Loewen
26. Me and White Supremacy Workbook by Layla F. Saad
27. Medical Apartheid by Harriet A. Washington
28. Microaggressions and Modern Racism: Endurance and Evolution by Charisse C. Levchak

29. Mindful of Race by Ruth King - effectively communicating about structural racism
30. Missing and Murdered Indigenous Women and Girls #MMIWG (2 volumes)
31. My Grandmother's Hands by Resmaa Menakem
32. Post Traumatic Slave Syndrome, Dr. Joy Leary
33. Racing to Justice: Transforming Our Conceptions of Self and Other to Build an Inclusive Society, John A. Powell
34. Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America, Eduardo Bonilla-Silva
35. Raising White Kids: Bringing Up Children in a Racially Unjust America by Jennifer Harvey
36. Remembering Silme Domingo & Gene Viernes: the Legacy of Filipino American labor activism by Ron Chew
37. Roots Deeper Than Whiteness, author David Dean
38. So You Want to Talk About Race" by Ijeoma Oluo
39. Stamped from the Beginning: The Definitive History of Racist Ideas in America by Ibram X. Kendi
40. Stand Up, Stand Out!: 25 Rebel Heroes Who Stood Up for Their Beliefs - And How They Could Inspire You
41. The Color of Law: A Forgotten History of How Government Segregated America - by Richard Rothstein
42. The Color of Wealth Lui, Robles, Leondar-Wright, Brewer, Adamson
43. The Color Purple- Alice Walker
44. The Fifth Season- N.K Jemisin
45. The Hate U Give- Angie Thomas
46. The Idea of English Ethnicity, By Roxanne-Dunbar Ortiz
47. The Meritocracy Myth, Stephen McNamee
48. The New Jim Crow: Mass Incarceration in the Age of Colorblindness, Michelle Alexander
49. Uprooting Racism: How White People Can Work for Racial Justice, Paul Kivel
50. We going be alright – Jeff Chang
51. We Should All Be Feminists- Chimamanda Ngozi Adichie
52. What Does It Mean to Be White? Developing White Racial Literacy, Robin DiAngelo
53. What Truth Sounds Like by Michael Eric Dyson
54. When Affirmative Action Was White by Katznel
55. Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do, Claude M. Steele,
56. White Fragility: Why It's So Hard for White People to Talk About Racism, Robin DiAngelo,

57. White Kids: Growing Up with Privilege in a Racially Divided America, Margaret A. Hagerman
58. White Like Me: Reflections on Race from a Privileged Son, Tim Wise
59. White Rage: The Unspoken Truth of Our Racial Divide” by Carol Anderson
60. Why Are All the Black Kids Sitting Together In The Cafeteria by Beverly Daniel Tatum
61. Why Are They Angry with Us? Essays on Race, Larry E. Davis

DRAFT

BLOGS AND ARTICLES

1. ["Challenging White Dominant Culture: Time to Look in the Mirror"](#) By Lupe Poblano
CompassPoint's Lupe Poblano explores why so-called "diversity" efforts in social change organizations often fall short and how we can better transform the way we work by calling out white dominant culture instead.
2. [Equity, Diversity, and Inclusion series from *The Nonprofit Quarterly*](#) This ongoing series of articles from *The Nonprofit Quarterly* features voices from across the nonprofit sector taking on a variety of issues, including "Blackness in Nonprofit Theater" and "Race and Health, and Doulas for Social Justice."
3. [Illustrating Equality VS Equity](#) From *Interaction Institute for Social Change*
What happens when you try to visualize equity? You start a really provocative conversation that surfaces our assumptions around what equity is and isn't. How would you frame the difference between equality, equity, and liberation with images? Share your own response [here](#).
4. ["Seeing and Naming Racism in Nonprofit and Public Organizations"](#) By Laurin Mayeno
Laurin Mayeno, lays out a concise overview (with some very clear examples) of what racism at social change organizations looks like and shares specific suggestions on how to start dismantling it.
5. The Gardener's Tale at the National Convening by Carmara Phyllis Jones
<https://ajph.aphapublications.org/doi/pdf/10.2105/AJPH.90.8.1212>
6. ["Choosing a School for my Daughter in a Segregated City: How one school became a battleground over which children benefit from a separate and unequal system."](#) By Nikole Hannah-Jones. (*The New York Times Magazine - long-form article*)
7. White Fragility: Why It's So Hard to Talk to White People About Racism, Robin DiAngelo, The Good Men Project, 2015 <https://goodmenproject.com/featured-content/white-fragility-why-its-so-hard-to-talk-to-white-people-about-racism-twlm/>

MAGAZINES

Colorlines - <https://www.colorlines.com/> A daily news site where race matters, featuring award-winning investigative reporting and news analysis. Colorlines is published by Race Forward, a national organization that advances racial justice through research, media and practice.

DRAFT

CASE STUDIES

Moving the Race Conversation Forward (<https://www.raceforward.org/research/reports/moving-race-conversation-forward>), a report by Race Forward: The Center for Racial Justice Innovation

DRAFT

FILMS

1. **13th** : Documentary '13TH' Argues Mass Incarceration Is An Extension Of Slavery. Filmmaker Ava DuVernay talks about her new **documentary, 13TH**, which explores the history of race and the criminal justice system in the United States. The **film's** title refers to the **13th** Amendment.
2. Cracking the Codes: The System of Racial Inequity, Shakti Butler
3. Healing Justice, Shakti Butler
4. Light in the Shadows, Shakti Butler
5. Mirrors of Privilege: Making Whiteness Visible, Shakti Butler
6. Race: The Power of an Illusion, PBS/California Newsreel
7. The Color of Fear
8. The Way Home, Shakti Butler
9. Unnatural Cause, PBS/California Newsreel

DRAFT

VIDEOS

Why Colorblindness Will NOT End Racism – Franchesca Ramsey | Decoded MTV/YouTube
https://www.youtube.com/watch?v=H4LpT9TF_ew

Is Racism Over Yet? – Laci Green | YouTube
https://www.youtube.com/watch?v=h_hx30zOj9I

Note: Includes explicit examples of racial bias/stereotypes, institutional racism, and the impacts of those manifestations of racism as a system.

How I Learned to Stop Worrying and Love Discussing Race – Jay Smooth | TEDx/YouTube
https://www.youtube.com/watch?v=hFcQKHh72_w

The School-to-Prison Pipeline Explained – Dara Lind, Liz Scheltens, Gina Barton | Vox/YouTube
<https://www.youtube.com/watch?v=HoKkasEyDOI>

War on Drugs: An Epic Fail – Jay-Z, Molly Crabapple, Jim Batt, Kim Boekbinder, Dream Hampton | New York Times
<https://nyti.ms/2jEO4BR>

Moving the Race Conversation Forward – RaceForward/YouTube
<https://www.youtube.com/watch?v=LjGQaz1u3V4>

Bryan Stevenson's Remarkable Speech on How to Change the World – Bryan Stevenson/Reflect/YouTube
<https://www.youtube.com/watch?v=KfSCw2Fz2KY>

#RaceAnd Video Series by Race Forward

This excellent video series breaks down different aspects of intersectionality. Race Forward describes the 8-part video series as an exploration of "the many ways that race compounds and intersects with all the other issues faced by people of color. Each video features a different artist, activist, or thinker, sharing their lived experience how race intertwines with their other identities, and how that mix impacts their lives both personally and systemically."

How I Learned to Stop Worrying and Love Talking About Race

TED Talk by Jay Smooth

One of the most persistent problems of moving toward racial equity is the deep discomfort around the topic, which too often leads to silence. Culture and politics commentator Jay Smooth unpacks what it means to embrace the messiness of those conversations and create opportunities to talk openly and honestly about race.

The Danger of a Single Story

Ted Talk by Chimamanda Ngozi Adichie

Narrative matters, and when one person controls the story, a multitude of voices are shut out and oppressed. That's the argument made by author and activist Chimamanda Ngozi Adichie in this eye-opening TED talk.

Videos by Francesca "Chescaleigh" Ramsey

Chescaleigh is a charismatic, hilarious, and educational vlogger who takes on topics like undoing racism, allyship, and more in her YouTube videos. She has a knack for distilling big, complicated topics into short videos that pack a punch. Her video "[The Surprisingly Racist History of 'Caucasian'](#)" for MTV's *Decoded* breaks down the origins of the term "Caucasian," drawing on history, anthropology, and sociology to uncover the racist origins of this term. Check out the entire [Decoded series](#) (66 videos and counting!) for other episodes that explain things we often take for granted regarding race, sexuality, class, gender, and privilege. Topics include: "Why Does Privilege Make People Angry?", "Three Black Female Stereotypes that Need to Die," "8 Comebacks for Transphobic Relatives Over the Holidays," and "The Weird History of Asian Sex Stereotypes."

PODCAST

1. Black Equity Podcast
2. CRHESI.CA, Centre for Research on Health Equity and Social Inclusion
3. Democracy in Color, Steve Philips
4. Facing Race
5. From Where We Are
6. HBRs Women at Work
7. Making Gay History the Podcast
8. More Perfect
9. NPR Codeswitch
10. Politically Re-Active
11. Radio Lab
12. Revisionist History
13. Soulful Justice
14. Speak Out, Tim Wise
15. Teaching Hard History
16. The Brown Girls Guide to Politics
17. The Problem We All Live With ([Part 1](#))
18. The Problem We All Live With ([Part 2](#))
19. This American Life
20. Truth Be Told
21. View Point
22. Voicing Race
23. Web of Wmn
24. You had me at Black

WEB SITES

Racial Equity Tools

<https://www.aclu.org/>

<https://justiceroundtable.org/issue/racial-justice/>

DRAFT

CHALLENGING RACISM

Challenging Racism

[GOVERNMENT ALLIANCE ON RACE & EQUITY \[GARE\]](#)

Features issue papers and resource guides on how to advance racial equity in government settings.

[RACE FORWARD \[THE CENTER FOR RACIAL JUSTICE\]](#)

Brings systemic analysis and an innovative approach to complex race issues to help people take effective action toward racial equity.

[RACIAL EQUITY TOOLS](#)

Offers tools, research, tips, curricula and ideas for people who want to increase their own understanding and to help those working toward justice at every level.

DRAFT

Colorblindness, Diversity, Inclusion, and Equity

By Gordon Nagayma Hall, Ph.D., Professor, Department of Psychology

Colorblindness is an aspirational strategy to reduce racial prejudice that is not effective in a world of racial inequalities. *Colorblind racial ideology* has been defined in a landmark *American Psychologist* article by [Helen A. Neville and colleagues](#) (2013) as consisting of two interrelated domains:

- *Color-evasion* - denial of racial differences by emphasizing sameness
- *Power-evasion* - denial of racism by emphasizing equal opportunities

Arguments and policies based on colorblind theories and ideas tend to have certain common characteristics. They tend to *deny*:

- race
- blatant forms of racism
- institutional racism
- White privilege

Arguments that deny race attempt to reject notions of White superiority by claiming that everyone is the same. Denial of racism involves the claim that blatant racism (e.g., a racial slur) is a relic of the past and no longer occurs. Arguments that deny institutional racism may claim *reverse racism* – that institutional policies (e.g., college admissions) unfairly benefit racial and ethnic minorities. Denial of White privilege is the argument that White people do not have certain advantages because of the color of their skin. All four forms of denial justify the racial status quo of inequality. Color blindness can occur among both Whites and people of color.

Colorblind ideology undermines diversity, inclusion, and equity. *Diversity* is the representation of differences. People from diverse racial and ethnic backgrounds have rich cultural, social, and intellectual traditions that differ from mainstream traditions. *Inclusion* involves access for diverse groups of people to decision-making, resources, and opportunity. An advantage of inclusion of diverse groups in academic settings is that it fosters [complex thinking](#) among all groups, including Whites (Hurtado & DeAngelo, 2012). *Equity* is fairness. To achieve equity, more resources may need to be devoted to those who do not have access to them than to those who already do.

It is no accident that academic institutions are much less diverse than society. Treating everyone the same perpetuates exclusive social and professional networks in academia that have been replicated for generations. The assumption is that those who have gained access to these networks are the most qualified to participate in academia. Yet, access to these networks is not distributed equitably or fairly. Individual efforts to join these networks may be thwarted by non-merit based structural barriers including one's cultural, social, and economic background.

Diversity begins with *color consciousness*, or critical awareness of race and racism ([Neville et al., 2013](#)). However, awareness of and valuing diversity are not sufficient to achieve it. Assuming that diverse persons will be attracted to an institution simply because of its excellence or because it values diversity is a passive approach that is unlikely to diversify an institution. Proactive and ongoing efforts toward inclusion and equity are necessary to create and sustain diversity.

References

Hurtado, S. & DeAngelo, L. (2012). *Linking diversity and civic-minded practices with student outcomes: New evidence from national surveys*. *Liberal Education*,

Neville, H. A., Awad, G. H., Brooks, J. E., Flores, M. P., & Bluemel, J. (2013). *Color-blind racial ideology: Theory, training, and measurement implications in psychology*. *American Psychologist*, 68, 455–466. <http://dx.doi.org/10.1037/a0033282>

DRAFT

ENGAGING DIVERSE COMMUNITIES

Engaging Diverse Communities

[COMMUNITY PLANNING TOOLKIT](#)

[THE COMMUNITY TOOL BOX](#)

[THE FIELD GUIDE TO HUMAN CENTERED DESIGN](#)

[VISITORS OF COLOR](#)

DRAFT

RACIAL EQUITY TOOL KITS

Racial Equity Toolkits and Frameworks

[Advancing the Mission: Tools for Equity, Diversity and Inclusion](#)

From The Annie E. Casey Foundation

With this set of resources, our friends at The Annie E. Casey Foundation share what they've learned in 15 years of working to make equity, diversity, and inclusion "part of the cultural norm" at their organization so that it permeates every aspect of work.

[America Needs All of Us: A Toolkit for Talking About Bias, Race, and Change](#)

From [Welcoming America](#)

This toolkit encourages us all to lean in to difficult conversations about race and stop walking away from uncomfortable topics like unconscious bias.

[Catalyst Project: Anti-Racism for Collective Liberation](#)

The Catalyst Project has lots of great [resources](#) on anti-racist work, including tools like this handout on "[Culture Shifts.](#)"

[Coalition of Anti-Racist Whites](#)

This community of ant-racist white activists seeks to challenge white supremacy and dismantle racism by organizing and educating white folks and partnering with anti-racist people of color-led organizations. Check out their list of resources [here](#).

[Equity Matters](#)

[This](#) page houses a collection of websites, videos, movies, training opportunities, books, and more that explore racial equity.

[People's Institute for Survival and Beyond](#)

The People's Institute for Survival and Beyond offers ongoing trainings—and other learning opportunities—on community organizing, undoing racism, building multiracial coalitions and more.

[Race Equity Tools](#)

This library of 1700+ resources "offers tools, research, tips, curricula and ideas for people who want to increase their own understanding and to help those working toward justice at every level – in systems, organizations, communities and the culture at large."

[Race Forward](#)

Race Forward uses research, media, and practice to move racial justice forward. Its [research](#) is focused more directly on structural racism and systems (rather than personal prejudice). Race Forward is also the organization behind [Colorlines](#), and [Facing Race: A National Conference](#).

[Western States Center—Racial Justice Assessment Tools for Organizations](#)

How are you applying a racial justice lens to program development, and where is there room left to grow? Western States Center offers this [Racial Justice Assessment Tool](#) to start a conversation with your team and your constituents.

TALKING ABOUT PRONOUNS

What's in a Pronoun? Pronouns -- we all use them as part of everyday conversation. A pronoun is a word that refers to either the people talking (like "I" or "you") or someone or something that is being talked about (like "she," "it," "them," and "this").

Gender pronouns (such as "he/him/his" and "she/her/hers") refer to people that you are talking about. Gender pronouns are the way that we constantly refer to each other's gender identity - except we often don't think a whole lot about them. Usually we interpret or "read" a person's gender based on their outward appearance and expression, and "assign" a pronoun. But our reading may not be a correct interpretation of the person's gender identity.

Because gender identity is internal -- an internal sense of one's own gender -- we don't necessarily know a person's correct gender pronoun by looking at them. Additionally, a person may identify as genderfluid or genderqueer and may not identify along the binary of either male or female (e.g. "him" or "her"). Some people identify as both masculine and feminine, or neither. A genderqueer or non-binary identified person may prefer a gender-neutral pronoun such as the "they" (e.g. "I know Sam. They work in the Accounting Department").

The Persistence of Gender Norms Gender norms are persistent and highly enforced across societies. Think about babies coming home from the hospital where baby boys get blue caps, and baby girls get pink. Individuals that stand outside of traditional gender norms are highly scrutinized, often becoming fodder for mockery and ridicule. In the U.S., pop culture images like "It's Pat," "Mrs. Doubtfire" and Tyler Perry's "Medea" highlight the omnipresence of gendered assumptions by displaying characters who buck gender norms as the basis for humor.

Transgender activist Riki Wilchins describes the pervasiveness of gender and ongoing enforcement of 1 gender norms when noting that we never fail to notice the transgression when someone does not visually conform to accepted male or female standards. This is the entire premise of Saturday Night Live's "It's Pat" sketch. By making Pat's gender so androgynous that no one can tell whether Pat is male or female, the sketch highlights how our society does not easily allow for a lack of adherence to strongly held gender norms. ¹ Riki Wilchins is an advocate and activist whose work has focused on gender norms. Wilchins founded the first U.S. transgender advocacy group "GenderPAC" in 1995 and was active in founding or running many other advocacy organizations. In 2001, Wilchins' work resulted in her being selected one of just six community activists named by TIME Magazine among its "100 Civic Innovators for the 21st Century."

More resources available at www.hrc.org/workplace

Transgender and gender nonconforming people are subject to others consistently try to "read" or "figure out" their gender. If their gender presentation is not either male or female "enough," they may be subject to misunderstanding, bias and discrimination.

Why Pronouns Matter Nothing may be more personal than the way in which people refer to us through our name and pronouns. Using a person's chosen name and desired pronouns is a form of mutual respect and basic courtesy.

In the workplace, employees should have the option of articulating their preferred name and the way this is articulated may vary across settings -- formal vs. informal, email vs. in-person meetings, name badges, business cards and so on. But what about pronouns?

The experience of being misgendered can be hurtful, angering, and even distracting. The experience of accidentally misgendering someone can be embarrassing for both parties, creating tension and leading to communication breakdowns across teams and with customers.

It's important to remember that gender identity is not visible -- it's an internal sense of one's own gender. While most people align across their birth-assigned sex, their gender identity, their gender expression and how everyone else

interprets their gender -- some people do not. A culture that readily asks or provides pronouns is one committed to reducing the risk of disrespect or embarrassment for both parties.

Pronoun Policies: Background and History The practice of having an established pronoun policy is rooted in campus life and the advocacy community. Recognizing that not all people identify along a binary gender identity and that people's gender identity is not necessarily known from the way their expression is "read" by others, pronoun policies intend to create a way for people make make their preferred forms of address known instead of relying upon assumption.

At U.S. colleges and universities, students have lobbied for the adoption of "personal pronoun policies" that include having one's chosen pronouns appear in the student profile in the database and on class rosters as well as asking that professors be held accountable to use the indicated pronouns.

As LGBTQ and ally-identified students matriculate to the workforce, many will come with an understanding of the importance of honoring personal pronouns and allowing for gender-inclusive pronouns such as "they, them, theirs." Some may even have an expectation that the company has adopted a pronoun policy or other protocol for disclosing one's self-ascribed pronoun. To date, while formalized policies such as those on college campuses remain less common in the workplace, some employees are finding ways to communicate their pronouns.

Companies seeking to be LGBTQ inclusive need to be aware of the importance of pronouns to the community and explore appropriate solutions for their workplaces. Whatever approach we take to

More resources available at www.hrc.org/workplace

address pronouns, the bottom line is that everyone deserves to have their self-ascribed name and pronouns respected in the workplace.

Creating Opportunities to Ask for (or Offer) Pronouns For the workplace, it may be best to explore where opportunities to ask for or offer one's pronouns may exist. The best practice may vary depending on the nature of the workplace - for example, corporate office vs. dispersed retail locations.

Here are some examples of opportunities to ask for or offer pronouns:

- Interviewing process: Create a place to declare preferred name and pronouns. Many Applicant Tracking Systems (ATS) are driven by legal name. Creating an opportunity to disclose preferred names is a recommended best practice not only for transgender people, but for anyone who uses a preferred (or "nick") name.
- Onboarding process: Create a place to declare preferred name and pronouns. Use these as basis of introducing new employees.
- Corporate social networks or platforms, digital directories: Allow employees to self-ID preferred name and pronouns as part of their profile.
- Include personal pronouns in email signature lines.
- Make offering personal pronoun part of introduction process at the start of meetings or events. Example: "We're going to go around the room to introduce ourselves. Please say your name, the department you work in and, if you want, your personal pronouns." "My name is John Smith. I work in Quality Control. My pronouns are they, them, theirs."
- Role model appropriate pronoun when introducing people to their new workgroup. Ex: "Everyone I am pleased to introduce John Smith who is transferring over from Quality Control. They will be the lead person on the new product development project."

"Pronouns are important because that's the essence of who I am or who a trans person is. It's how we identify ourselves. I prefer she and her. There might be someone else that prefers something else. I understand that this might be a little weird for you because you don't have a trans person in your life so here's what you do, you stop, you take a deep breath, and you ask. That's all you have to do. Not hard, just ask. And let me tell you something by asking that will go so far, so far and so well with that trans or gender neutral non-conforming person who's going to be sitting across from you because that tells them that you care, that you want to do the right thing, that your intentions are honest and I think if you do that if you're you know find yourself in an uncomfortable uneasy situation, you'll be fine." - Stephanie Battaglini, Consultant, Follow Your Heart LLC