



Participant Materials

Changing the Dynamic:
Creating a Healthy
Organizational Culture

Friday, March 22, 2019, 9 am – 12 pm
Literacenter, 641 W. Lake St., Chicago, IL

Workshop developed by Morten Group,
LLC, for



TERMINOLOGY

(Adapted from www.Racialequitytools.org, except where otherwise noted.)

Cultural Appropriation: Theft of cultural elements for one's own use, commodification, or profit — including symbols, art, language, customs, etc. — 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.

Cultural Racism: 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.)

Discrimination: The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.

[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.

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 style.

(Source: <https://sites.google.com/site/sierraclubdei/glossary-of-terms>.)

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.

(Source: "Diversity & Inclusion Definitions," University of Manitoba: Human Resources Diversity & Inclusion, 2017, http://umanitoba.ca/admin/human_resources/equity/5804.html.)

Intersectionality: An approach largely advanced by women of color (credited to Dr. Kimberlé Crenshaw), that explains how 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.

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.

Internalized Racism/Oppression: 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:

Decision-making - 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.

Resources - 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."

Standards - 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.

Naming the problem - 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.

Implicit/Unconscious Bias: 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. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics.

- 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.
- Implicit biases are pervasive. Everyone possesses them, even people with avowed commitments to impartiality, such as judges.
- Implicit and explicit biases are related but distinct mental constructs. They are not mutually exclusive and may even reinforce each other.
- The implicit associations we hold do not necessarily align with our declared beliefs or even reflect stances we would explicitly endorse.

- We generally tend to hold implicit biases that favor our own ingroup, though research has shown that we can still hold implicit biases against our ingroup.
- Implicit biases are malleable. Our brains are incredibly complex, and the implicit associations that we have formed can be gradually unlearned through a variety of debiasing techniques.
- Examine word associations – black is associated with negative, white with power and something good.

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.

(**Source:** "Diversity & Inclusion Definitions," University of Manitoba: Human Resources Diversity & Inclusion, 2017, http://umanitoba.ca/admin/human_resources/equity/5804.html.)

Individual Racism: 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.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups;
- 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");

- Accepting things as they are (a form of collusion).

Intersectionality: Intersectionality is a framework designed to explore the dynamic between co-existing identities (e.g. woman, Black) and connected systems of oppression (e.g. patriarchy, white supremacy). The term is credited to Kimberlé Crenshaw.

Institutional Racism: 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.

Examples:

- 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").
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

Microaggression: A microaggression is the casual degradation of any marginalized group. Psychologist [Derald Wing Sue](#) defines microaggressions as "brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership."

(Source: Derald Wing Sue (2010). Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation.)

Oppression: 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.

Power: 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.

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.

Privilege: 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.

Race: A political construction created to concentrate power with white people and legitimize dominance over non-white people.

Racism: We are using the term "racism" specifically to refer to individual, cultural, institutional and systemic ways by which differential consequences are created for groups historically or currently defined as white being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native

American, etc.) as disadvantaged. That idea aligns with those who define racism as prejudice plus power, a common phrase in the field. Combining the concepts of prejudice and power points out the mechanisms by which racism leads to different consequences for different groups. The relationship and behavior of these interdependent elements has allowed racism to recreate itself generation after generation, such that systems that perpetuate racial inequity no longer need racist actors or to explicitly promote racial differences in opportunities, outcomes and consequences to maintain those differences.

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

Racial Equity: 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 fail to eliminate them.

Structural Racism: 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.

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.

White Privilege: 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.

Structural White Privilege: 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.

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.

Interpersonal White Privilege. Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

Cultural White Privilege. 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.

Institutional White Privilege. 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.

SCENARIOS

As a group, identify:

- The issue/s in your scenario (on an individual and organizational level).
- The potential challenges/barriers to addressing the issue/issues.
- The best way/s to respond to the situation (on an individual and organizational level).

Scenario 1: In a visual arts program run by your organization, one of your newer teaching artists is having difficulty getting students to clean their workspace and put away their materials at the end of class. She reports to you that at her last class, a student said loudly, "Why are we doing this? This is what our Vietnamese and Mexican janitors are for!"

Scenario 2: A school where you manage a program has organized a Latino/a Heritage Month assembly. You are onsite eating your lunch and reading a flyer with the details of the assembly. A colleague walks by, looks down at what you are reading, sighs loudly and says, "What's the point of that? I think we need to stop pointing out people's differences. I don't see color; to me we are all the same: black, white, purple, green, it doesn't matter to me."

Scenario 3: During a teacher orientation day, the principal announces that students from a zip code where most of the residents are very low-income and where there is a lot of gang activity will be rezoned and going to a different school this year. Several of the teachers quietly applaud.

Scenario 4: A teaching artist reports to you that in class, he was introducing students to the book "The Bluest Eye," and explaining that part of the book explores a young girl's pain when she is made fun of because she is Black and does not have blue eyes or straight hair. A student said, "Well, it's true, blue eyes are prettier, and white's people's hair is so much nicer than Black people's."

Scenario 5: On a Monday, a teaching artist asks students about their weekends. One student says hers was bad because her uncle lives in a town where there was a big protest and that he got beat up, and her mom said that things are just getting worse in our country because there is so much racism. Another student responds by saying “We had a Black president so racism doesn’t exist anymore.”

Scenario 6: During a field trip to a museum with a group of teaching artists and their students, you notice that a security guard is very closely following, watching, and shaking his head at a group of students of color. You notice that the other security guards in the museum are not moving from their posts and that there are several groups of white students who are being very loud and who are not being followed. One of your students notices this and says that it is unfair.

APPENDICES

The following are two additional activities and resources to support your learning and advocacy on issues related to equity, diversity, and inclusion.

Engaging in EDI Conversations in the Workplace

(Adapted

from: https://www.catalyst.org/system/files/engaging_in_conversations_about_gender_race_and_ethnicity_in_the_workplace.pdf)

Recognize Road Blocks:

Roadblocks are assumptions, attitudes, or experiences that can stifle our ability to talk about our differences. They often have an underlying motivation such as fear,

resistance, emotional fatigue, lack of knowledge, or perceived inability to make a difference, reflecting the risks or high stakes involved.

- **“There isn’t a problem.”** (i.e., attitudes about whether issues of diversity, equity, and inclusion warrant concern, or are your responsibility to address).
- **“There’s no benefit to talking.”** (i.e., judgments about whether it’s worth the effort to discuss these issues, doubt or fear about change).
- **“There will be negative consequences to my actions.”** (i.e., experiences and identities that influence whether someone speaks up or remains silent).

Conversation Ground Rules:

As we go through this list place the appropriate symbol next to the rule, a √ if you do the rule, a ↑ if it is something you need to work on, and a ↓ if it is something you do not do or struggle with doing.

√ = I do this well.

↑ = This is something I can work on.

↓ = I don’t currently do this/struggle with this.

1. **Assume Positive Intent:** To truly have constructive conversations across differences, embrace a mindset that something good will happen as a result. This requires assuming positive intent from everyone—you must consciously choose to believe that people act and speak to the best of their ability and for the benefit of others. By assuming positive intent, we put our own judgments, viewpoints, and biases aside and focus on what the person actually means. This may also mean presuming that others can be responsible for their choices and behaviors, and holding them accountable for assuming positive intent from us and others.

- 2. Engage in Dialogue - Not Debate:** Engaging in a debate (back- and-forth exchange with contrasting viewpoints) may be counterproductive for promoting inclusion in the workplace. Debates can quickly turn into arguments and result in negative feelings and stalled progress. Instead, dialogue fuels deep understanding and action. Dialogue is open-ended, where people express and learn from one another's experiences, viewpoints, and perspectives. Shared learning is the goal, and it results in deeper connections with people who may be different from us.
- 3. Demonstrate cultural humility— hold yourself and others accountable to do the same:** To foster inclusion, we must commit to ongoing learning, mitigating bias and inequities, and humility, and holding ourselves and others responsible for actions. These are the core elements of cultural humility, and are critical regardless of your position of power or dominant/non-dominant group status.
- 4. Be open, transparent, and willing to admit mistakes:** Sharing and deepening understanding of colleagues' experiences at work will help reinforce open and honest communication and cultivate inclusion. Yet, we all can inadvertently make mistakes or say something we regret. We need to have the courage and personal sense of accountability to admit and learn from mistakes.
- 5. Embrace the power of humble listening:** Inclusion requires *really* listening rather than only hearing what someone is saying. In this way, listening requires humility and a willingness to pause and put your own ego, assumptions, and viewpoints aside to reflect on and learn from someone else's experiences. Attend to others with empathy by reflecting on what they are experiencing, asking clarifying questions, and gaining a deeper understanding.
- 6. Create trusting and safe spaces— where a little bit of discomfort is okay:** Although uncomfortable, engaging in dialogue across and about our differences can accelerate progress—if done correctly. What is deemed safe may look different to an individual with a different cultural background, experiences, and expectations.

Sometimes ground rules to “share freely” can mislead individuals to think their viewpoints, opinions, or perspectives will not be challenged.

7. Commit to having conversations that matter by speaking up to bridge divides:

Each of us has a role to play in creating inclusive work environments. Start with an unwavering commitment to having conversations where people can feel valued and respected for their differences. Be willing to speak up as a champion for inclusion in the face of difficult situations or exclusionary behaviors, bias, and discrimination.

Action Planning for Equity, Diversity, and Inclusion

1. Think about who you are (all aspects of your identity).

- Where/how do you hold privilege?
- Where/how do you experience oppression?

2. With your identities in mind, what is your role in interrupting oppression and working toward equity, diversity, and inclusion?

- What can you do differently?
- What can you create, interrupt, change?
- What do you need to learn more about?

3. What are some opportunities to contribute to equity, diversity and inclusion:

- Personally (for yourself, in your own life)?
- Interpersonally (in your relationships)?
- Professionally (through your work)?
- Structurally (in your community and beyond)?

4. What is one thing (big or small) that you will commit to doing to begin, or continue your work toward achieving EDI?