



UNDERSTANDING RACISM

A Production of AFGE's Women's and Fair Practices Departments

Table of Contents

AFGE Code of Conduct:.....	2
Introduction:.....	3
Social Media Resources for AFGE Leaders to Use:.....	3
Facebook Banners:.....	3
Hashtags:.....	4
Facebook Filters:.....	4
Definitions:	6
What is #BlackLivesMatter?.....	8
From the #BlackLivesMatter Website:	8
The Issue with the “All Lives Matter” Counterpoint	9
What does the Clench Fist mean?	9
Why is it the black lives matter logo?.....	10
Internalized Racism Inventory	10
How To Talk About Privilege To Someone Who Doesn’t Know What That Is	12
1. Start By Appealing To the Ways In Which They Don’t Have Privilege	12
2. Stress That Privilege Is Relative	12
3. A System of Privilege and Oppression Hurts Us All	13
4. Privilege Does Not Have To Mean Guilt!	13
5. Offer Concrete Ways That They Can Undermine the System of Privilege and Oppression In Their Own Life	14
6. Make It a Conversation of Actions, Not Character.....	15
Tool for Organizational Self-Assessment Related to Racial Equity	16
References.....	33

AFGE Code of Conduct:



CODE OF CONDUCT STATEMENT

AFGE is committed to providing an environment free from discrimination, bullying and harassment. As such, we do not tolerate discriminatory, harassing or otherwise unacceptable behavior at any of our activities, events or meetings. We expect everyone who participates in any of our activities, events or meetings to abide by the following Code of Conduct. This code of conduct does not apply to matters that are covered by the AFGE Constitution.

EXPECTED BEHAVIOR

AFGE expects all participants in AFGE activities, events or meetings to conform to the following code of conduct:

- Respect others and their views
- Recognize and value individual differences
- Be sure you do not engage in aggressive, bullying or intimidating behavior
- Do not engage in discriminatory or harassing behavior

AMERICAN FEDERATION OF GOVERNMENT EMPLOYEES, AFL-CIO



UNACCEPTABLE BEHAVIOR

This code of conduct is not intended to restrict free and open debate, but rather is concerned with preventing unacceptable behavior, as detailed below. Unacceptable behavior includes, but is not limited to, the following:

- Discriminatory or harassing speech or actions, including cyberbullying or cyber harassment
- Harmful or offensive verbal or written comments or visual images related to race, ethnicity, religion, color, sex, age, national origin, sexual orientation, disability, gender identity or expression, ancestry, pregnancy, or any other personal characteristic
- Inappropriate use of nudity and/or sexual images in public spaces
- Bullying or stalking
- Harassing photography or recording
- Uninvited sexual attention or contact
- Physical assault (including uninvited touching or groping)
- Real or implied threat of physical harm

We ask you to respect our values of diversity, equity and equality and conduct yourselves at this event consistent with those values. We have designated the person identified as the first point of contact for any participants who feel they have experienced discriminatory, harassing or otherwise unacceptable behavior, please contact them if you have any concerns. Any AFGE staff person who is subjected to unacceptable behavior should also contact the designee.

Please contact the designee with any questions or concerns.

Introduction:

Our Nation is rallying behind our communities of color to call out acts of injustices and it is the duty of AFGE to be a leader in this space and help our nation heal and progress. It is expected that you, as a leader of AFGE, to use your capacity and personal power to be part of the solution and stand in solidarity with all of our members and communities. Below you will find tools for you to use to set the tone and have productive conversations in your local, district, workplace and all communities around race issues and racism. Additionally, you will find tools for you to use to evaluate your varying communities which can be used to better them.

What you will find below is a draft of the starting point. We have much work to do in this space and look forward you to being leaders of change.

Social Media Resources for AFGE Leaders to Use:

Facebook Banners:



Hashtags:

It is encouraged that AFGE Leaders and members use the below hashtags when standing in solidarity with the movement for racial equity.

1. #AFGESTands
2. #AFGEBlkout
3. #AFGEforBlackLives
4. AFGESolidarity
5. #WeStand
6. #LaborforBlackLives

Facebook Filters:





Definitions:

Racism

- Racist Idea: “any concept that regards one racial group as inferior or superior to another racial group in any way” (Ibram X. Kendi, *Stamped from the Beginning*, pg. 5, 2016)
- Anti-Black Racism (It’s important that we are aware that racism impacts racial groups differently): “Anti-Black racism is prejudice, attitudes, beliefs, stereotyping or discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and colonization.” Centre for Global Citizenship Education and Inclusion at Centennial College
- Institutional Racism: “Institutional racism is distinguished from the explicit attitudes or racial bias of individuals by the existence of systematic policies or laws and practices that provide differential access to goods, services and opportunities of society by race. Institutional racism results in data showing racial gaps across every system. For children and families it affects where they live, the quality of the education they receive, their income, types of food they have access to, their exposure to pollutants, whether they have access to clean air, clean water or adequate medical treatment, and the types of interactions they have with the criminal justice system
- Breaking down prejudice, discrimination, and racism
 - Prejudice a pre-judgement about another person based on the social groups to which that person belongs.
 - Discrimination: Action based on prejudice, including ignoring, exclusion, threats, ridicule, slander, and violence.
 - Racism: A group’s collective prejudice when backed by the power of legal authority and institutional control. A far-reaching system that functions independently from the intentions or self-images of individual actors.

White supremacy

“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 systems of wealth, power, and privilege.”

White Fragility

Discomfort and defensiveness on the part of a white person when confronted by information about racial inequality and injustice.

White Privilege

Inherent advantages possessed by a white person on the basis of their race in a society characterized by racial inequality and injustice.

Peggy McIntosh (1988) characterized white privilege as “an invisible package of unearned assets that [whites] can count on cashing in each day, but about which [they are] ‘meant’ to remain oblivious” (p. 291). White privilege, therefore, is the counterbalance to racism, a system that disadvantages people of color (Baumgartner & Johnson-Bailey, 2010).

Antiracism

“Anti-racism is the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices, and attitudes, so that power is redistributed and shared equitably.”

(NAC International Perspectives: Women and Global Solidarity)

Racial Equity

[Defined as] both an outcome and a process. As an outcome, we achieve racial equity when race no longer determines one’s socioeconomic outcomes; when everyone has what they need to thrive, no matter where they live. As a process, we apply racial equity when those most impacted by structural racial inequity are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.

Diversity

Includes all the way 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.

Inclusion

Inclusion is involvement and empowerment, where the inherent worth and dignity of all people are recognized. An inclusive university promotes and sustains a sense of belonging; it values and practices respect for the talents, beliefs, backgrounds, and ways of living of its members.

“The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. An inclusive and welcoming climate embraces differences and offers respect in words and actions for all people. [...] While an inclusive group is by definition diverse, a diverse group isn’t always inclusive. Increasingly, recognition of unconscious or ‘implicit bias’ helps [...] to be deliberate about addressing issues of inclusivity.” (Independent Sector, 2016)

Social justice:

Social justice means equal rights, opportunity and treatment for all.

Racial justice:

“Racial justice is a proactive reinforcement of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.”

Reparations

Reparations always involves a truthful reckoning with history. Beyond that, it might refer to a government-run program to repair historic injustice or to specifically nongovernmental probes into historic injustices, to a one time attempt to settle a communal grievance or an open-ended process of discovery, repair, and compensation with no foreseeable conclusion. And it might or might not involve direct payment to descendants of slaves.

Intersectionality

Prejudice stemming from the intersections of racist ideas and other forms of bigotry, such as sexism, classism, ethnocentrism, and homophobia.

Identity Politics

“Refers to the focus on the barriers specific groups face in their struggle for equality ... but any gains we have made thus far have come through identity politics”

What is #BlackLivesMatter?

Black Lives Matter is an anthem, a slogan, a hashtag, and a straightforward statement of fact. While it is not a new movement, the message is central to the nationwide protests happening right now. BLM speaks out against the police brutality and systemic racism that caused the recent deaths of George Floyd, Ahmaud Arbery, Tony McDade and Breonna Taylor, as well as the thousands of violent incidents that happen to Black people that aren't recorded, aren't reported or aren't afforded the outrage they deserve. At its most basic level, it calls for a shift in the statistics that Black people are twice as likely to be killed by a police officer while unarmed, compared to a white individual. According to a 2015 study, African Americans died at the hands of police at a rate of 7.2 per million, while whites were killed at a rate of 2.9 per million.

One of the goals of the Black Lives Matter movement is to raise awareness that we, as a nation, need to reconsider our priorities. Right now, there are U.S. institutions and systems that act as if black lives don't matter. For example, according to a report by American Progress, in 2015, each of the 10 states with the highest percentage of Black residents reported state and local policing expenditures of more than \$230 per resident per year. That's at least 328 times more than what each state spends on enforcing anti-discrimination laws.

From the #BlackLivesMatter Website:

#BlackLivesMatter was founded in 2013 in response to the acquittal of Trayvon Martin's murderer. Black Lives Matter Foundation, Inc is a global organization in the US, UK, and Canada, whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. By combating and countering acts of violence, creating space for Black imagination and innovation, and centering Black joy, we are winning immediate improvements in our lives.

We are expansive. We are a collective of liberators who believe in an inclusive and spacious movement. We also believe that in order to win and bring as many people with us along the way, we must move beyond the narrow nationalism that is all too prevalent in Black communities. We must ensure we are building a movement that brings all of us to the front.

We affirm the lives of Black queer and trans folks, disabled folks, undocumented folks, folks with records, women, and all Black lives along the gender spectrum. Our network centers those who have been marginalized within Black liberation movements.

We are working for a world where Black lives are no longer systematically targeted for demise.

We affirm our humanity, our contributions to this society, and our resilience in the face of deadly oppression.

The call for Black lives to matter is a rallying cry for ALL Black lives striving for liberation.

The Issue with the “All Lives Matter” Counterpoint

While the intention of the phrase "All Lives Matter" may be to put everyone's life on equal footing and convey a sense of unity, responding "All Lives Matter" to "Black Lives Matter" is actually more divisive than unifying. That's because it discounts and diminishes the focus on the violence and discrimination Black individuals face every day in this country.

It's a natural reaction to respond to one group centering its experience with, "But what about all lives?" or "Isn't my safety important, too?" But the truth is, Black Americans are disproportionately impacted by police violence and systematic racism in our nation. Our entire social structure centers around whiteness as a default. Asserting that "All Lives Matter" just reaffirms — or at best ignores — that reality. Of course every life is valuable, but not everyone's lives are in danger due to their skin color. Saying "Black Lives Matter" isn't equivalent to saying other lives don't, but rather that Black lives should matter as much as white lives.

Alicia Garza, one of the creators of the #BlackLivesMatter hashtag, explained in 2014 how Black lives mattering is a precondition for all lives mattering:

"Black Lives Matter doesn't mean your life isn't important – it means that Black lives, which are seen as without value within White supremacy, are important to your liberation. Given the disproportionate impact state violence has on Black lives, we understand that when Black people in this country get free, the benefits will be wide-reaching and transformative for society as a whole. When we are able to end the hyper-criminalization and sexualization of Black people and end the poverty, control and surveillance of Black people, every single person in this world has a better shot at getting and staying free. When Black people get free, everybody gets free."

Think of it this way: If you get into a car crash and one person has a serious head injury but the others have a few bumps and bruises, the person whose life is at risk gets first priority when it comes to medical care. That doesn't mean paramedics won't help the rest of the passengers, but that triage places the most dire situation first in line. Or, to look at it another way, if someone keeps setting your house on fire, you'd want firefighters to do something about it. Wouldn't it upset you if instead, people kept telling you that "all houses matter equally," if yours was the one burning?

What does the Clench Fist mean?

The raising of a closed fist as symbol of black power has a long history.

At first it was not exclusively used in relation to people of African descent, but by marginalised groups worldwide experiencing any form of oppression, to reject discriminatory behaviour.

The brandished fist was a rebuff of unjust authority and an act of collective resistance.

When the Black Panther Party was founded in 1966 by Huey P. Newton and Bobby Seale to challenge police brutality against the African American community, the black power fist was repeatedly used as a symbol of black liberation.

Photos and video footage of the Black Panthers saluting each other with raised fists at conventions, meetings and rallies solidified the symbol as synonymous with the fight for black civil rights.

In an iconic moment at the 1968 Mexico City Olympics Games, the American sprinters Tommie Smith and John Carlos, who both received medals, each donned a black glove and raised their fists while the national anthem played during the medal ceremony.

The United States Olympic Committee said the pair had violated "the basic standards of good manners and sportsmanship, which are so highly valued in the United States", but later Mr Smith declared it a "human rights salute".

In reference to the subversive gesture, Mr Carlos wrote in his book *The John Carlos Story*: "Hey, world, the United States is not like you might think it is for blacks and other people of colour. Just because we have USA on our chest does not mean everything is peachy keen and we are living large."

Years later, when the anti-apartheid activist Nelson Mandela was released from prison in 1990 - after spending 27 years in jail - he raised a fist in triumph alongside his wife.

The black power fist has also been adopted by allies of the black community, including feminist activist Gloria Steinem and politician Bernie Sanders.

Why is it the black lives matter logo?

The Black Lives Matter movement campaigns against violence and the systemic racism directed towards black people, and was co-founded in the summer of 2013 by Alicia Garza, Patrisse Cullors, and Opal Tometi.

The raised clenched fist isn't the only symbol brandished by the movement, but it was adopted following the death of Michael Brown in Ferguson, Missouri in August 2014.

The unarmed black teenager was shot dead by white police who claimed he was acting in self-defence, and the black power fist was used to represent the "hands up, don't shoot" pose.

It's been used ever since both in social media posts and at rallies, as a symbol of resistance and defiance, and was created as an emoji in 2015.

Internalized Racism Inventory

1. Do I trust people of color? Do I ever react to people of color in ways that indicates suspicion or mistrust?
2. In my work or educational experience do I seek out approval from white individuals for a job well done over that of other people of color?
3. Do I have I ever been embarrassed to respond to another person of color in a language other than English for fear of being associated with my cultural/ethnic group?

4. Do I/have I hesitated to participate in cultural/ethnic heritage events at my place of work/educational institution for fear of being identified with one of my cultural/ethnic groups?
5. Am I a harsher critic of the choices or behaviors of other people of color than I am of white people?
6. When choosing a healthcare provider or other provider of services that requires specific educational training (i.e. attorney, educator etc.) am I less likely to select a person of color versus a white person?
7. Have I/Do I intend to alter my physical features in any way to hide or obscure my own cultural/ethnic features?
8. When choosing a place to live, would I prefer to live within a community that is a community of color or a predominately white community?
9. How often do I refer to other people of color as “ghetto” or by some other derogatory/diminutive term?
10. When choosing books, toys or similar gifts for the children in my life how conscious am I of images, sounds and experiences that reflect their ethnic/cultural identity?
11. In my place of work do I give more weight or credence to the thoughts and ideas shared by white people versus people of color?
12. Do I believe people of color?
13. Have I ever questioned whether a colleague or service provider (of color) was chosen for their position based on an affirmative action initiative?
14. When choosing sources of entertainment (literature, movies, music etc.) how often do I choose art created/produced by people of color?
15. How often am I embarrassed by or fearful of another Person of Color?
16. How often do I mistrust my own thinking or carry around doubts about other People of Color’s ability to think well?
17. Do I ever actively or passively believe or support racial stereotypes about my own racial group (for example: laugh at a racist joke)
18. Have I ever played the role of “gatekeeper”, assisting the white power structure in preventing certain People of Color from admission to an organization, or promotion to a leadership position – for fear of the perception that we’re “taking over?”
19. How often do I overcompensate – actively go out of my way to contradict or disprove a stereotype that I think white people may be holding about me or others in my racial group?
20. Am I ever ashamed of People of Color? How often do I feel ashamed of or avoid those whose skin is “too dark,” hair is “too kinky,” eyes “too slanty,” who dress “too ethnic,” or who talk or play music “too loud?”
21. Do I ever censor my own opinion or passion, or hesitate to make waves when my knowledge and experience are overlooked in a conversation or discussion or argument with white people?
22. Have I ever thought about my own racial group: “We are our own worst enemy.”
23. How often do I doubt myself? Or second guess myself?
24. Do I put on a different persona when I go into white people’s business, organization or home?
25. How often am I unsupportive of a Person of Color’s leadership? Have I ever undermined or sabotaged their leadership?
26. Do I hold People of Color to a higher standard than I hold White People

How To Talk About Privilege To Someone Who Doesn't Know What That Is

1. Start By Appealing To the Ways In Which They Don't Have Privilege

One of the fastest ways to disarm a person's defensiveness about their own privilege is to take some time to listen to the ways in which they legitimately do not have privilege and validate those frustrations.

I once attended a workshop with Peggy McIntosh, the original author of "Unpacking the Invisible Knapsack." The goal of the workshop was to give people tools for leading workshops of their own on privilege and oppression that get past the defensiveness.

One of her suggestions was to have people divide a paper in half. Have every person start on the left side of the paper and write down all of the ways in which they do not have identity privilege. They can include everything from being left handed and having to drag your hand through the ink to being a woman and having to deal with the gender wage gap. Then folks would write on the opposite side all of the ways in which their identity does afford them privilege that they did not earn.

From there, folks pair up and do a listening exercise where they listen intently to the other person talk about both sides of their list. Doing so allows people to air their frustrations at being denied privilege while also acknowledging that they do, indeed, have privilege.

From that place, it is a lot easier to help folks understand the power of privilege in creating a system of oppression and how eliminating that system is liberatory and transformative for everyone.

Now, to do this, you don't need to turn it into a workshop. Just try asking the other person to talk about the ways in which they don't have identity privilege and validate those hurts and frustrations.

Simply listening can go a long way! Plus, it's a starting point for helping them build empathy for those who do not have their same privileges.

2. Stress That Privilege Is Relative

Each person experiences their privilege and lack thereof within the context of their own community and the people they interact with at the time.

As such, privilege is relative, and we need to talk about it that way.

Does that mean that all privileges are equal? No. I'm right handed and in turn, don't have to drag my palm through the ink when I write. That's a privilege I have by the nature of my birth.

That is not to say, though, that my right-handed privilege bears the same weight or social responsibility as the privilege that my skin color, gender, wealth, or sexual orientation afford me.

The point is that our identities are complex and intersectional.

Some folks get defensive about discussing privilege because they fear such a conversation will not address the real and powerful ways in which they do not have privilege. So they deflect by only talking about those things.

Just because we benefit from one form of privilege doesn't mean that we benefit from all forms of privilege.

When we realize that, we can work together with people who share our privileges and those who don't to build something better!

3. A System of Privilege and Oppression Hurts Us All

What we most need to stress in conversations about privilege is that this system doesn't just hurt the people who cannot boast one form of identity privilege or another.

It hurts everyone. Until we understand that, we're not getting anywhere because the only people of privilege who will ever act to end the system are the ones acting strictly from paternalistic guilt.

Take white privilege, for instance. White privilege is, essentially, a social construction whereby wealthy Europeans wanted to make sure that they could consolidate their wealth by pitting poor people from Europe against poor Africans and Indigenous people.

White folks were made to feel better about themselves and were given paltry privileges over people of color in order to divide the white proletariat.

All that meant, though, is that the white folks got to be the lords over people of color while the wealthy whites still had their boots on the necks of poor whites!

These privileges don't help us as white people nearly as much as they hurt us!

Similarly, male privilege may benefit men tremendously in certain ways. But in others, it restricts us into a tiny box of masculinity. I don't know about you, but I am sick of trying to fit into my gendered box, the "Act Like a Man" box.

I want my gender expression to be free and independent of those aspects of masculinity that hurt men and women – violence is acceptable for solving problems, boys don't cry, men are the lords of their household, men must know everything even when they don't, etc.

The privileges are marginal when we look at the system of justice that can be built on the other side of this struggle!

4. Privilege Does Not Have To Mean Guilt!

In *The Construction of Masculinity*, Michael Kaufman describes guilt like this: "Guilt is a profoundly conservative emotion and as such is not particularly useful for bringing about change. From a position of insecurity and guilt, people do not change or inspire others to change."

So often, when introduced to the idea that they have privilege they did not earn, people respond in two ways that relate to guilt:

Defensiveness: “I’m not going to feel guilty for what I inherited. If some people don’t have those same privileges, tough luck!”

Paralyzing guilt: “This is just so unfair, but what am I supposed to do about it!? I never asked for this, and one little person can’t change a system that’s been around for hundreds of years!”

In both cases, we need to remind the person in question that feeling guilty doesn’t even need to enter the equation.

They’re right – they didn’t do anything to earn those privileges. So feeling guilty about them doesn’t make a lot of sense.

But a mentor of mine once said, “If we inherit injustice, we should never feel guilty. We are not responsible for that past. However, if we choose to do nothing about it going forward, then we have plenty to feel guilty about.”

Remind the person that they shouldn’t feel guilty for their privilege but encourage them to act to undermine the system by refusing to simply live in their unchecked privilege.

5. Offer Concrete Ways That They Can Undermine the System of Privilege and Oppression In Their Own Life

When people are feeling paralyzed by or defensive about the revelation of privilege, it can sometimes help to offer them big and small ways that they can be subversive.

Encouraging action rather than stagnation can often bring people into the fold!

Throw out a few complex and simple ways for folks to “check” their privilege:

If someone mentions an oppressive pattern that relates to privilege, i.e. “Men always dominate conversations and talk over women because they are taught that their voices are more valuable,” consider ways that you can choose not to participate in that pattern by, say, being aware of how often you’re speaking and stepping back to listen more often.

Invest in accountable relationships across difference, not simple tokenizing relationships, and listen to those who do not share the same identity privilege about how this affects their life. Listening is the root of justice, after all.

If some people are denied rights or privileges because of formal or state-sponsored oppression, refuse to participate in those oppressive systems. For example:

If you’re straight, consider a commitment ceremony but don’t get married until all people can share in that legal right should they so choose.

If you’re a white person with wealth and children, choose to invest in and send your children to a local, public, neighborhood school or at least a private school with a strong commitment to diversity and inclusion rather than a lily-white private place with connections to the Ivy League.

By encouraging action, you are not only helping the person in question a way to engage, but you are helping them understand the very nature of privilege and how it functions in a system of oppression.

6. Make It a Conversation of Actions, Not Character

Just as Jay Smooth says in “How to tell someone they sound racist,” the conversation about privilege should not be one about another person’s character.

The actual privileges we inherit because of our identity don’t define our character, but what does is whether we choose to act to change the system of oppression that affords us those privileges.

As such, the conversation should not be, “Hey, check your privilege, you privileged f*ck.”

Instead, it should be, “How can we work to check our privilege and undermine the system of oppression that hurts us all?”

When we focus on the actions we can take, the steps toward liberation we can take together, we make this conversation one that is not only accessible but far more powerful.

[Tool for Organizational Self-Assessment Related to Racial Equity](#)

Tool for Organizational Self-Assessment Related to Racial Equity

October 2013

From the Eliminating Disparities
in Child and Youth Success Collaborative



Contents

Overview3

Instructions.....4

Beginning: Organizational Readiness Reflection.....5

STEP 1: The First 20 Questions6

STEP 2: Deeper Questions.....7

STEP 3: Questions (short answer)9

STEP 4: Questions (narratives).....10

Assessment tool: Integrated Version (un-stepped).....11

Attachments (for both stepped and un-stepped versions)14

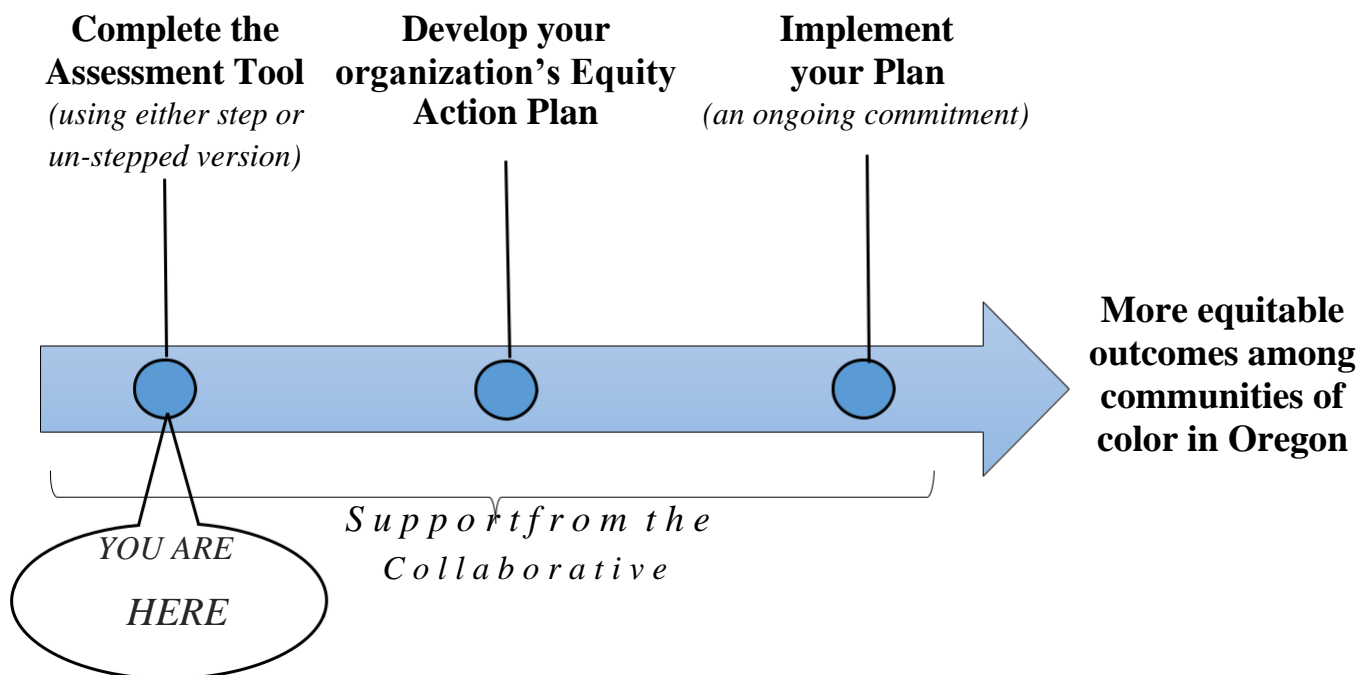
Assessment & Accountability Tool Summary Document.....15

Bibliography16

Welcome to the Tool for Organizational Self-Assessment Related to Racial Equity. The Tool was designed, piloted and refined by the Eliminating Disparities in Child & Youth Success Collaborative. The Collaborative is a cross-sector partnership between local institutions and the communities most impacted by racial inequities, co-convened by the Coalition of Communities of Color as part of the All Hands Raised Partnership. We are committed to ensuring that race ceases to predict future success of children and youth. Collaborative members have committed to a shared agenda that includes completing a self-assessment and implementing an organization-specific equity plan. While the Tool arose out of the work of the Collaborative, we invite any organization to share our journey.

The purpose of the Tool is to

1. Help organizations gather baseline data and information in order to self-identify areas for organizational change and improvement, including specific actions and targets that will lead to improved outcomes for communities of color.
2. Spur dialogue within organizations that leads to greater understanding and commitment to address issues of racial equity.
3. Facilitate the sharing of information, resources, mutual support, and improvement tools.
4. Build shared accountability across organizations.



Why focus on race?

The voices of leaders in our community have led to our focus on racial equity:

“The persistent disparities facing our communities of color have cost Oregon billions of dollars in lost economic output, and our losses are compounded every year we choose to not directly address the inequities in our communities.”

Greg Kantor, CEO, Northwest Natural & Sarah Mensah, Director of Strategic Planning, Brand Jordan Co-Chairs of the All Hands Raised Partnership Council

“More than family income, more than language proficiency, more than disability and giftedness, race is the single most predictive factor in our students’ success. In a time of ever-tightening resources it is all too possible for some to portray this equity work as a tradeoff. Instead, I believe that by confronting our biggest shortcomings, we will be more accountable as a community to all our students.”

Carole Smith, Superintendent, Portland Public Schools
Eliminating Disparities in Child & Youth Success Collaborative Member

Instructions

1. Meet with a representative of the Collaborative to discuss the process and answer any questions you have.
2. Complete the Organizational Readiness Reflection.
3. Begin and complete the Assessment Tool. We encourage that it take no longer than 3 months to complete. The Assessment Tool is available in two forms. Both contain the same questions.
 - a. The “step” version is comprised of a series of questions organized by subject area *and* level of difficulty or depth of the questions. This stepped version offers an organization the option of moving from easier to more detailed narrative questions that require more analysis.
 - b. The “un-stepped” version contains all elements of the tool in one document, useful to look at the entire task at one time, or to be divided by subject areas and worked through sequentially.
4. Call upon Collaborative members with any questions or needed support throughout the process.
5. Complete one-page summary of results of tool with strengths, challenges, and 3-5 action areas.
6. For additional support or questions, contact Inger McDowall at ingerm@nayapdx.org or Julia Meier at juliam@nayapdx.org

Who should complete the Tool within an organization?

We recommend that the organization’s chief executive and senior management team take the lead responsibility for completing the Tool. The chief executive may also opt to appoint a multi-level team to support the process; however, the Tool is not intended as a mechanism for engaging all staff in a given organization. Instead, a thoughtful process of staff engagement may be seen as one possible element of the action plan to be developed following the completion of the Tool. The chief executive should inform and engage the organization’s board leadership as appropriate before, during, and/or after completion of the Tool.

Beginning: Organizational Readiness Reflection

Directions: Fill in the blanks with the number that best describes where your organization is in relation to the organizational characteristics and workforce competencies listed below. Then look at the reflections section for recommendations about next steps.

Haven't started work in this area yet	Plans exists to use in planning and implementation	This is in place and we have evidence of its use	This is part of our routine, and we model it for others
(1)	(2)	(3)	(4)

Organizational Characteristics:

- ___ Institutional commitment to addressing/eliminating racial and ethnic inequities
- ___ Hiring to address racial and ethnic inequities, prioritizing the hiring of employees who represent communities of color, immigrant and refugees
- ___ Structure that supports authentic community partnerships that are empowering and more fluid than hierarchical
- ___ Supporting staff to address racial and ethnic inequities
- ___ Inclusive and culturally-responsive internal communications
- ___ Institutional support for innovation to better meet the organization's mission
- ___ Creative use of categorized funds that (supporting programs/policies vital to or disproportionately needed by particular disadvantaged racial/ethnic communities)
- ___ Data and planning practices that are accessible to and, as appropriate, driven by community stakeholders, incorporating community narratives and experience.
- ___ Effective and coordinated administrative processes

Workforce Competencies:

- ___ Knowledge of racial equity components (e.g. public policy development, advocacy, data practices)
- ___ Understanding of the social, environmental and structural determinants of racial and ethnic inequities
- ___ Knowledge of affected community (can be developed by building and maintaining authentic relationships with communities of color, analysis of community-driven data, etc.)
- ___ Courageous leadership that is consistent around applying a racial equity lens and understanding of power and privilege
- ___ Community organizing and engagement skills (community organizing skills based on the principles and practices espoused by communities of color, immigrants and refugees)
- ___ Problem-solving abilities
- ___ Cultural responsiveness and humility

Reflections: If you notice that your answers tend toward the one and two range, we recommend that you work with the “step” version of the tool and begin with “Step 1: The First 20 Questions.” This will allow the organization to begin with somewhat easier questions. Then as you create a space of being able to have these conversations, you will be ready to move to Step 2 (and work through to completion). If you notice that your answers tend toward the three and four range, we recommend that you next complete the entire Organizational Self-Assessment Tool.

STEP 1: The First 20 Questions

Directions: Please answer the questions below. Put a “Y,” “N” or “?” in the blank to indicate yes, no, I don’t know.

Organizational Commitment, Leadership & Governance:

1. ____ Has your organization made a public commitment to racial equity?
2. ____ Does your organization have a mission statement that incorporates racial equity?
3. ____ Does your organization have an internal structure whose goal is to address issues of racial equity, for example an equity committee?
4. ____ Do you collect the racial, ethnic and linguistic makeup of your board?

Racial Equity Policies & Implementation Practices:

5. ____ Does your organization have a racial equity policy?
6. ____ Does your organization have a written racial equity plan with clear actions, timelines, people responsible for each action, indicators of progress and processes for monitoring and evaluation?

Organizational Climate, Culture & Communications

7. ____ Does your organization visibly post materials in languages other than English?

Service-Based Equity

8. ____ Do you collect racial, ethnic and linguistic data on your clients or constituents?
9. ____ Do you provide language interpreter/translator services for people who speak languages other than English?

Service-User Voice & Influence

10. ____ Do you collect data on service-user or constituent satisfaction with your organization regarding racial equity?

Workforce Composition & Quality

11. ____ Do you collect the racial, ethnic and linguistic makeup of your workforce?
12. ____ Does your organization have written procedures to increase the recruitment, retention and promotion of people of color?
13. ____ Does your organization have an internal structure or position dedicated to promoting workforce diversity?
14. ____ Are racial equity and cultural competency training and capacity building made available to your workforce?

Community Collaboration

15. ____ Does your organization have formal partnerships with organizations of color?
16. ____ Does your organization allocate resources for engagement and outreach in communities of color?

Resource Allocation & Contracting Practices

17. ____ Does your organization have a Minority, Women & Emerging Small Business (MWESB) policy?
18. ____ Does your organization routinely collect data on MWESB utilization?

Data, Metrics & Continuous Quality Improvement

19. ____ Does your organization have a written policy or formal practice regarding the collection of race and ethnicity data?
20. ____ Does your organization meet regularly with leaders from communities of color specifically to discuss racial equity within your organization?

STEP 2: Deeper Questions

Directions: Please answer the questions below. Put a “Y,” “N” or “?” in the blank to indicate yes, no, I don’t know.

Organizational Commitment, Leadership & Governance:

1. ____ Is advocacy on behalf of racial equity seen as part of the organization’s work?
2. ____ Does the organization have a systematic review of racial equity? (Refers to a planned and periodic gathering of facts and governing body discussion with community participation regarding the implications of the facts for the organization).

Racial Equity Policies & Implementation Practices:

3. ____ If you have developed, or are developing, a written racial equity policy and/or plan, were representatives, or are representatives, from communities of color participants in development?

Organizational Climate, Culture & Communications

4. ____ Are there visible signs of your organization’s commitment to racial equity in your primary physical location, e.g. signage that states your commitment and/or physical representation of diverse communities?
5. ____ Do you encourage or support difficult conversations about race in a safe, confidential, private space?
6. ____ Are organizational materials assessed for racial bias and reviewed to ensure reflection of your community’s diversity?

Service-Based Equity

7. Do you collect race and ethnicity data on each of the following:
____ those who request service
____ those who receive service
____ those referred for specific interventions
____ those who succeed and those who don’t in your programs/services/schools?
8. ____ When you make evidence-based decisions regarding communities of color (either collectively or as individual communities) do you review the decision with the impacted community?

Service-User Voice & Influence

9. ____ If you collect data on service-user or constituent satisfaction with your organization regarding racial equity, do you share the findings with communities of color?

Workforce Composition & Quality

10. ____ Are racial justice knowledge, skills and practices incorporated into performance objectives (such as job descriptions and work plans) and appraisals/evaluations for staff?
11. ____ Do performance appraisals/evaluations include progress on racial equity and cultural competency goals?
12. ____ Are there effective formal and informal complaint procedures for staff regarding race-related complaints?
13. ____ Is your organization unionized?
14. ____ If you are subject to Title VI (which prohibits discrimination on the basis of race, color, and national origin in programs and activities receiving federal financial assistance), has the federal government ever found your organization non-compliant?
15. ____ Are racial equity and cultural competency training voluntary or mandatory?
16. ____ Do communities of color in your area participate in the development and evaluation of racial equity and/or cultural competency trainings available for your staff?

Community Collaboration

17.____ Do you have a method in place to assess the overall satisfaction of communities of color with your organization?

Resource Allocation & Contracting Practices

18.____ If your organization has equity practices and policies, do you require your vendors and contractors to adhere to the same practices and policies?

Data, Metrics & Continuous Quality Improvement

19.____ If you collect race and ethnicity data (either workforce or constituency), are you able to disaggregate your data into the following communities: African, African American, Asian, Pacific Islander, Latino, Native American and Slavic?

20.____ If you collect race and ethnicity data, are individuals able to self-identify their race and ethnicity?

21.____ If you collect race and ethnicity data, are individuals allowed to designate multiple races and/or ethnicities?

22.____ Do you reveal race and ethnicity data in a way that is accessible to your staff?

23.____ Do you reveal race and ethnicity data in a way that is accessible to the public?

STEP 3: Questions (short answer)

Organizational Commitment, Leadership & Governance:

1. If your organization has made a public commitment to racial equity, please describe how the commitment was made and who made it.
2. If your organization has an internal structure, e.g. an equity committee, responsible to addressing racial equity, please describe the structure including its scope of work and composition.

Racial Equity Policies & Implementation Practices:

3. If you have a written racial equity policy and/or plan, how are communities of color incorporated into ongoing implementation efforts?

Organizational Climate, Culture & Communications

4. Describe your organization's primary physical space and what it may communicate to diverse stakeholders. Is it welcoming and accessible? Consider the use of height, open spaces, natural or artificial light, art, signage and visual representations.
5. Describe whether, and how, the organization's entrance area is welcoming and supportive of diverse individuals and families, e.g. is there comfortable seating and supports for those with children.
6. Please provide a couple of examples of how your organizational meetings are conducted in a manner that supports equity and inclusion, and values diverse ways of speaking, thinking, debating, reflecting and making decisions.
7. What practices or structures does the organization have in place to support employees of color, e.g. mentoring, employee support groups, comprehensive orientations? Are there supports for employees of color to move into positions with low diversity?
8. How does your organization market, brand and/or message your equity initiatives?

Service-Based Equity

9. Please provide a couple of examples of how race and ethnicity service-user data has informed your service delivery practices and decision-making regarding services.
10. How do you ensure that language services (translation/interpretation) are adequately aligned with community needs?

Service User Voice & Influence

11. Please list organizational structures that ensure service-user participation by communities of color (e.g. service delivery, evaluation, quality improvement, hiring practices, performance appraisals, service-user satisfaction).

Workforce Composition & Quality

12. If your organization is unionized, please describe the role of the union in promoting workforce diversity.
13. Please list your organization's key priorities related to cultural and linguistic competencies for staff and leadership.

Community Collaboration

14. In what ways are communities of color formally recognized as key stakeholders in organizational decision-making?
15. How do you ensure that your community engagement practices with communities of color are culturally-appropriate for particular communities of color? Please include some specific practices.

Resource Allocation & Contracting Practices

16. Please provide a couple of examples of how racial justice values influence your organization's investments.

Data, Metrics & Continuous Quality Improvement

17. Please provide a couple of examples of how race and ethnicity data from within your organization has affected your services, investments or employment practices.

STEP 4: Questions (narratives)

Organizational Commitment, Leadership & Governance:

1. Do the senior leaders of your organizations act consistently around racial equity by, e.g., allocating sufficient resources for equity initiatives, making racial justice a standing agenda item at key meetings, and ensuring people of color are decision-makers? Provide 2-3 specific examples.
2. How do you actively engage your union leadership (if applicable) around racial equity efforts?

Racial Equity Policies & Implementation Practices:

3. If you have a written racial equity policy and/or plan, how does the governing body monitor progress?

Organizational Climate, Culture & Communications

4. How is your organization's internal culture of inclusion and equity communicated? Practices may include noticing barriers to participation, planning that incorporates participation supports, public appreciation of "out loud" interrupting or naming of inequities, and encouragement when difficult topics are surfaced.
5. Please describe how the organization actively builds a culture of inclusion and equity.
6. What processes and practices intentionally include or exclude community members?
7. How does the organization support an authentic and early process for noticing, naming and addressing dynamics of racism within the organization?

Service-Based Equity

7. How do you incorporate goals of service equity and culturally-appropriate service delivery? Provide a couple of examples of how this is codified in policy or implemented in practice.
8. Please describe how your organization evaluates the quality and effectiveness of interpretation and translation services it either contracts for or provides.

Service-User Voice & Influence

9. Please provide a couple of examples of how service user voice of communities of color has influenced your organization.

Workforce Composition & Quality

10. If your organization has an internal structure responsible for workforce diversity (e.g. an officer or office of diversity), please briefly describe the structure or role, and the scope of work.
11. How do racial justice and cultural competency goals inform the organization's investments in training and professional development?
12. How do you evaluate the effectiveness of racial equity and cultural competency trainings available for staff and leadership?

Community Collaboration

13. How do you ensure that your organization is responsive to current and emerging issues in communities of color?
14. How does your organization formally collaborate with community-based organizations of color to determine and address your organization's responsiveness to the needs of communities of color?

Resource Allocation & Contracting Practices

15. In what ways are your organization's budget allocations aligned with racial equity goals, plans, policies and/or values?

Data, Metrics & Continuous Quality Improvement

16. Please describe how your programs are evaluated in terms of their impact on communities of color and racial equity goals? You may include internal and external evaluation processes.

Assessment tool: Integrated Version (un-stepped)

This tool contains the same content as the “stepped” version of the assessment. Some organizations are interested in seeing the full set of questions on each domain of the assessment, and thus we have reproduced the tool here without the steps that separate content questions into different layers of questions.

Organizational Commitment, Leadership & Governance

1. Has your organization made a public commitment to racial equity? If so, please describe how the commitment was made and who made it.
2. Does your organization have a mission statement that incorporates racial equity? If so, please attach.
3. Does your organization have an internal structure whose goal is to address issues of racial equity, e.g. an equity committee or council? If so, please describe the structure’s scope of work and composition.
4. Do you collect the racial, ethnic and linguistic makeup of your board? If so, please attach.
5. Do the organization’s senior leaders act consistently around racial equity, e.g. by allocating sufficient resources for equity initiatives, making racial justice a standing agenda item at key meetings, ensuring people of color are decision-makers? Please provide 2-3 specific examples.
6. Is your organization unionized? If so, how do you actively engage union leadership around racial equity efforts?
7. Is advocacy on behalf of racial equity seen as part of the organization’s work?
8. Does the organization have a systematic review of racial equity? A systematic review refers to a planned and periodic gathering of facts and governing body discussion with community participation regarding the implications of the facts for the organization.

Racial Equity Policies & Implementation Practices

9. Does your organization have a racial equity policy? If so, please attach.
10. Does your organization have a written racial equity plan with clear actions, timelines, people responsible for each action, indicators of progress and processes for monitoring and evaluation? If so, please attach.
11. If you have developed, or are developing, a written racial equity policy and/or plan were representatives, or are representatives, from communities of color participants in development?
12. If you have a written racial equity policy and/or plan, how are communities of color incorporated into ongoing implementation efforts?
13. If you have a written racial equity policy and/or plan, how does the governing body monitor progress?

Organizational Climate, Culture & Communications

14. Does your organization visibly post materials in languages other than English?
15. Are there visible signs of your organization’s commitment to racial equity in your primary physical location, e.g. signage that states your commitment and/or physical representation of diverse communities?
16. Do you encourage or support difficult conversations about race in a safe, confidential, private space?
17. Are organizational materials assessed for racial bias and reviewed to ensure reflection of your community’s diversity?
18. Describe your organization’s primary physical space and what it may communicate to diverse stakeholders. Is it welcoming and accessible? Consider the use of height, open spaces, natural or artificial light, art, signage and visual representations.
19. Describe whether, and how, the organization’s entrance area is welcoming and supportive of diverse individuals and families, e.g. is there comfortable seating and supports for those with children.
20. Please provide a couple of examples of how your organizational meetings are conducted in a manner that supports equity and inclusion, and values diverse ways of speaking, thinking, debating, reflecting and making decisions.
21. What practices or structures does the organization have in place to support employees of color, e.g. mentoring, employee support groups, comprehensive orientations? Are there supports for employees of color to move into positions with low diversity?
22. How does your organization market, brand and/or message your equity initiatives?

23. How is your organization's internal culture of inclusion and equity communicated? Practices may include noticing barriers to participation, planning that incorporates participation supports, public appreciation of "out loud" interrupting or naming of inequities, and encouragement when difficult topics are surfaced.
24. Please describe how the organization actively builds a culture of inclusion and equity. What processes and practices intentionally include or exclude community members?
25. How does the organization support an authentic and early process for noticing, naming and addressing dynamics of racism within the organization?

Service-Based Equity

26. Do you provide language interpreter/translator services for people who speak languages other than English?
27. Do you collect racial, ethnic and linguistic data on your clients or constituents? If so, please attach.
28. Do you collect race and ethnicity data on each of the following:
 - ___ those who request service
 - ___ those who receive service
 - ___ those referred for specific interventions
 - ___ those who succeed and those who don't in your programs/services/schools?
29. When you make evidence-based decisions regarding communities of color (either collectively or as individual communities) do you review the decision with the impacted community?
30. Please provide a couple of examples of how race and ethnicity service-user data has informed your service delivery practices and decision-making regarding services.
31. How do you ensure that language services (translation/interpretation) are adequately aligned with community needs?
32. How do you incorporate goals of service equity and culturally-appropriate service delivery? Provide a couple of examples of how this is codified in policy or implemented in practice.
33. Please describe how your organization evaluates the quality and effectiveness of interpretation and translation services it either contracts for or provides.

Service-User Voice & Influence

34. Do you collect data on service-user or constituent satisfaction with your organization regarding racial equity? If so, do you share the findings with communities of color?
35. Please list organizational structures that ensure service-user participation by communities of color (e.g. program planning, service delivery, evaluation, quality improvement, hiring practices, performance appraisals, service user satisfaction).
36. Please provide a couple of examples of how service user voice of communities of color has influenced your organization.

Workforce Composition & Quality

37. Do you collect the racial, ethnic and linguistic makeup of your workforce? If so, please attach.
38. Does your organization have written procedures to increase the recruitment, retention and promotion of people of color? If so, please attach.
39. If your organization is unionized, please describe the role of the union in promoting workforce diversity.
40. Does your organization have an internal structure or position dedicated to promoting workforce diversity, e.g. an officer of diversity or office of diversity? If so, please briefly describe the structure or role, and the scope of work.
41. Are racial justice knowledge, skills and practices incorporated into performance objectives (such as job descriptions and work plans) and appraisals/evaluations for staff?
42. Do performance appraisals/evaluations include progress on racial equity and cultural competency goals?
43. Are there effective formal and informal complaint procedures for staff regarding race-related complaints?
44. If you are subject to Title VI (which prohibits discrimination on the basis of race, color, and national origin in programs and activities receiving federal financial assistance), has the federal government ever found your organization non-compliant?
45. Are racial equity and cultural competency training and capacity building made available to your workforce?
46. Are racial equity and cultural competency training voluntary or mandatory?

47. Do communities of color in your area participate in the development and evaluation of racial equity and/or cultural competency trainings available for your staff?
48. Please list your organization's key priorities related to cultural and linguistic competencies for staff and leadership.
49. How do racial justice and cultural competency goals inform the organization's investments in training and professional development?
50. How do you evaluate the effectiveness of racial equity and cultural competency trainings available for staff and leadership?

Community Collaboration

51. Does your organization have formal partnerships with organizations of color?
52. Does your organization allocate resources for engagement and outreach in communities of color?
53. Do you have a method in place to assess the overall satisfaction of communities of color with your organization?
54. In what ways are communities of color formally recognized as key stakeholders in organizational decision-making?
55. How do you ensure that your community engagement practices with communities of color are culturally-appropriate for particular communities of color? Please include some specific practices.
56. How do you ensure that your organization is responsive to current and emerging issues in communities of color?
57. How does your organization formally collaborate with community-based organizations of color to determine and address your organization's responsiveness to the needs of communities of color?

Resource Allocation & Contracting Practices

58. Does your organization have a Minority, Women & Emerging Small Business (MWESB) policy? If so, please attach.
59. Does your organization routinely collect data on MWESB utilization? If so, please attach and disaggregate if possible into minority, women, and emerging small business.
60. If your organization has equity practices and policies, do you require your vendors and contractors to adhere to the same practices and policies?
61. Please provide a couple of examples of how racial justice values influence your organization's investments.
62. In what ways are your organization's budget allocations aligned with racial equity goals, plans, policies and/or values?

Data, Metrics & Continuous Quality Improvement

63. Does your organization have a written policy or formal practice regarding the collection of race and ethnicity data? If so, please attach.
64. If you collect race and ethnicity data (either workforce or constituency), are you able to disaggregate your data into the following communities: African, African American, Asian, Pacific Islander, Latino, Native American and Slavic? If you collect race and ethnicity data, are individuals able to self-identify their race and ethnicity?
65. If you collect race and ethnicity data, are individuals allowed to designate multiple races and/or ethnicities?
66. Do you reveal race and ethnicity data in a way that is accessible to your staff?
67. Do you reveal race and ethnicity data in a way that is accessible to the public?
68. Does your organization meet regularly with leaders from communities of color specifically to discuss racial equity within your organization?
69. Please provide a couple of examples of how race and ethnicity data from within your organization has affected your services, investments or employment practices.
70. Please describe how your programs are evaluated in terms of their impact on communities of color and racial equity goals? You may include internal and external evaluation processes.

Please collect the attachments that are included on page 13 of this package.

Attachments (for both stepped and un-stepped versions)

Directions: Please provide the following attachments if they are available and applicable to your organization.

- Organization's mission statement
- Completed governing body racial diversity template
- Racial Equity Policy
- Written racial equity plan
- Completed client or constituent racial diversity template
- Any written standards your organization has that guide language accessibility, including translation and interpretation practices.
- Written plan to diversify your workforce
- Minority Women-owned and Emerging Small Business policy.
- Minority Women-owned and Emerging Small Business utilization disaggregated, if possible, into M, W, and ESB.
- Any written practices or standards your organization has regarding racial and ethnic data collection or usage
- Any written document your organization has that outlines how racial equity outcomes are monitored and evaluated

Assessment & Accountability Tool Summary Document

This one-page summary should be filled out after an organization completes the Assessment & Accountability Tool. For members who are part of the Eliminating Disparities Collaborative or the wider circle of All Hands Raised participating organizations, please forward this summary to Inger McDowall or Julia Meier with the Coalition of Communities of Color.

I. Organizational Overview (Please provide a 5-10 sentence description of your organization):

II. Strengths (Based on the results of the Tool)

III. Gaps (Based on the results of the Tool)

IV. Possible Action Areas (Based on the results of the Tool these are three actions that we will take in the next 12 months)

V. Reflections (Based on your use of the tool provide feedback that can help improve the tool's usability)

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