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# **An Introduction to Diversity, Equity, and Inclusion For All State Employees**



**Participant Guide**

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# **Section 1**

## **Training Objectives, Acknowledgements and Framework**

## Training Objectives

- To understand the importance of identity and experiences.
- To provide an introduction to Diversity, Equity, and Inclusion (DEI) Terminology and Concepts.
- To explore approaches for increasing your DEI awareness.
- To provide an Introduction to individual and interpersonal DEI inclusive practices that can be applied within your workplace.

## Acknowledgements

- We have different levels of understanding diversity, equity, and inclusion (DEI).
- This training is an Introduction **only** to DEI concepts and terminology. .
- Discussing identity can be difficult, exciting, and transformative.
- Discussing or learning about DEI in a remote or digital format with individuals outside of your friends and family may represent change.

## Training Framework



If born, immigrated, and raised in the US, we have received explicit and implicit messages about individuals, groups, and communities.



We acknowledge that individuals and groups historically hold positions of power and privilege.



We understand that some groups within the US hold historically marginalized identities and experiences.



We also recognize both the current and historical impact of systems of inequity.

***“Being human is given. But keeping our humanity is a choice.”***  
***-Unknown***

## **Overview of DEI Framework**

### **Diversity, Equity, and Inclusion (DEI) Framework**

Incorporates diversity as an element of creating a culture of acknowledgment of identity and difference. These differences are acknowledged by centering equity on resources, access, and opportunity.

### **Empowerment Lens**

Focuses on how equity and racial justice relate to a particular issue at hand, and then how that issue also exists in relation to a much larger system of factors, root causes, and outcome disparities.<sup>1 2</sup>

### **Equity-Centered Agency Culture**

Makes a commitment to authentically bringing traditionally excluded individuals and or groups into processes, activities, and decision-making in a way that shares power at all levels of the agency.<sup>3 4</sup>

### **Reflection:**

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<sup>1</sup>[https://drive.google.com/file/d/1wzLqTE9kAQry\\_M4nKEGM\\_yIa2YBnsq1W/view](https://drive.google.com/file/d/1wzLqTE9kAQry_M4nKEGM_yIa2YBnsq1W/view)

<sup>2</sup> Equity Empowerment Lens Logic Model: <https://multco.us/file/31825/download>

<sup>3</sup>[https://ssir.org/articles/entry/equity\\_and\\_inclusion\\_the\\_roots\\_of\\_organizational\\_well\\_being](https://ssir.org/articles/entry/equity_and_inclusion_the_roots_of_organizational_well_being)

<sup>4</sup> <https://www.racialequitytools.org/resources/act/strategies/organizational-change-process>

## Developing, Implementing, and Sustaining an Equity-Centered Agency Culture



### Personal and Social Identity

**Personal Identity:** is often shaped by many factors, including the influences of family, community, internal messages, and historical facts about social labels that we have created about ourselves.<sup>5</sup>

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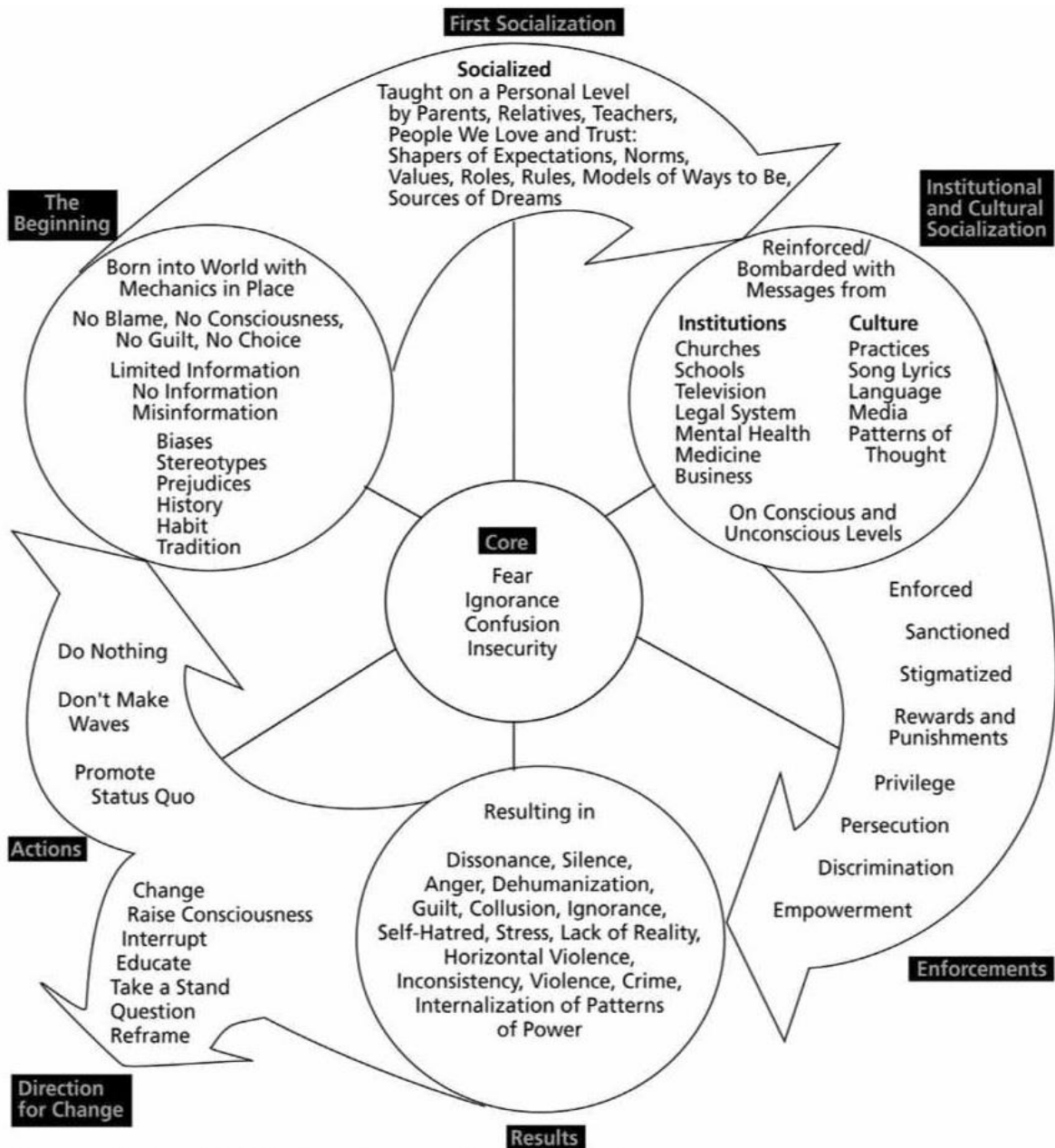
**Social identity:** is developed from birth (sex and race) and moves throughout our lives (class, education, religion, etc.). Although we may absorb social labels (doctor, teacher, artist, activist, etc.), changing our social identity (or how others see us) is harder to influence because social identities are often constructed by larger societal messages, beliefs, and stereotypes based on our group membership.

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<sup>5</sup><https://courses.lumenlearning.com/suny-realworldcomm/chapter/8-1-foundations-of-culture-and-identity/>



## Cycle of Socialization



Source: Cycle of Socialization developed by Bobbie Harro  
 © Readings for Diversity and Social Justice, Routledge 2000

The Cycle of Socialization (COS) was developed by Dr. Bobbie Harro, to reflect on the ways in which people think about themselves and how people relate to

others.<sup>6</sup> The diagram, was referenced and popularized within the text, *Teaching for Diversity and Social Justice*,<sup>7</sup> provides an illustration of the ways we are affected by oppression and how systems of oppression are maintained based on power.

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<sup>6</sup> Harro, B. (2000). *The Cycle*. *Readings for Diversity and Social Justice*, 15.

<sup>7</sup> Adams, M., Bell, L. A., & Griffin, P. (Eds.). (2007). *Teaching for diversity and social justice* (2nd ed.). Routledge/Taylor & Francis Group.

## **Section 2**

# **Shared Language**

## Introduction to Terminology and Concepts



**Ecosystems of Power** – acknowledges the different forms of power that behave and interact with each other in different ways to create and or sustain individual and group barriers and inequities.<sup>8</sup>

**Examples of ecosystems of power: (economic, environmental, educational, political, and legislative, legal, and judicial, and cultural)**

- **Economic power:** Having the ability to control or influence the behavior of others through the use of economic resources.
  - Access and barriers to public accommodations.
  - Access to revolving credit.
  - Access to mortgages and lending opportunities.

**Examples:**

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- **Environmental power** is physical spaces, office buildings, homes, retail spaces, natural eco-systems:
  - Access to eco-friendly and green space within communities.
  - Access to safe and accessible safe housing, recreational, and retail space.

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<sup>8</sup> <https://www.ncrp.org/publication/responsive-philanthropy-february-2019/how-to-think-about-power-especially-if-you-have-some>

- Access to resources for community investment and economic development.
- Access to fresh foods within communities.

**Examples:**

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- **Educational power** is the relationship between educational institutions at all levels and the reinforcing messages delivered through, curricula, educational bias, and instructor bias in shaping student worldview. What is included and/or excluded as acceptable pedagogy has an enormous effect and influence on shaping opinions and deciding what should be viewed as valid and credible.
  - The quality of education (i.e., school tax base, preparation of teachers, resources for the student base).
  - Curricula, pedagogy, and geo-political views of an administration, region, or state, etc.

**Examples:**

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- **Political and Legislative power** is the ability to control the behavior of people and/or influence the outcome of events.
  - Passage of the 19<sup>th</sup> Amendment which gave White women the right to vote: 1920 (*after a 100-year campaign*).
  - Passage of the Social Security Act of 1935.
  - Passage of the Civil Rights Act 1964 prohibiting discrimination on the basis of race, religion, sex, and national origin.
  - Passage of the Voting Rights Act of 1965.
  - Illinois Human Rights Act: 1979
  - Passage of the Americans with Disability Act: 1990

- Deferred Action for Childhood Arrivals (DACA): 2012
- Passage of Marriage Equality Act: 2009
- A range of Immigration, Nationality, Naturalization, and Quota Acts between early 1900s – 2018.

**Examples:**

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- **Legal and Judicial power:** the relationship between branches of the legal system (i.e., law enforcement, municipal, state, and federal branches of government or courts):

**Examples:**

- Being charged with a federal offense prevents, in many states, having the ability to regain the right to vote, ability to obtain levels of employment, and the ability to access some housing.
- Legislative and Judicial decisions reinforcing systems of inequity within law related to sentencing.
- State sponsored violence: from slavery, legal segregation, Jim, James, and Juan Crow laws.

**Examples:**

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- **Cultural power:** the ability to shape messages, values, and social norms.
  - Cultural acceptance of the categorization of individuals by identity groups.
  - Cultural acceptances include examples about terms “good American,” “patriotic,” or what is considered accurate US history.
  - Media images and coverage of social groups.

**Examples:**

**Privilege:** Privilege represents access within a range of situations, based on any number of categories including race, gender, education, and ability, among others. Recognizing and understanding one’s privilege and advantages can be made difficult based on an individual’s personal view of their individual commitment and accomplishments to earned access.<sup>9</sup>

**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.<sup>10</sup>

## **“Nothing About us, Without Us.” Disability Rights Movement**

**Disability:** The Americans with Disabilities Act (ADA) defines disability as a physical or mental impairment that substantially limits one or more major life activities.<sup>11</sup> In Eisenmenger (2020), it is noted that “disability can fall on a spectrum.

**Some examples of disability may include but are not limited to<sup>12</sup>:**

- Physical disabilities such as amputation, deafness, or paralysis
- Neurological disabilities such as Cerebral Palsy or Epilepsy
- Intellectual disabilities such as Down Syndrome
- Chronic illness such as Crohn’s Disease
- Mental health disabilities such as panic disorder

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<sup>9</sup> <https://www.racialequitytools.org/glossary>

<sup>10</sup> <https://www.racialequitytools.org/glossary>

<sup>11</sup> <https://www.accessliving.org/newsroom/blog/disability-101/>

<sup>12</sup> Ibid.

- Learning disabilities such as Dyslexia

**Assigned Sex:** or “**biological sex**” is a label — male or female — that you’re assigned by a doctor at birth based on the genitals you’re born with and the chromosomes you have. **This is what is assigned to our** birth certificate.<sup>13</sup>

**Gender:** is much bigger and more complicated than assigned sex and it can be **easy to confuse sex and gender**. Gender refers to the characteristics of women, men, girls, and boys that are socially constructed. This includes norms, behaviors and roles associated with being a woman, man, girl, or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.<sup>14</sup>

**Gender Identity:** One's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.<sup>15</sup> Let’s explore some of the other terms associated with one’s gender identity.

- **Pronouns:** (The use of pronouns, she/her/hers/ he/him/his/or gender-neutral- them/they/their/ze/zer.) Using pronouns gives everyone in the room the opportunity to self-identify instead of assuming someone’s identity or which pronouns they use. Including pronouns is a first step toward respecting people’s identity and creating a more welcoming space for people of all genders.<sup>16</sup>
- **Cisgender:** A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth.<sup>17</sup> (*cisgender can refer to both men and women*).
- **Transgender:** is a broad term that can be used to describe people whose gender identity is different from the gender they were thought to be

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<sup>13</sup> Planned Parenthood. Sex and Identity <https://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity>

<sup>14</sup> [https://www.who.int/health-topics/gender#tab=tab\\_1](https://www.who.int/health-topics/gender#tab=tab_1)

<sup>15</sup> <https://www.glsen.org/activity/pronouns-guide-glsen>

<sup>16</sup> <https://www.glsen.org/activity/pronouns-guide-glsen>

<sup>17</sup> <https://www.hrc.org/resources/glossary-of-terms>



when they were born. “Trans” is often used as shorthand for transgender. To treat a transgender person with respect, you treat them according to their gender identity, not their sex at birth. So, someone who lives as a woman today is called a transgender woman and should be referred to as “she” and “her.” A transgender man lives as a man today and should be referred to as “he” and “him.”<sup>18</sup>

- **Gender Non-Conforming or Gender Neutral:** Broad terms referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit neatly into a category.<sup>19</sup>
- **Non-Binary:** People whose gender is not male or female use many different terms to describe themselves, with non-binary being one of the most common. Other terms include genderqueer, agender, bigender, and more. None of these terms mean exactly the same thing – but all speak to an experience of gender that is not simply male or female.<sup>20</sup>

**Gender Expression:** Describes the external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.<sup>21</sup>

**Sexual Orientation:** An inherent or immutable (*unchanging*) enduring emotional, romantic, or sexual attraction to other people.<sup>22</sup> This includes among others heterosexual (*straight*); homosexual, (*queer, lesbian, gay*); and/or bisexual.

**Race:** Race is a human-invented, shorthand term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real social construction that gives or denies benefits and privileges. American society developed the notion of race early in its formation to justify its

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<sup>18</sup> <https://transequality.org/issues/resources/understanding-transgender-people-the-basics>

<sup>19</sup> <https://www.hrc.org/resources/glossary-of-terms>

<sup>20</sup> <https://transequality.org/issues/resources/understanding-non-binary-people-how-to-be-respectful-and-supportive>

<sup>21</sup> <https://www.hrc.org/resources/glossary-of-terms>

<sup>22</sup> <https://www.hrc.org/resources/glossary-of-terms>

new economic system of capitalism, which depended on the institution of forced labor, especially the enslavement of African peoples.<sup>23</sup>

**Ethnicity:** Ethnicity is a sociological concept based on shared group characteristics such as culture, language, geolocation, and heritage.<sup>24</sup> The term “ethnicity” first appeared in the 20<sup>th</sup> century. It was meant to define social groups outside of racial distinctions. The definition of ethnicity is not unchanging.<sup>25</sup>

**Socio-Economic Status (SES):** Socio-economic status, material conditions, or more socially associated with the terms **social class**, or **status-based identity**<sup>26</sup> (working class or “blue collar”<sup>27</sup>, “pink collar jobs” and industries largely held by women”<sup>28</sup>, service industry, middle class, “white collar,”<sup>29</sup> “gig economy jobs, largely comprised of contract and temp positions”<sup>30</sup>, wealthy, etc.), among others. While this is often associated with income, resources, educational attainment, and occupational prestige, there can also be personal and ascribed social, group, and community stereotypes associated among and between these socially constructed groups.

**Intersectionality:** Intersectionality is a framework for conceptualizing a person, group of people, or social problem as affected by a number of discriminations and disadvantages. It considers people’s overlapping identities and experiences in order to understand the complexity of prejudices they face.<sup>31</sup>

**Discrimination:** Treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit.<sup>32 33</sup>

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<sup>23</sup> <https://nmaahc.si.edu/learn/talking-about-race/topics/historical-foundations-race>

<sup>24</sup> <https://www.pbs.org/video/what-is-ethnicity-5ohuil/>

<sup>25</sup> <https://www.oxfordbibliographies.com/view/document/obo-9780199730414/obo-9780199730414-0022.xml>

<sup>26</sup> [http://spcl.yale.edu/sites/default/files/files/Destin\\_etal17.pdf](http://spcl.yale.edu/sites/default/files/files/Destin_etal17.pdf)

<sup>27</sup> <https://www.investopedia.com/terms/b/bluecollar.asp>

<sup>28</sup> <https://work.chron.com/meaning-pink-collar-job-11777.html>

<sup>29</sup> <https://www.investopedia.com/terms/w/whitecollar.asp>

<sup>30</sup> <https://www.investopedia.com/terms/g/gig-economy.asp>

<sup>31</sup> <https://www.ywboston.org/2017/03/what-is-intersectionality-and-what-does-it-have-to-do-with-me/>

<sup>32</sup> <https://www.racialequitytools.org/glossary>

<sup>33</sup> Institute for Democratic Renewal and Project Change Anti-Racism Initiative, *A Community Builder's Tool Kit*, Appendix I (2000). <https://drive.google.com/file/d/1mM2ATbM9aUwBRFxuk7O1hgIjzYYV5IKI/view>

**OPPRESSION = Power + Prejudice:**

Oppression is the systemic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.<sup>34 35</sup>

## Important Terms

**BIPOC:** Black, Indigenous, and People of Color.<sup>36</sup>

**Cisgender:** A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth.<sup>37</sup>

**Indigenous People:** It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.<sup>38</sup>

**Marginalized group:** To relegate to an unimportant or powerless position within a society or group.<sup>39</sup>

**Oppressive Practices:** can take many forms, ranging from hurtful remarks made in ignorance to insults, threats, and physical violence.<sup>40</sup>

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<sup>34</sup> <https://www.dismantlingracism.org/>

<sup>35</sup> Ibid.

<sup>36</sup> <https://www.healthline.com/health/bipoc-meaning>

<sup>37</sup> <https://www.hrc.org/resources/glossary-of-terms>

<sup>38</sup> United Nations. *Permanent Forum on Indigenous Issues*. Retrieved from [https://www.un.org/esa/socdev/unpfii/documents/5session\\_factsheet1.pdf](https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf)

<sup>39</sup> <https://www.merriam-webster.com/dictionary/marginalize>

<sup>40</sup> <https://www.morningsidecenter.org/teachable-moment/lessons/guidelines-stopping-oppressive-behavior>

**Privileged/Dominant Group(s):** Social identity group(s) within the U.S. that have historically had control of major institutions that shape society.<sup>41</sup>

**Race Equity: is 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.<sup>42</sup>

**Sinophobia:** A fear or dislike of China, or Chinese people, their language or culture and a fear of goods made in China or goods labelled as made in China.<sup>43</sup>

**Sexism:** Prejudice or discrimination based on sex or gender, especially against women and girls. Although its origin is unclear, the term sexism emerged from the "second-wave" feminism of the 1960s through the '80s.<sup>44</sup>

**Systemic Oppression:** is a lens we intentionally employ to sharpen our focus on the ways in which any given form of oppression (race, gender, class, language, sexual orientation, etc) may be negatively impacting people's ability to make progress on the things they care about and/or preventing individual or collective action toward the achievement of a particular goal.<sup>45</sup>

**Transphobia:** is an emotional dislike of people whose gender identity or expression differs from assumptions of their sex assigned at birth.<sup>46</sup>

**Targeted group:** Social identity group(s) within the U.S. that have historically had limited or no control of institutions, including (at times) personal choices.<sup>47</sup>

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<sup>41</sup> <https://www.mortengroup.com/>

<sup>42</sup> <https://www.raceforward.org/about/what-is-racial-equity>

<sup>43</sup> <https://www.collinsdictionary.com/dictionary/english/sinophobia>

<sup>44</sup> <https://www.britannica.com/topic/sexism>

<sup>45</sup> <https://www.nationalequityproject.org/frameworks/lens-of-systemic-oppression>

<sup>46</sup> <https://williamsinstitute.law.ucla.edu/publications/trans-prejudice-opinions-rights/>

<sup>47</sup> <https://www.mortengroup.com/>

**Xenophobia:** is an aversion or hostility to, disdain for, or fear of foreigners, people from different cultures, or strangers.<sup>48</sup>

**White Supremacy:** The idea (ideology) that **some** white people and their ideas, thoughts, beliefs, and actions are superior to People of Color and their ideas, thoughts, beliefs, and actions.<sup>49</sup>

**White Supremacy Culture:** refers to unquestioned standards of behavior and ways of functioning embodied by institutions. These standards may be seen as mainstream and acceptable cultural practices.<sup>50</sup>

## Notes

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<sup>48</sup> <https://www.dictionary.com/browse/xenophobia>

<sup>49</sup> <https://www.racialequitytools.org/glossary>

<sup>50</sup> Ibid.

## Section 3 Levels and Impact of Oppression

### Social Identity, Oppression and Themes

<b>SOCIAL IDENTITY</b>	<b>TARGET GROUP(S)</b>	<b>PRIVILEGED GROUP(S)</b>	<b>OPPRESSION</b>
<b>Race</b>	Black, Indigenous, People of Color (BIPOC)	White People	Racism
<b>Class</b>	Working class, Poor	Middle, Wealthy	Classism
<b>Gender Identity</b>	Transgender, gender queer, gender non-conforming, women	Cisgender people (men)	Transphobia, sexism
<b>Sexual Orientation</b>	Lesbian Gay, Bisexual, Queer people	Heterosexual people	Heterosexism
<b>Ability</b>	People with disability	People without disabilities	Ableism
<b>Age</b>	People over 40	Younger people	Ageism
<b>Education</b>	People without college degrees	People with college degrees	Classism
<b>Immigration Status</b>	Immigrants, undocumented people	US citizens, documented immigrants	Nationalism, Xenophobia
<b>Religion</b>	Islam and Judaism	Christianity	Anti-Semitism and Islamophobia

\*Target Group(s): Social identity group(s) within the U.S. that have historically had limited or no control of institutions, including (at times) personal choices.

\*Privileged/Dominate Group(s): Social identity group(s) within the U.S. that have historically had control of major institutions that shape society

\*Adapted from Morten Group, Target, and Privileged Group Chart

## Understanding Implicit Bias

**Implicit bias** also known as **unconscious or hidden bias**, are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individual attitudes and actions, creating real-world implications. This can occur even though individuals may not be aware that those biases exist internally.<sup>53 54</sup>

### Examples:

**Ableism:** A form of discrimination of, and social prejudice against, people with disabilities based on the belief that **typical abilities** are superior. Like racism and sexism, ableism classifies entire groups of people as "less than" and includes harmful stereotypes, misconceptions, and generalizations of people with disabilities. <sup>55</sup>

**Attribution Bias:** An attribution is the reason a person gives for why an event is happening. When examining others' behavior, there are two main types of attribution: 1) situational and 2) dispositional. Dispositional Attribution considers the person's behavior more than the impact of the situation or environment.<sup>56</sup>

**Blind Spot Bias:** The tendency of people to see themselves as less susceptible to unconscious predispositions and cognitive influences than others. This bias stems from the fact that a person generally relies on introspection when assessing his or her own biases but relies on overt behavior when assessing bias in others.<sup>57</sup>

**Confirmation Bias:** The tendency to gather evidence that confirms preexisting expectations, typically by emphasizing or pursuing supporting evidence while dismissing or failing to seek contradictory evidence.<sup>58</sup>

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<sup>53</sup> <https://kirwaninstitute.osu.edu/research/state-science-implicit-bias-review>

<sup>54</sup> Ibid.

<sup>55</sup> <https://www.accessliving.org/newsroom/blog/ableism-101/>

<sup>56</sup> <https://www.simplypsychology.org/attribution-theory.html>

<sup>57</sup> <https://dictionary.apa.org/bias-blind-spot>

<sup>58</sup> <https://dictionary.apa.org/confirmation-bias>

**Conformity Bias:** Conformity is a type of social influence involving a change in belief or behavior to fit in with a group. This change is in response to real (involving the physical presence of others) or imagined (involving the pressure of social norms / expectations) group pressure.<sup>59</sup>

**Gender Bias:** Gender bias refers to a person receiving different treatment based on the person's real or perceived gender identity.<sup>60</sup>

**In-group v. Out-group Bias:** Ingroup bias refers to a form of favoritism toward one's own group or derogation of another group.<sup>61</sup> The unconscious tendency to associate with and prefer others who are like us because it is easier to spend time with others who are not different which strengthens our individual and group identity.

**Implicit Racial Bias:** can cause individuals to unknowingly act in discriminatory ways. This does not mean that the individual is overtly racist, but rather that their perceptions have been shaped by experiences and these perceptions potentially result in biased thoughts or actions.<sup>62</sup>

## Explicit Bias (Perceived Threat)

Explicit bias refers to the attitudes and beliefs we have about a person or group on a **conscious** level. These biases and their expression arise as the direct result of a perceived threat.<sup>63</sup>

### Examples:

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When can biases be useful as we move through our daily lives?

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<sup>59</sup><https://www.simplypsychology.org/conformity.html#>:

<sup>60</sup>[https://www.law.cornell.edu/wex/gender\\_bias](https://www.law.cornell.edu/wex/gender_bias)

<sup>61</sup><http://psychology.iresearchnet.com/social-psychology/group/ingroup-outgroup-bias/>

<sup>62</sup>Implicit Racial Bias file:///C:/Users/Owner/Downloads/jrsa-factsheet-implicit-racial-bias.pdf

<sup>63</sup><https://perception.org/research/explicit-bias/>



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What makes perceived threats harmful and deadly for some groups?

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## Interpersonal Level

Interpersonal level of Oppression holds a personal belief that a group is better than another and has the right to control the other. Further, this form of thinking gives permission and reinforcement for individual members of one group to personally disrespect or mistreat individuals in another or (oppressed )group.<sup>64</sup> The interaction occurs between, within, and across difference. These are where the individual and the systemic levels of oppression intersect.

**Microaggressions** are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.”<sup>65</sup>

### Three Types of Microaggressions

**Micro-assaults** are overt and conscious-explicit or subtle slights and insults expressed to marginalized groups.

**Micro-Insults** are often covert and unconscious, meant to tear down a person’s identity through insensitive comments and the use of stereotypes.

**Micro-invalidations** are often covert or unconscious and used to cancel the thoughts, feelings, and lived experiences of marginalized individuals.

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<sup>64</sup>[http://www.coloradoinclusivefunders.org/uploads/1/1/5/0/11506731/the\\_four\\_is\\_of\\_oppression.pdf](http://www.coloradoinclusivefunders.org/uploads/1/1/5/0/11506731/the_four_is_of_oppression.pdf)

<sup>65</sup> Sue, D. W. (2010). Microaggressions: More than just race. *Psychology Today*, 17.

## Recognizing Microaggressions and the Messages

### Micro-assaults

Theme	Microaggression	Message
Verbal:	Name-calling and epithets, “Oriental”, “Colored”, “N-word”, “Thug”, “Gang Involved.”  When a person in a car shouts a slur from the car and speeds away.	You are an outsider.
Nonverbal:	Crossing the street or clutching a handbag in the presence of certain individuals.	You are dangerous.
Environmental:	When LGBTQIA individuals or couples are surrounded as a form of intimidation pretending to have “friendly” conversation.  Use of offensive signs, posters, or other visual displays.	You don’t belong here.  You are not safe.

### Micro-insults

Theme	Microaggression	Message
Criminality/Assumptions of Criminal Status:  A person of color is presumed to be dangerous,	A person clutches their purse or checks their wallet as a Black or Latinx person approaches or passes.	You are a criminal.  You are dangerous.

Theme	Microaggression	Message
<p>criminal, or deviant on the basis of their race.</p>	<p>A store owner following a customer of color in retail businesses.</p>	
<p><b>Alien in Own Land:</b> When Asian Americans and Latinx Americans are assumed to be foreign-born.</p>	<p><i>“Where are you from?”</i> <i>“Where were you born?”</i> <i>“You speak good English.”</i></p> <p>A person asking an Asian American to teach them words in their “native language.”</p>	<p>You are not American. You are a foreigner.</p>
<p><b>Pathologizing Cultural Values / Communication Styles:</b></p> <p>The notion that the values and communication styles of the dominant / white culture are ideal.</p>	<p>Asking a Black person: <i>“Why do you have to be so loud / animated? Just calm down.”</i></p> <p>To an Asian or Latinx person: <i>“Why are you so quiet? We want to know what you think. Be more verbal. Speak up more.”</i></p> <p>Dismissing an individual who brings up race / culture in a work / school setting.</p>	<p>Integrate into what is considered an acceptable culture.</p> <p>Leave your cultural baggage outside.</p>
<p><b>Ascription of Intelligence:</b> Assigning intelligence to a person of color on the basis of their race or ethnicity.</p>	<p><i>“You are a credit to your race or your people.”</i> <i>“You are so articulate.”</i></p> <p>Asking an Asian person to help with a math or science problem.</p>	<p>People of particular groups are thought to be less-intelligent.</p> <p>All Asians are stereotyped about levels of proficiency.</p>
<p><b>Myth of Meritocracy:</b></p> <p>Statements which assert that race does not play a role in life successes.</p>	<p><i>“I believe the most qualified person should get the job.”</i></p> <p><i>“Everyone can succeed in this society, if they work hard enough.”</i></p>	<p>Particular people or groups are given extra or unfair benefits because of their group identity.</p>

Theme	Microaggression	Message
		People who are not able to succeed are lazy and/or incompetent and need to work harder.

## Micro-invalidations

Theme	Microaggression	Message
<p>Color Blindness:</p> <p>Statements that indicate that a person does not want to or need to acknowledge race and ethnicity and associated inequities.</p>	<p><i>"When I look at you, I don't see color."</i></p> <p><i>"There is only one race, the human race."</i></p> <p><i>"America is a melting pot."</i></p> <p><i>"I don't believe in race."</i></p> <p>Denying the experiences of individuals by questioning the credibility / validity of their stories.</p>	<p>An individual's culture and identity are not acknowledged.</p> <p>An individual's lived experiences are minimized or devalued.</p>
<p>Environmental Microaggressions:</p> <p>Macro-level microaggressions, which are more apparent on systemic and environmental levels.</p>	<p>Naming of college and university buildings, and public institutions.</p> <p>Systemic barriers experienced by individuals with disabilities.</p> <p>Funding school systems based on tax base on neighborhood and community resources.</p>	<p>Individual institutional, and broader social and cultural acceptances.</p> <p>Persons with a disability are an afterthought when considering accessibility and equity at all levels of institutional and social policies and procedures.</p> <p>Tax based inequities based on region and communities.</p>
<p>How to offend without really trying</p>	<p><i>"Indian giver."</i></p> <p><i>"That's so gay."</i></p> <p><i>"She welshed on the bet."</i></p> <p><i>"You people ..."</i></p>	

Theme	Microaggression	Message
	<i>“We got gyped.” Imitating accents or dialects. Stigmatizing limited English proficiency</i>	

Adapted from: Wing, Capodilupo, Torino, Bucceri, Holder, Nadal, Esquilin (2007). Racial Microaggressions in Everyday Life: Implications for Clinical Practice. *American Psychologist*, 62, 4, 271-286.

## Micro-interventions

### **Micro-Interventions and Tools for Difficult Conversations**, by Tasha Souza<sup>66</sup>

(From Responding to Microaggressions in the Classroom: Taking Action)

- Ask clarifying questions to assist with the understanding intentions.
- Come from curiosity not judgement.
- Tell what you observed as problematic in a factual manner.
- Impact exploration: ask for, and/or state, the potential impact of such a statement or action on others.
- Own your own thoughts and feelings around the impact.

### **Open the Front Door Technique** by Ganote, Souza, Cheung<sup>67</sup>

(Micro-resistance and Ally Development)

- Observe: Describe clearly and succinctly what you see happening.
- Think: State what you think about it.
- Feel: Express your feelings about the situation.
- Desire: Identify the desired outcome.

### **Detour Spotting** by Jona Olsson<sup>68</sup>

(Tools for white people who are interested in engaging in anti-racist practices)

- I can't hear you if you are angry.
- You're being overly sensitive.

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<sup>66</sup> <https://www.facultyfocus.com/articles/effective-classroom-management/responding-to-microaggressions-in-the-classroom/>

<sup>67</sup> <https://www.unomaha.edu/faculty-support/teaching-excellence/microaggressions-handout.pdf>

<sup>68</sup> <http://www.wcucc.org/wp-content/uploads/2018/07/Detour-spotting-for-white-anti-racists-Article.pdf>

- I feel (unsafe, judged, attacked, abused, etc.) in response to a person of color pointing out being harmed.
- Tone policing: I will only talk if everyone is respectful.
- When are we going to stop talking about racism and get to the real work?
- I can't possibly be racist because I am partnered with/parent to a person of color.

## Institutional Level of Oppression

**Institutional Oppression** is the systematic mistreatment of people within a social identity group, supported and enforced by the society and its **institutions**, solely based on the person's membership in the social identity group.

## The Lens of Systemic Oppression

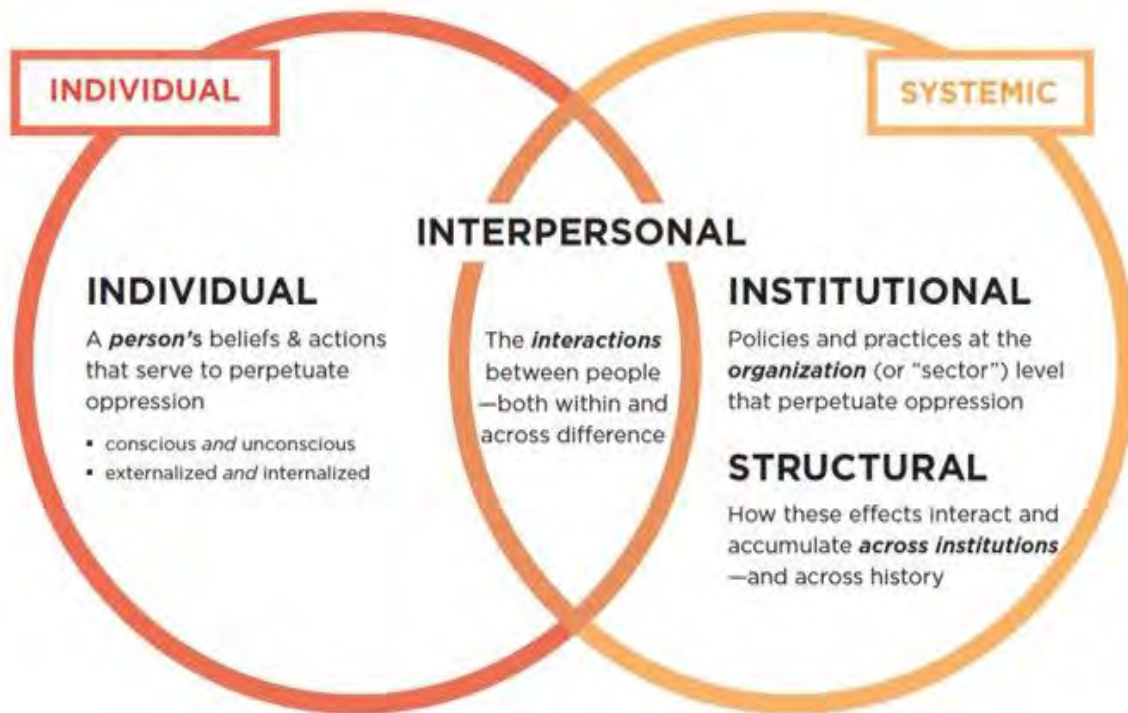


Image Source: National Equity Project

According to a national organization committed to confronting racism,<sup>69</sup> oppression exists when the following four conditions are found:

1. Dominant groups have the power to define reality for themselves and others.
2. Target groups may internalize these negative messages and lived experiences.
3. Genocide, harassment, and discrimination are systematic and institutionalized, making it easier for individuals to overlook their participation and preventing action.
4. Members of both the dominant and target groups are socialized to play their roles as normal as a social expectation.

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<sup>69</sup> <https://www.nationalequityproject.org/>

## Current and Historical Data on Systemic Oppression

**COVID-19 data from the CDC:** death rates among Black and Hispanic/Latino people are much higher than for white people, in all age categories.<sup>70</sup> Infection rates could be higher among Hispanic/Latinx and Black people because of occupations, multigenerational homes, and less ability to social distance.

Hispanic/Latinx and Black people may also more vulnerable to COVID-19 if they become infected because of less access to health care or greater prevalence of co-morbidities such as hypertension, obesity, diabetes, and lung disease – which in turn reflect broader racial inequalities.<sup>71</sup>

### Employment Data

Data reveals that 54% of employed Asians worked in management, professional, and related occupations — the highest-paying major occupational category — compared with 41% of employed whites, 31% employed Blacks, and 22% of employed Hispanics/Latinxs. Labor market differences among the race and ethnicity groups are associated with many factors, not all of which are measurable.<sup>72</sup>

### Corporate CEOs

A 2019 study looked at the CEOs of Fortune 500 and S&P 500 companies. Only 8.7% of the 675 companies in the study had CEOs of color.<sup>73</sup>

### Transgender Individuals

The 2015 United States Transgender Survey found that, among transgender people who visited a place of public accommodation where staff knew or believed

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<sup>70</sup><https://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html>

<sup>71</sup>Ibid

<sup>72</sup><https://www.bls.gov/opub/reports/race-and-ethnicity/2018/home.htm>

<sup>73</sup><https://www.businessinsider.in/strategy/news/corporate-america-is-seeing-a-spike-in-the-age-of-ceos-being-hired-and-yes-theyre-overwhelmingly-white-men/articleshow/71856494.cms>



they were transgender, nearly 1 in 3 experienced discrimination or harassment—including being denied equal services or even being physically attacked.<sup>74</sup>

### **Native Americans**

Native Americans are more likely to be killed by police than people of any other race. Native women are 2.5 times more likely to be raped or sexually assaulted than any other ethnic group, and 97% have experienced violence perpetrated by at least one non-Native person. Native youth not only have the lowest graduation rates of any racial group, but they are also dying by suicide at the highest rate of any demographic in the United States. These same teens are twice as likely to be disciplined than their white peers in school and are twice as likely to be incarcerated for minor crimes than teens of any other race.<sup>75</sup>

### **Asian Americans**

Anti-Asian hate crime in 16 of America's largest cities increased 145% in 2020 according to an analysis of official preliminary police data by the Center for the Study of Hate & Extremism at California State University. In a study entitled Anti-Asian Prejudice & Hate Crime, data further indicated that this rise occurred amidst an overall decline in hate crime likely caused by a lack of interaction at frequent gathering places liked transit, commercial businesses, schools, events, and houses of worship. In 18 of major U.S. cities, including the 16 largest ones, hate crimes overall declined by 6 percent<sup>76</sup>

### **People with Disabilities**

Historically, society has tended to isolate and segregate individuals with disabilities, and despite some improvements, such forms of discrimination continue to be a serious and pervasive social problem. Discrimination against individuals with disabilities persists in such critical areas as employment, housing, public accommodations, education, transportation, communication, recreation, institutionalization, health services, voting, and access to public services.<sup>77</sup>

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<sup>74</sup><https://www.americanprogress.org/issues/lgbtq-rights/news/2017/05/02/429529/widespread-discrimination-continues-shape-lgbt-peoples-lives-subtle-significant-ways/>

<sup>75</sup><https://www.teenvogue.com/story/racism-against-native-americans>

<sup>76</sup><https://www.csusb.edu/sites/default/files/FACT%20SHEET-%20Anti-Asian%20Hate%202020%20rev%203.21.21.pdf>

<sup>77</sup><https://www.law.cornell.edu/uscode/text/42/12101>

## Gender Pay Gap

According to the most recent Census Bureau data from 2018, women of all races earned, on average, just 82 cents for every \$1 earned by men of all races.<sup>78</sup>

Women of all sexual orientations have significantly higher rates of poverty than cisgender straight men and gay men.<sup>79</sup>

## Institutional and Structural Reinforcements



Recognizing and examining the institutional and structural reinforcements serves as a reminder to **see**, **confront**, and where possible, **disrupt** these practices.

In the *Five Faces of Oppression* (2014), Young asserts that “the **conscious** actions for most individuals are not at the forefront of our thinking.”<sup>80</sup> “Individuals are “simply doing their job and not understanding themselves as agents of oppression.”<sup>81</sup>

The **Liberatory Consciousness Cycle**, developed by Barbara Love provides one approach among others for assessing our own thinking, analysis, actions and accountability/allyship at individual and institutional levels.<sup>82 83 84</sup>

<sup>78</sup><https://www.americanprogress.org/issues/women/reports/2020/03/24/482141/quick-facts-gender-wage-gap/>

<sup>79</sup><https://williamsinstitute.law.ucla.edu/wp-content/uploads/National-LGBT-Poverty-Oct-2019.pdf>

<sup>80</sup>Young, I.M., *The Five Faces of Oppression*: (2014) <https://www.sunypress.edu/pdf/62970.pdf>

<sup>81</sup> Ibid

<sup>82</sup> Love, Barbara J. "Developing a liberatory consciousness." *Readings for diversity and social justice* 2, no. 470-474 (2000).

<sup>83</sup> Harro, B. (2000). The cycle of liberation. *Readings for diversity and social justice*, 2, 52-58.

<sup>84</sup> [https://www.racialequityalliance.org/wp-content/uploads/2015/10/GARE-Racial\\_Equity\\_Toolkit.pdf](https://www.racialequityalliance.org/wp-content/uploads/2015/10/GARE-Racial_Equity_Toolkit.pdf)

Developing an **awareness** requires an acknowledgment of the influence of individual, institutional, and systemic levels of oppression, and the many ways in which those with both privileged and marginalized identities are impacted.

Developing an **analysis** of these complex set of influencing factors, moves an individual towards an examination of self, systems, and the role we all play in upholding or dismantling oppressive practices.

**Action** is the intentional and important step in developing strategies informed by an increased awareness and understanding of **current and historical experiences and conditions**.

Finally, developing explicit **Accountability/Allyship** practices, requires an understanding of individual lived experiences and the importance of developing and sustaining actions that have a consistent and intentional focus on creating greater forms of access and inclusion.

In describing the context in which we have all been socialized, Love (2000) further explains that *“no single human can be charged with the creation of the oppressive system whether they benefit from them or are placed at a disadvantage by them.”*<sup>85</sup>

**Where are stereotypes, biases, and forms of discrimination reinforced in the examples below?**

- Education
- Accessing healthcare
- Accessing employment
- Law enforcement and criminal justice
- Child welfare systems
- Safety net and social support systems
- Everyday living

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<sup>85</sup> Harro, B. (2000). The cycle of liberation. *Readings for diversity and social justice*, 2, 52-58.

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## Section 4

### Developing and Maintaining an Equity-Centered Agency Culture

***“You don’t choose the time you live in, but you do choose how you want to be. And you do choose how you think.”***

***--Grace Lee Boggs***

## DEI Action Steps

### Managing Difficult Conversations

When thinking about having difficult conversations, there are many strategies for approaching them. For our purpose, we will use the **Three Conversations Model**<sup>86</sup> focuses on:

- 1) The “what happened conversation”
- 2) The “feelings conversation”; and
- 3) The “identity conversation” - exploring: 1) how we view ourselves, 2) how we view others, and 3) how we think others view us.

This model provides a tool for understanding the tensions often experienced between having our message heard and having, where possible, the conversation provides an opportunity for learning.<sup>87 88</sup>

As you think about the difficulty in navigating difficult conversations, we want to provide you with an opportunity to reflect on and practice some approaches for applying some of the terms and concepts discussed today.

### DEI Personal Actions Steps (*My Thinking*)

- Recognize that based on intersectional identities, people have different experiences with power, privilege, and oppression.
- Recognize, analyze, and disrupt your own implicit and explicit bias.
- Own your responsibility and work.
- Be accountable and courageous.

#### Notes:

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<sup>86</sup> <https://www.skillpacks.com/3-levels-of-conversation/>

<sup>87</sup> Stone, D., Heen, S., & Patton, B. (2010). *Difficult conversations: How to discuss what matters most*. Penguin.

<sup>88</sup> file:///C:/Users/Owner/Desktop/Difficult%20Conversations%20Handout.pdf

## DEI Interpersonal Action Steps (*My Actions*)

- Acknowledge that courageous conversation is the **beginning point** of interrupting forms of oppressions.
- Engage in conversation and interaction with an emphasis on how the understanding relates to your intentions and impact.
- Recognize and **confront** Detour Spotting behavior.
- **Recognize** and **eliminate** the use of micro-aggressions as tools of bias, bigotry, and oppression.
- Understand that **critique is not persecution**.
- Understand that **accountability is not cancelation**.
- Engage in intentional actions aimed at dismantling oppressive systems.

Notes:

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## The Good News!

The history of the US is built upon the many acts of resistance, transformation and movement building dedicated to justice and equity. The institutional equity for which each of our agency is engaged, joins a long body of efforts and successes dedicated to social change.

As individuals, and especially governmental institutions, we have the power to shape systems, cultural values, and norms. As we move through our work, and broader lives, consider incorporating new learning and skills to support a deeper understanding of intersectional identity and the real-work influences and impact

of power, privilege, and oppression. DEI and anti-racist strategies should inspire us all to become more conscious of the role our beliefs, behaviors, and practices can have in sustaining, dismantling, and transforming oppressive practices and systems.

## **Office of Equity | Office of the Governor**

The Office of Equity is building a statewide strategy for advancing diversity, equity, inclusion, and access (DEIA) in our services, systems, and operations. This is a collaborative effort between the Office of the Governor's Equity Office with other state agencies, commissions and boards and all other sectors and partners across our great state. One of the essential roles of the Office of Equity is to provide vision, direction, guidance, and support to DEIA initiatives. We are striving to make Illinois a state free of social inequity with a healthy and thriving population who have access to high quality services delivered by diverse, inclusive, and equity-oriented state government, systems, and agencies.

**Office of Equity | Office of the Governor Contact information**  
[GOV.equityoffice@illinois.gov](mailto:GOV.equityoffice@illinois.gov)

## **IDHR Mission and Vision**

### **IDHR Mission Statement**

- To secure for all individuals within the State of Illinois freedom from unlawful discrimination, and
- To establish and promote equal opportunity and affirmative action as the policy of this state for all its residents.

### **IDHR Vision Statement**

We, the employees of the Illinois Department of Human Rights, believe that everyone has an inalienable right to live free from discrimination, in every aspect of life. We are dedicated to delivering quality service to the people of Illinois with integrity, honesty, and respect.



Departmental Contact Information: [IDHR.webmail@Illinois.gov](mailto:IDHR.webmail@Illinois.gov)

The Institute of Training and Development: [IDHR.training@illinois.gov](mailto:IDHR.training@illinois.gov)

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## Organizational Resources

Access Living Chicago

<https://accessliving.org/>

African American Policy Forum

<https://aapf.org/kimberle-crenshaw>

Alliance for Pilipino for Immigrant Rights and Employment

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

American Immigration Council

<https://www.americanimmigrationcouncil.org/about/our-mission>

APA Dictionary of Psychology

<https://dictionary.apa.org/>

American Psychological Association

<https://dictionary.apa.org/bias-blind-spot>

Arab American Action Network

<https://aaan.org/>

Asian Americans Advancing Justice- Chicago

<https://www.advancingjustice-chicago.org/>

Aspen Institute

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

Awake to Work to Woke

<https://equityinthecenter.org/aww/>

Black Lives Matter

<https://blacklivesmatter.com/>

Black Ingenious People of Color Project (BIPOC)

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

Britannica.com

<https://www.britannica.com/science/physiology>

Center for Disability Rights: National Policy Office  
<https://www.cdrnys.org/ncdr>

Center Link for LGBTQIA Centers  
<https://www.lgbtcenters.org/>

Chicago Torture Justice Center  
<https://www.chicagotorturejustice.org/>

Coalition for a Better Chinese Community  
<https://cbcacchicago.org/>

Colorado Funders for Inclusiveness and Equity  
<http://www.coloradoinclusivefunders.org/>

Collins Dictionary.com  
<https://www.collinsdictionary.com/us/>

Genderbread.org  
<https://www.genderbread.org/>

Government Alliance on Race and Equity  
<https://www.racialequityalliance.org/>

Haas Institute for a Fair and Inclusive Society  
<https://vcresearch.berkeley.edu/research-unit/haas-institute-fair-and-inclusive-society>

Institute for Democratic Renewal and Project Change Anti-Racism Initiative, *A Community Builder's Tool Kit*, Appendix I (2000).

Invisible to Invincible: Asian Pacific Islander Pride of Chicago  
<https://i2iapipride.webs.com/>

Jim Crow Museum of Racist Memorabilia  
<https://www.ferris.edu/jimcrow/>  
KAN WIN  
<http://www.kanwin.org/>

Kirwan Institute for the Study of Race and Ethnicity | Ohio State University  
<https://kirwaninstitute.osu.edu/>

Latino Policy Forum



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

Mindful of Race Institute

<https://ruthking.net/mindful-of-race-institute-2/>

Morten Group

<http://www.mortengroup.com/>

National Center for Transgender Equality

<https://transequality.org/>

Next Generation Leadership

<https://www.deettajones.com/>

Open Source Leadership Strategies

<https://opensourceleadership.com/>

Opportunity Insights Organization

<https://opportunityinsights.org/team/>

Implicit, Harvard University

<https://implicit.harvard.edu/>

Race Forward

<https://www.raceforward.org/about>

Race Equity Tools

<https://www.racialequitytools.org/home>

Showing up for Racial Justice

<https://www.showingupforracialjustice.org/white-supremacy-culture.html>

Sociologists for Women in Society

<https://socwomen.org/>

Society for Community Research in Action

<https://www.scra27.org/>

SpeakOut.org

<https://www.speakoutnow.org/speaker/wise-tim>

The Denver Foundation Inclusiveness Project

<http://www.nonprofitinclusiveness.org/>

The National Equity Project

<https://nationalequityproject.org/>

Talking About Race

<https://nmaahc.si.edu/learn/talking-about-race>

Williams Institute on Sexual Orientation and Gender Identity | UCLA

<https://williamsinstitute.law.ucla.edu/>

## Highly Recommended Books

Acosta-Belén, Edna, and Carlos E. Santiago. *Puerto Ricans in the United States: A contemporary portrait*. Boulder, CO: Lynne Rienner Publishers, 2006.

Airton, L. (2018). *Gender: Your guide: A gender-friendly primer on what to know, what to say, and what to do in the new gender culture*. Simon and Schuster.

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## Recommended Resources to Support DEI Integration and Application

Disability Ally Flyer

<http://eliclare.com/wp-content/uploads/2008/03/disability%20ally%20flyer%20062508.pdf>

Forced Intimacy: An Ableist Norm | Leaving Evidence

<https://leavingevidence.wordpress.com/2017/08/06/forced-intimacy-an-ableist-norm/>

Making Your Website Accessible is Vital to Your Equity, Diversity, and Inclusion Efforts Howl Round Theatre Commons

<https://howlround.com/making-your-website-accessible-vital-your-equity-diversity-and-inclusion-efforts>

What is Disability Justice?

<https://www.sinsinvalid.org/news-1/2020/6/16/what-is-disability-justice>

Transgender Inclusion in the Workplace: Recommended Policies and Practices

<https://www.thehrcfoundation.org/professional-resources/transgender-inclusion-in-the-workplace-recommended-policies-and-practices>

4 Ways To Make Your Workplace Equitable For Trans People

<https://www.npr.org/2020/06/02/867780063/4-ways-to-make-your-workplace-equitable-for-trans-people>

How to Ease Transgender Transitions at Work

<https://hrexecutive.com/how-to-ease-transgender-transitions-at-work/>

Workplace Trans Inclusion: Recommended Policies & Practices

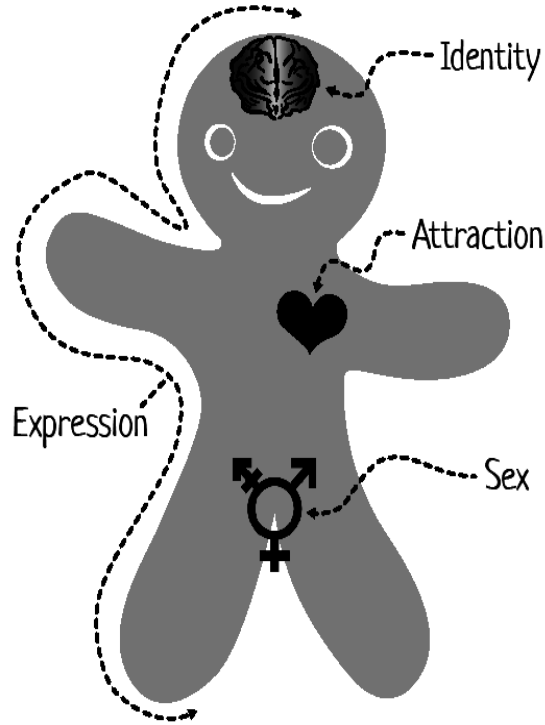
Read more to find recommended policies and practices for transgender inclusion in the workplace. [www.thehrcfoundation.org](http://www.thehrcfoundation.org)

Transgender Inclusion in the Workplace: A Toolkit for Employers

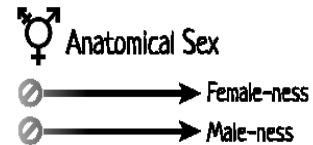
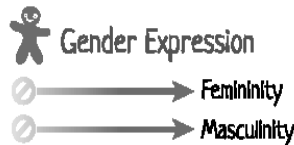
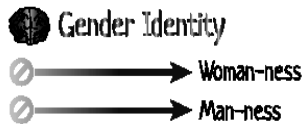
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[2.amazonaws.com/files/assets/resources/Transgender Inclusion in the Workplace A Toolkit for Employers Version 10 14 2016.pdf?mtime=20200713143011&focal=none](https://hrc-prod-requests.s3-us-west-2.amazonaws.com/files/assets/resources/Transgender Inclusion in the Workplace A Toolkit for Employers Version 10 14 2016.pdf?mtime=20200713143011&focal=none)

# The Genderbread Person v4 by its pronounced METROsexual.com

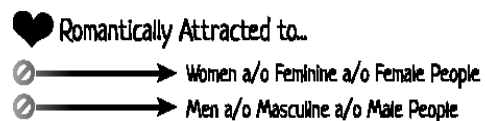
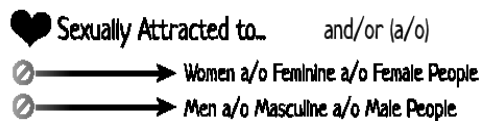


⊖ means a lack of what's on the right side



Identity ≠ Expression ≠ Sex  
Gender ≠ Sexual Orientation

Sex Assigned At Birth  
 Female  Intersex  Male



Genderbread Person Version 4 created and uncopyrighted 2017 by Sam Killermann [For a bigger bite, read more at www.genderbread.org](http://www.genderbread.org)