APASO
Diversity and Inclusion Resource

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Leadership Development in Intergroup Relations (LDIR)

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# APASO Diversity and Inclusion Resource

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Workshop Objectives

- Get to know one another better, beyond titles and organizational roles;
- Provide analysis building around personal identity, power dynamics, and privilege;
- Provide skills building – a better understanding of the core skill and use of anti-bias language as a foundation to diversity and inclusion; and
- Provide resources - including tools designed to help assess organizational cultures and a model for effective implementation of diversity and inclusion initiatives.

Workshop Agenda

Welcome
Introductions and Announcements
Workshop Overview: Goals, Agenda, and Group Agreements
Identity and Social Location
Morning Break
Anti-Bias Communication, Part I
Anti-Bias Communication, Part II
Afternoon Break
Where Do We Go From Here?
Evaluation
Closing
DISCUSSION GUIDELINES/GROUP AGREEMENTS

It will be important to have communication parameters that will allow for an honest and respectful environment that encourages the sharing of differing perspectives and opinions.

The following guidelines may be helpful:

- Be honest
- Maintain respectful engagement
- Try to listen for understanding, not in order to debate
- Ask clarifying questions if something is not clear
- Agree to disagree, but please do not disengage
- Maintain confidentiality - discuss and share broader themes connected to the work when appropriate, but do not discuss specific stories or attribute conversations and decisions to specific individuals. When in doubt about what can be shared – ask
- Allow every one to speak for themselves, not on behalf of an entire group
- Acknowledge that communication differences may be cultural (or may not be) so your discomfort with a communication style is not an excuse to disengage
- Challenge yourself - step out of your comfort zone
- Actively engage and participate
- Address conflict directly if it arises - see it as a learning opportunity
- Take issues/concerns to the source - involve those closest to an issue without venting to others that are not involved
- Recognize natural or imposed power dynamics and imbalances
- Acknowledge if you may have said something that was hurtful or insensitive to someone else
- No side conversations
- No talking on cell phones, texting, or working on computers or ipads during the session

Speak up if you feel a guideline is not being honored
IDENTITY AND SOCIAL LOCATION DEFINITIONS

**Race:** A social and artificial construct with exceeding social significance. It is often associated with physical characteristics, e.g. skin color, hair types, eye shape, eye color, lip shape, etc.

**Age:** Refers to how long a person has been alive.

**Ability:** Possession of the physical, mental, and/or psychological capabilities required to do something or get something done.

**Sexual Orientation:** The preferred term used when referring to an individual's physical and/or emotional attraction to the same and/or another gender. "Queer," "heterosexual," "bisexual" and "gay" are some terms used to describe sexual orientation. A person's sexual orientation is often distinct from a person's gender identity and expression.

**Religion:** An institutionalized or personal system of beliefs and practices relating to the divine.

**Spirituality:** An individual’s belief and commitment to matters that are considered to be sacred to that individual.

**Class:** A mix of resources including, but not limited to money, culture, contacts, and formal education. Class includes food, clothing, language, cars, entertainment, work and much more.

**Gender:** Gender refers to the socially constructed roles, behavior, activities and attributes that a particular society considers appropriate. An individual's self-conception, as distinguished from biological sex. "Men," "women," "fluid," and "transgender" are some gender identities.

**Nation of Citizenship:** The country in which one has full citizenship rights.
IDENTITY & SOCIAL LOCATION
TERMINOLOGY FOR ANTI-BIAS LANGUAGE

I. CONCEPTS

**Stereotype:** A generalization about a group of people that may or may not be based in truth, most commonly used to unfairly categorize people.
  - Everyone stereotyped.
  - Although stereotypes can be perceived as both negative and positive, they have long lasting negative impacts on both targeted and non-targeted groups.

**Bias:** A conscious or unconscious preference that inhibits a person’s capacity for impartial judgment.

**Prejudice:** An unfair pre-judgment of an individual based on real or perceived group membership and bias.

**Bigotry:** Holding blindly and intolerantly to a particular creed, opinion; narrow-mindedness; intolerance; prejudice.

**Privilege:** Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, access, favors, and benefits to members of dominant groups at the expense of members of marginalized groups. In the United States, privilege is granted to people who have membership in one or more of these social identity groups: white people, able-bodied people, heterosexuals, males, Christians, middle or owning class people, middle-aged people, and English-speaking people. Privilege is commonly invisible to or taken for granted by people who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent.

**Power:** Ability to exert control and influence over institutions, resources and cultural norms.

**Discrimination:** An action or behavior that favors some people and disadvantages others.

**Oppression:** Any attitude, action or institutional structure that subordinates a person because of his/her membership in a targeted group.
  1. Examples of target groups are: Women, Transgendered people, Asians, African Americans, Latino/as, individuals with disabilities, Lesbians, Gays, Bisexuals, Jewish individuals, Native Americans, the Elderly, Children.
2. Oppression can be intentional or unintentional.

**Micro aggression:** A small act of mostly non-physical aggression. The term was first coined in the early 1970’s. More recently, psychologist Dr. Derald Wing Sue (2007) described micro aggressions as, “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults” toward marginalized groups. Micro aggressions take many forms. Some behaviors include: objectification, use of biased language, assumptions of inferiority, denial of others feels and experiences, invisibility, and jokes.

**Micro inequity:** An act in which an individual is singled out, overlooked, ignored, or otherwise discounted based on an unchangeable characteristic such as race or gender. A micro inequity generally takes the form of a gesture, different kind of language, treatment, or even tone of voice. The perceptions that cause micro-inequities are deeply rooted and unconscious. Micro inequities are not one-time events. The cumulative effect of micro-inequities can impair a person's performance, damage self-esteem, and may eventually lead to that person's withdrawal. In the original articles on the subject in the 1970s, Mary Rowe defined micro-inequities as “small events which are often ephemeral and hard-to-prove, events which are covert, often unintentional, frequently unrecognized by the perpetrator, which occur wherever people are perceived to be different."

**Scapegoat:** An individual or group singled out for unmerited negative treatment or blame. Scapegoating is often associated with bullying and/or stereotyping.

**Tokenism:** The policy or practice of making a perfunctory gesture toward the inclusion of members of underrepresented groups. Tokenism is usually intended to create a false appearance of inclusiveness and deflect accusations of discrimination.

**Diversity:** Recognition of individual differences. These differences can be along the dimensions of race, ethnicity, age, gender, gender identity, gender expression, sexual orientation, physical abilities, nationality, language, religious beliefs, and socioeconomic background.

**Inclusion:** The active, intentional, and ongoing engagement of the diversity of an organization, system, and/or community in order to create equal access, well being, and a sense of belonging for all members.

**Ism:** The combination of prejudice and power that creates a system of advantages based on dominant structures and ideology/ideas.

**Racism:** Racism is a system of oppression that consists of racial prejudice and discrimination – supported by institutional power and authority – used to the advantage of one race and the disadvantage of another race or races. The critical element which differentiates racism from prejudice and discrimination is the use of institutional power and authority to support white supremacy, reiterate prejudices, and enforce discriminatory behaviors in systematic ways with far-reaching outcomes and effects.
**Sexism:** Sexism is a system of oppression based on prejudice against one’s gender. Sexism is any attitude, action, or institutional practice – backed up by institutional power – which subordinates people because of their (real or perceived) gender.

**Classism:** Classism is a system of oppression based on class status. Classism is any attitude, action, or institutional practice that subordinates people due to their economic condition. A person’s class is determined by access to a mix of resources including, but not limited to money, culture, contacts, and formal education. Class includes food, clothing, language, cars, entertainment, work, and much more.

**Ageism:** Ageism is a system of oppression based on age. Ageism is an attitude, action, or institutional practice backed up by institutional power that subordinates people because of their age, usually directed towards older people and younger people.

**Ableism:** Ableism is a system of oppression based on ability. Ableism is any attitude, action, or institutional practice backed by institutional power that subordinates people because of their perceived ability. It is any social relations, practices, and ideas that presume that all people are able-bodied. The mere presumption that everyone is able-bodied is effectively discriminatory in itself, often creating environments that are hostile to people with disabilities.

**Disability Discrimination:** Also referred to as "Ableism" or "Disablism," disability discrimination is discrimination against people based, most often, on the physical ability of their bodies. An "ableist" society is said to be one that assumes able-bodied individuals to be the ‘norm’. Continued discrimination results in public and private architectural structures, places, and even services, including education and social work, that are built to serve ‘able-bodied people, thereby excluding those with disabilities. It is also a system by which mainstream society denigrates, devalues, and thus oppresses those with disabilities, while privileging those without disabilities.

**Heterosexism:** Heterosexism is a system of oppression based on one’s sexual orientation and/or not conforming to a *gender binary* (a social construction of gender allowing only two gender expressions). Heterosexism is any attitude, action, or institutional practice backed by institutional power that subordinates people because of their sexual orientation and/or a gender presentation/identity that does not maintain the gender binary. This includes *Homophobia,* which is the fear or hatred of gay, lesbian, bisexual, and/or queer people. It is also fear of being gay, lesbian, bisexual, or queer and/or fear of being perceived as any of those identities.

**Islamophobia:** Islamophobia refers to fear and hostility towards Islam and Muslims. Such fear and hostility leads to discrimination against Muslims, exclusions of Muslims from mainstream political or social process, stereotyping, the presumption of guilt by association, and hate crimes.

**Jewish Oppression:** Jewish oppression is a combination of historical and
cultural practices that marginalizes, blames, and alienates Jewish people. Such practices include cultural invalidation, punishment, pogroms, concentration camps, and forced assimilation. Jewish oppression has come to be synonymous with anti-semitism. Please see below.

**Anti-Semitism**: Over time, anti-semitism has come to represent oppression of the Jewish community and Jewish people. In fact, a “Semite” is formally defined as a descriptor for people who come from and/or speak one of a group of related languages that are thought to come from a common language, Semitic. Semites, therefore, include Arabs, Canaanites, some Ethiopians, and Aramaean tribes, in addition to Hebrews. Semitic people have a shared history in the Arab peninsula, the Mediterranean coast, Mesopotamia, the Nile River delta, and Palestine. They have also been similarly, although not identically, targeted in modern societies.

**Transphobia**: The irrational fear, loathing, hatred and discriminatory treatment used to take power away from people whose gender identity or gender representation (or perceived gender or gender identity) does not match, according to social conventions, the sex they were assigned at birth.

**Religious Bigotry**: Holding blindly and intolerantly to a particular religious creed, opinion, prejudice, or narrow-mindedness.

**Colonialism**: The domination/enslavement of one people or nation by another people or nation for the sole benefit of the oppressor nation/state. Colonialism actively removes people’s access to independence by denying them avenues to create and maintain ownership and/or control over products, family, and culture. This process occurs through, but is not limited to, the exploitation of people, labor, land, and resources.

**Internalized Oppression**: An experience of oppression as internal and personal that occurs for people who are subjected to oppression. The internalizing of oppression can look like a belief in the prejudices and stereotypes about the identity group that the person is a member of. This is exhibited in attitudes, behaviors, speech and self-confidence. A person who has internalized oppression may alter their practices to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem and self-doubt. It can also be projected outward as fear, criticism or distrust of one’s own identity group.

**Ally**: Someone who understands the many layers of oppression, can identify positions of privilege that they hold, and actively works to rectify inequity.

**Agency**: The capacity to make choices and the ability to impose those choices on the world.

**Social Justice**: The promotion of a just society by challenging injustice. Social justice exists when all people receive equitable treatment, have their human rights upheld, and receive a fair allocation of community resources. In conditions of social justice, people are not discriminated against, nor are their welfare and well-being constrained.
II. PEOPLE

People of Color: A term of solidarity referring to Blacks, Native Americans, Latinos, Asians, Arabs, Middle Easterners, Pacific Islanders, and those who may identify as Multiracial. This term is preferred to other terms often heard, such as minority and non-white. While people of color are currently a numerical minority in the United States, they are the vast majority—nine-tenths—of the world’s population; White people are the distinct minority. Use of the term “minority”, therefore, obscures this global reality and, in effect, reinforces racist assumptions. To describe people of color as “non-white” is to use the White race as the standard against which all other races are described or as a referent in relation to whom all others are positioned. It is doubtful that White people would appreciate being called “non-black” or men would like being called “non-women”. The term “people of color” was born out of an explicitly political statement that signaled solidarity among progressive African Americans, Asian Americans, Latinos, Native Americans, and Pacific Islanders. People may choose to identify this way due to a variety of factors including race, ethnicity, culture, physical appearance, class, and political perspective.

Multiracial: People whose ancestries come from multiple races. Unlike the term biracial, which often is only used to refer to having parents or grandparents of two different races, the term 'multiracial' may encompass biracial people but can also include people with more than two races in their heritage. Some transracial adoptees (a person adopted by parents of a different race) also identify as multiracial.

Minority: See above definition for People of Color.

Third World: The Third World refers to the colonized or formerly colonized countries of the world, including the nations and peoples of Asia, Africa, Latin America, and the Caribbean Islands, who have a shared history of economic exploitation and oppression. The term gained increasing usage after the 1955 Bandung Conference of "non-aligned" nations, which represented a third force outside of the two world superpowers. The “First World” referred to the United States, Western Europe, and its sphere of influence. The “Second World” referred to the Soviet Union and its sphere. The “Third World” represents for the most part, those nations that were, or are, controlled by the “First World”. However, many Africans and Asians are reclaiming the term “First World” in recognition of their place in world history as the oldest civilizations. Additionally, nations historically classified as “third world” are also now being referred to as “developing” countries.

African American: Refers to people of African descent who were born in the United States. The term is preferable to “Afro-American” because African heritage is clearly identified and named. This identity often refers to a shared history of forced migration as a result of the trans-Atlantic slave trade and/or ancestors who were enslaved in the Americas.

Black: A term referring to people of African descent who may be from any part of the world.
**Arab:** Refers to people who are born in or descendants of one of the 22 Arab Nations (Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritanian, Morocco, Oman, Palestine, Qatar, Saudi, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen) as defined by the League of Arab Nations. The term “Arab”, depending on the context, can refer to a range of identity-related factors including geography, citizenship, language, politics, ethnicity, and race.

**Middle Eastern/Southwest Asian:** The Middle East/Southwest Asia is a historical and political region of Africa and Eurasia with no clear definition. The term “Middle East” was popularized around 1900 by the British, and has been criticized for its loose definition. The Middle East includes countries or regions in Southwest Asia and parts of North Africa. This term is widely used to refer to Persian countries as well as Arab nations. Middle Eastern or Southwest Asian can refer to people who are born in or descendents of these regions.

**South Asian:** The South Asian community in the United States is comprised of individuals with ancestry from Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives. The community also includes members of the South Asian diaspora – past generations of South Asians who settled in many areas around the world, including the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Nigeria, South Africa, Uganda), Canada, Europe, the Middle East, and other parts of Asia and the Pacific Islands (Fiji, Indonesia, Malaysia, and Singapore). The community is comprised of individuals who practice a variety of religions and speak different languages, yet share similar immigration histories and racialization. For example, South Asians practice Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and Zoroastrianism. The most common languages other than English spoken by South Asians in the United States include Bengali, Gujarati, Hindi, Punjabi, and Urdu.

**Asian American:** Refers to people of Asian descent living in the United States, including people of Indian, Pakistani, Cambodian, Vietnamese, Hmong, Japanese, Korean, Filipino, and Chinese descent, etc. Please note that the term “Oriental” is considered obsolete and pejorative.

**Pacific Islander:** Refers to people from the islands of the Pacific, specifically within the region of Oceania (composed of Polynesia, Melanesia, and Micronesia) such as Samoa, New Guinea, Fiji, Guam, Tahiti, etc. It is helpful to remember that not every person born in or descended from this region identifies as Pacific Islander, so it is better to ask them how they identify.

**Latino:** Refers to people from Mexico, Central America (such as Guatemala, Nicaragua, El Salvador), South America (such as Argentina, Brazil, Uruguay), and the Spanish-speaking Caribbean (such as Puerto Rico, Dominican Republic, Costa Rica, Cuba). The term also includes Chicanos (Mexican Americans). The term Latino refers to a shared cultural heritage (Black, Native American, and Spanish), a history of colonization by Spain, and a common language (Spanish). The term does not refer to people from Spain.
In addition, the term “Hispanic” is one of the several terms of ethnicity employed to categorize any person, of any racial background, of any country and of any religion who has at least one ancestor from the people of Spain or Spanish-speaking Latin America, whether or not the person has Spanish ancestry. The preference for the classifier, Latino, over Hispanic partly derives from its emphasis on heritage from Latin America and not Spain.

**Native American:** Refers to the descendents of the people who originally inhabited the North, South, and Central America prior to conquest by Europeans. There is still a debate as to whether the term Native American or Indian is preferred. Many Native Americans do use “Indian” and “tribe” in referring to their own people. However, many other Native Peoples suggest that “Indian”, “tribe”, and a host of similar words are incorrect and carry derogatory connotations in our society. It is recommended to refer to a particular people or nation by name, such as Cherokee, Hopi, and Seminole.

**Indigenous:** This term has different meaning depending on country and context. It can be applied to any ethnic group inhabiting the geographic region with which they have the earliest historical connection. A contemporary working definition will include ethnic groups (and their descendants) who have an historical continuity or association with a given region, or parts of a region. Those who formerly or currently inhabit the region before its subsequent colonisation or annexation, or lived alongside other cultural groups during the formation of a nation-state may also identify as Indigenous. People can also identify if they lived independently or largely isolated from the influences of the claimed governance by a nation-state; and who, furthermore, have maintained at least in part their distinct linguistic, cultural and social/organizational characteristics, and in doing so remain differentiated in some degree from the surrounding populations and dominant culture of the nation-state.

**White:** White can refer to people of European descent, including the English, Irish, Italian, German, Greek, Dutch and Polish. White identity has been institutionally upheld as a way to give or deny social and political power. In US history, those at some point not considered white have included: Irish, Germans, Ashkenazi Jews, Italians, Spaniards, Slavs, and Greeks. The process of officially being defined as white by law often came about in court disputes over pursuit of citizenship (but also to create and maintain laws, voting rights, property, and privileges for one group and institutionally deny those rights to everyone else). The Immigration Act of 1790 offered naturalization only to "any alien, being a free white person". This was ultimately determined by religious practices, education, inter-marriage and a community's role in the United States.

**People with Disabilities:** People who do not possess the capacity (in particular, physical, mental, or psychological capabilities) to do something or get something done. “People with disabilities” is the preferred term, not “handicapped”. Labels such as “crippled,” “retarded,” and “deformed” are not acceptable for use by people without disabilities, though it is important to remember and respect that some people with disabilities may self-identify.
with these terms or others generally considered disrespectful. Some disability groups also strongly object to using euphemisms to describe disabilities (such as “physically challenged” or “differently abled”). Note: Federal regulations use the wording, “individuals with handicaps,” and define this as any person who either (1) has a physical or mental impairment which substantially impairs one or more life activities, (2) has a record of such an impairment, or (3) is regarded as having such an impairment.

**Queer:** An umbrella identity term encompassing lesbians, questioning people, gay men, bisexuals, non-labeling people, and anyone else who does not strictly identify as heterosexual. “Queer” was used as a derogatory word in the 1940’s and 1950’s. Currently, it is being reclaimed by some people and used as a statement of empowerment. Some people identify as queer to distance themselves from the rigid categorization of “straight” and “gay”. Some lesbian, gay, questioning, non-labeling, and bisexual people, however, reject the use of this term due to its tendency to sometimes deny the differences between these groups.

**Lesbians:** Women who form primary loving and sexual relationships with women. Some women may also use the term “gay” to describe themselves.

**Bisexual:** People who form primary loving and sexual relationships with women and men. Many people avoid this term because of its implication that there are only two sexes/genders thus reinforcing a binary gender system.

**Gay:** Someone who is primarily and/or exclusively attracted to members of their own sex or gender. In certain contexts, this term is used to refer only to those who identify as men.

**Transgender:** Broadly speaking, transgender people are individuals whose gender expression and/or gender identity differs from conventional expectations based on the physical sex they were assigned at birth. The word transgender is an umbrella term which is often used to describe a wide range of identities and experiences, including: FTMs (female-to-male), MTFs (male-to-female), cross-dressers, drag queens, drag kings, gender queers, and people who have a gender that is outside the female/male binary.

**Cisgender:** Cisgender is the state of one’s gender identity matching one’s ‘assigned sex.’ Cisgendered individuals’ assigned sex (male or female) largely match the socially constructed roles, behaviors, activities and attributes that society considers appropriate for one’s sex. These individuals have a match between the gender they were assigned at birth, their bodies, and their personal identity. Cisgender does not imply any specific sexual orientation.

**Intersex:** A general term used to self-identify or describe a person who is born with a reproductive or sexual anatomy that doesn’t fit the narrow medical definitions of female or male. The term “hermaphrodite” is considered pejorative by many intersex folks, and has been historically used to medically identify a person with combined female and male genes and/or genitalia.
**Women:** A gender identity that can be connected to femaleness, femininity, and non-female gender identities/expressions. Not all females identify as women and not all women identify as female. In some contexts adult females are not seen as “girls” and should not be referred to as such.

**Men:** A gender identity that can be connected to maleness, masculinity, and non-male gender identities/expressions. Not all males identify as men and not all men identify as male. In some contexts adult males are not seen as “boys” and should not be referred to as such.

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**Note:** Please remember that the racial and cultural categories and terms are fluid and overlapping. For example, a person from Nigeria living in the United States might refer to him/herself as African, Black, Nigerian, or a Person of Color. His/her child, if living in the U.S. for most of his/her life, might choose the term African American, as well as the other options listed above.

**It is always best to learn how people refer to themselves.**

**Acknowledgements:** LDIR staff have compiled and developed these definitions over the past several decades. Original sources include *The Council on Interracial Books for Children, Guidelines for Selecting Bias-Free Textbooks and Storybooks* (New York, 1979) by Patricia DeRosa and Joyce King of the Multicultural Project for Community Education in Cambridge, Massachusetts; and Margo Okazawa-Rey at the University of Maryland.
TERMINOLOGY AND APPROPRIATE USE OF LANGUAGE DIRECTIONS:

This next conversation will provide an opportunity to discuss important terminology connected to diversity and inclusion. The goal is not to agree on definitions, but rather to explore the complicated histories and political roots of some of these terms.

1. Directions: In small groups, review aspects of the Terminology for Anti-Bias Language handout which are:
   - new for you
   - different from what you know

2. Identify three terms to discuss in the larger group.
What Do We Mean by Diversity and Inclusion?
Essentially, every organization will need to answer this question for itself. A starting point however might be to recognize the many distinctions between these two concepts.

*Diversity* is often referred to as the extent which an organization has people from diverse backgrounds represented throughout. It is recognition of individual differences. These differences can be along the dimensions of race, ethnicity, age, gender, gender identity, gender expression, sexual orientation, physical abilities, nationality, language, religious beliefs, and socioeconomic background.

*Inclusion* on the other hand is seen as the active, intentional, and ongoing engagement of the diversity of an organization, organizational culture, production of art on stage (essentially all of the ways that an individual might connect and interact with the organization, systems, and community) in order to create equal access, well being, and a sense of belonging for all members of the organization.

Inclusive organizations not only have diverse individuals involved but, more importantly, they are learning-centered organizations that value the perspectives and contributions of all people, and they incorporate the needs, assets, and perspectives of women, communities of color, individuals with disabilities and other underrepresented groups into the design and implementation of programming.

Why Diversity and Inclusion? Why Bother? Why now?
➢ Because we want to create quality art
Historically, some of the most creative periods have emerged when people of different backgrounds have come together. The Renaissance grew in part from the meeting of peoples from the East and the West. America's energy and inventiveness have been attributed to the diversity of thought born from this nation of immigrants. More recently, research has shown that effective diversity management coupled with inclusive work environments improves organizational performance, creativity, and innovation. Employees from varied backgrounds bring different perspectives, ideas and solutions to the workplace that result in new ways of working, new services, and new collaboration.

When organizations tap into the diverse experiences of team members, when employees are trained in team building, decision making, problem solving, and conflict resolution, organizations not only uphold the principles of diversity and inclusion, they actually get better results.

➢ Because we want to hire and retain the very best talent
One of the biggest budget items in any organization is the amount it spends on human resources in the form of salaries, benefits, training, development
and recruitment. In order to get a healthy return on its investment in people, an organization must engage in recruitment and retention efforts that focus on acquiring the best and the brightest talent.

Organizations cannot secure the best and brightest talent unless they are willing to reach out broadly to all communities. And organizations cannot keep the best talent with conditions that do not foster inclusion.

➣ **Because we want to reduce costs**
Environments where all employees feel included and valued yield greater commitment and motivation, which translates into fewer resources spent on employee turnover, grievances and complaints. With these facilitating conditions, the return on hiring the most talented team is maximized. Employees are engaged and productive, resulting in more effective resolution of conflicts, which can save time, increase productivity, and avoid costly litigation and settlements.

➣ **Because we want to effectively manage change**
If there is one single thing that an organization committed to diversity and inclusion does well, it is to manage change. People in inclusive organizations react more quickly when their environment changes because there is a higher level of communication and collaboration.

Time and time again, research has shown that organizations that are committed to diversity and inclusion find that they end up with employees who are:
- More able to identify and manage conflict
- Look to the future of the organization with optimism
- Exhibit more consensus building and shared decision making skills
- Work collaboratively
- Use more creative problem solving
- Are open to new concepts
- Produce higher quality ideas when brainstorming
- Have higher morale and job satisfaction

➣ **Because we value every person within our organization**
Most people want to work in an organization that values and strives towards the inclusion of everyone. Employees feel safer when they know they work in a place that strives for equity.

American theater was founded on the spirit of collaboration, an ideal that a whole that is greater than the sum of its parts. To gain the maximum benefit from the increasing diversity of our communities, organizations must make every member feel welcome and motivated. It is possible to work better together because of differences, not despite them.

➣ **Because we value the diversity of our communities**
According to the U.S. Census Bureau, the workforce and broader communities are growing in the number of women, people with disabilities, people of color and immigrants each year. Currently, 54 million men, women
and children have disabilities, but just over one third of working-age Americans with disabilities are employed. This number is expected to increase by ten percent a year as the population ages and the number of residents older than 65 doubles by 2050. By that same year, it is expected that at least 54 percent of the US population will be people of color.

When organizations draw on the wisdom of a workforce that reflects the population they serve, they are better able to understand and meet the needs of their community, donors, and audience members. Diversity and inclusion efforts increase an organization’s capacity to reach out to, and connect with, people who have varying experiences and backgrounds.

➤ Because it is tied to our mission and our values

Ultimately, there is no better reason to work towards diversity and inclusion except that as an organization you are committed to these values and are ready and able to take on the work. It is socially responsible, and for some organizations, it is a moral imperative.

➤ Because we want to change the world

Art inspires us - it propels us to imagine what moments before seemed impossible. Toni Cade Bambara said, the role of the artist is to make the revolution irresistible. The American theater is a part of the ongoing creative tradition that inspires thought and action. Theater that is rich in diversity and fully inclusive will create work that will inspire us to be agents of change – work that will ultimately change the world.
Best Practices for Diversity and Inclusion Initiatives

Stage 1: Establish Organizational Values
- Leadership commitment and support is essential
- Diversity and Inclusion should be tied to the organizational mission and values
- Document organizational values in regards to diversity and inclusion – do not leave this to interpretation

Stage 2: Assess and Clarify Goals
- Conduct appropriate organizational assessments; identify baseline attitudes and demographics, establish organizational readiness
- Clarify goals and resources

Stage 3: Create a Plan
- Create an action plan (short-term), strategic plan (long-term)

Stage 4: Create/Revise Policies, Systems, and Structures
- Create the organizational structure, policies, systems, and support for ongoing diversity and inclusion efforts (i.e. diversity and inclusion workgroup, recruitment policies, affinity/resources groups, analysis and skills-based training)

Stage 5: Ongoing Reflection and Adjustment
- Full implementation of the plan with appropriate policies, systems, and structures in place
- Ongoing assessment, evaluation, adaptation

A Message to Leadership Staff and Board Members
- The most important quality that is found in leaders of organizations that are highly inclusive is that these leaders take a long-term, holistic approach to diversity and inclusion and integrate it into all of the work of the organization.
- Rather than considering diversity and inclusion to be one more thing that has to be done in a busy day, it is a fundamental part of the everyday work. It is neither perceived as a burden nor an additional responsibility.
- In highly inclusive organizations, leaders and the teams they assemble are constantly working with the external world to be responsive to diverse communities and their needs. They are intentional about working internally with their staff and board to create a welcoming environment and to expand people’s knowledge and awareness of different cultures in a variety of ways.

Inside Inclusiveness: Race, Ethnicity, and Nonprofit Organizations, a report from the Denver Foundation Inclusiveness Project
Approaches to Difference

This resource describes varying ways in which people and organizations approach racial/ethnic, gender, and other forms of difference. This is by no means a comprehensive list, and the categories below are not static or mutually exclusive.

**Exclusionary Approach**
- Either proactively or inadvertently reinforces exclusion, disempowerment, marginalization, and/or discrimination of people of color, LGBTQIQI people, and/or women and/or other marginalized groups of people.
- Requires those groups to assimilate to norms defined by dominant groups, if they are to participate at all
- Tries to maintain the status quo for the dominant group

**Colorblind Approach**
- Dismisses significance of race, ethnicity, and racial and ethnic difference
- Thinks that not seeing race, ethnicity, or ‘color’ is equivalent to not being racist
- Asserts that everyone is ‘on the same playing field,’ and has equal access to opportunity and advancement based on merit

**Multiculturalist Approach**
- Encourages tolerance and conflict-free diversity, often highlight achievements as a way to downplay systemic or structural barriers and inequalities
- Highlights cultural life, cultural expression, cuisine, dress
- Downplays “race” in favor of talking about and celebrating “culture”

**Cultural Competency Approach**
- Focuses attention on valuing unique worldviews of different communities
- Advocates that people and groups develop their capacity or ability to work effectively across difference by growing culture-specific awareness, knowledge, and skills
- May rely on generalizations around cultural identity as a means to understand groups and offer a sense of access

**Social Justice Approach**
- Acknowledges systems of oppression and structural/institutional barriers based on racial, ethnic, gender, cultural, class, and other differences
- Understands race, gender, and other aspects of identity to be socially constructed, tied to complex histories, and playing significant roles in how resources and power are distributed
- Acknowledges the existence of privilege (advantages, access, favors, and benefits to members of dominant groups at the expense of members of marginalized groups), and the opportunity to challenge oppression from a place of privilege--as an ally
- Committed to an ongoing process of self-education and coalition-building in order to create open and supportive environments and takes collective, collaborative action for systemic change

**SOURCES**


Organizational Traps That Prevent Diversity and Inclusion

1. Expecting that short-term, “one-shot” training will be enough
2. Lack of long-term vision or plan for diversity and inclusion efforts
3. Individual perceptions and feelings are not valued
4. Waiting for one key person to change
5. Not wanting to upset anyone or feel uncomfortable
6. Expecting diversity and inclusion efforts to be handled by one department and not throughout the organization
7. Burnout from a few individuals who end up doing all or most of the organizational work
8. The myth of the happy ending

Strategies for Supporting Diversity and Inclusion

1. **Connect** issues of diversity and inclusion to the mission and values of the organization.
2. **Acknowledge** that individuals’ perceptions and feelings are just as real as any form of quantitative data and begin to take action on that reality.
3. **Move** around, under, or between key people who seem stuck. Use whatever support they give you as an opportunity to help the change effort.
4. **Prepare** to respond to backlash as a sign of positive change.
5. **Develop** organization-wide support for the effort by involving a broad base of key individuals and groups within the organization.
6. **Support** targeted groups in identifying their individual and collective issues. Develop organizational networks and support groups that are homogeneous and heterogeneous.
7. **Look** for and acknowledge positive signs of change.
8. **Focus** on the effects of action.
9. **Recognize** that dealing with these issues is a process not a product. As you progress, new issues will emerge. Be prepared to see this as an ongoing effort in the life of the organization.
10. **Develop** a long-term vision that includes a total systems change with built in accountability.
### VALUING DIVERSITY VS. MANAGING DIVERSITY

<table>
<thead>
<tr>
<th>Valuing Diversity</th>
<th>Managing Diversity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organization states that it values diversity</td>
<td>Involves a stated value and commitment to diversity and inclusion that is tied to an organizational mission or purpose</td>
</tr>
<tr>
<td>Senior leadership feels that diversity is inherently good</td>
<td>Senior leadership is committed to diversity and inclusion and models and leads from those values</td>
</tr>
<tr>
<td>Caring that diversity exists</td>
<td>Setting up organizational structures and systems that allow for an environment of equity and inclusion</td>
</tr>
<tr>
<td>Openness to diversity among people</td>
<td>Implements actual strategies and tools to increase and support the diversity of its members</td>
</tr>
<tr>
<td>Resists any disruption to the status quo</td>
<td>Takes into account that the organizational culture might be (will be) disrupted and plans accordingly</td>
</tr>
<tr>
<td>Is committed to organizational stability</td>
<td>Is committed to organizational change</td>
</tr>
<tr>
<td>Requires no action or tangible results</td>
<td>Requires action, accountability, and results</td>
</tr>
<tr>
<td>Utilizes disconnected short-term activities</td>
<td>Uses concerted, organized, strategic long-term efforts</td>
</tr>
<tr>
<td>Relatively easy position to take</td>
<td>Very difficult work to be done</td>
</tr>
</tbody>
</table>

Adapted from *Managing Cultural Diversity in Sport Organizations: A Theoretical Perspective*, Doherty and Chelladurai (1999)
<table>
<thead>
<tr>
<th>CHARACTERISTICS OF A SOCIAL CHANGE LEADER</th>
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</thead>
<tbody>
<tr>
<td>COMMITMENT TO SOCIAL JUSTICE</td>
</tr>
<tr>
<td>• Committed to social justice, equality, inclusion and the empowerment of disenfranchised communities</td>
</tr>
<tr>
<td>• Seeks to work across difference including, but not limited to, race, ethnicity, class, gender and sexual orientation</td>
</tr>
<tr>
<td>• Willing to identify and share resources and skills with members of historically disadvantaged groups</td>
</tr>
<tr>
<td>• Incorporates social change including transparent dialogue about power and privilege into organizational development strategies</td>
</tr>
<tr>
<td>• Accepts responsibility for social change outcomes</td>
</tr>
<tr>
<td>EMPHASIZES COLLABORATION &amp; RELATIONSHIP-BUILDING</td>
</tr>
<tr>
<td>• Focuses on relationship-building to support many leaders rather than directing all resources to a handful of charismatic “heroes”</td>
</tr>
<tr>
<td>• Embraces the intersectional nature of individuals’ identities, including race, ethnicity, class, gender and sexual orientation</td>
</tr>
<tr>
<td>• Collaborates with partners to design, implement, and evaluate initiatives to achieve common social justice goals</td>
</tr>
<tr>
<td>• Understands and consciously works to address imbalances in power within individual and group relationships</td>
</tr>
<tr>
<td>• Regularly assesses individual and group accountability for social change goals</td>
</tr>
<tr>
<td>ENGAGES HOLISTIC &amp; SYSTEMIC STRATEGIES</td>
</tr>
<tr>
<td>• Recognizes that discrimination is often institutionalized and requires holistic, systems strategies</td>
</tr>
<tr>
<td>• Promotes the ability to work from a multi-group perspective, understanding the needs of each group and bridging them to work toward a greater good for everyone</td>
</tr>
<tr>
<td>• Includes those most affected by an issue to participate in designing the strategies to address the issue</td>
</tr>
<tr>
<td>• Evaluates the potential impact of plans on historically disadvantaged groups before making final decisions as a way to maximize equitable systemic change</td>
</tr>
</tbody>
</table>

Adapted from Leadership Development in Interethnic Relations, Equipping Leaders for Change (2005) and Leadership Learning Community, How to Develop and Support Leadership that Contributes to Racial Justice (2010)
4 Steps to Becoming an Ally

Anyone can become an ally. Becoming an ally is more than just calling yourself an Ally; it is an on-going process. Choosing to be an ally provides an opportunity to honestly engage in the following ways:

**Self-Awareness**
- Have an awareness of self as well as issues of oppression, and how these two are interconnected.
- Note your underlying assumptions and how these assumptions were formed.
- Examine the personal characteristics and perspectives that make being an ally easy or difficult.
- Find ways to self-reflect without requiring oppressed people to do the extra work of providing your education.

**Self-Education**
- Many types of oppression have been documented or written about extensively by the people who experienced them. Accessing these resources will provide a good foundation for you to be an ally.
- Familiarize yourself with the issues and histories of oppressed groups according to those group members.

**Creating an Open and Supportive Environment**
- Acknowledge, appreciate, and celebrate differences among individuals and within groups.
- Encourage and promote an atmosphere of respect and trust – speak openly about the challenges and opportunities that differences between people can bring.
- Be open to criticism of yourself, organization, workplace, family, etc. Actively create safe spaces for open feedback.
- Listen carefully and thoughtfully.
- Take it upon yourself to figure out what you can do to move things forward, instead of expecting marginalized people to take the lead.
- Practice and be gentle on yourself. Make mistakes and learn. Then practice all over again.
- Do not speak or do things for someone or instead of them. You are not a placeholder, speak for yourself.

**Action**
- Once you start becoming an ally, help support others to become allies.

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1 The Safe Schools Coalition defines an ally as a member of a historically more powerful identity group who stands up against bigotry.
http://www.safeschoolscoalition.org/glossary.pdf
• Share knowledge - work with other privileged people to help them understand your framework.
• Build partnerships with other privileged people and develop plans that promote cultural and structural change.
• Stand up in everyday ways.

*Only allies can challenge oppression from a place of privilege; only people who are targets of oppression can do the work of resisting and challenging from that perspective. Although they are not the same, both are vital.*
We can make active choices to create the space for transformation. For those of us who bring the pattern of privilege, here are some guidelines to help us equalize relations. Privilege is invisible to those who have it. To create a context which embraces diversity, in which no one is marginalized, a conscious and ongoing effort is required. Noticing and changing what we take for granted, we make room for everyone’s contribution. From a place of Fair Witness, with a desire to examine our sensitivity to respecting boundaries in the presence of power imbalances, Consider the following questions

Do I tend to always speak first, interrupt or take more than my share of space?
Do I unilaterally set the agenda?
Do I assume I’m more capable?
Do I trivialize the experience of others?
Do I challenge or question the tone, attitude or manner of others?
Do I make assumptions about what someone is more “suited” for?
Do I take responsibility for, think for, or speak for others?
Do I assume an individual speaks for others from their group?
Do I control the organization’s resources?
Do I reduce difficulties to personality conflicts, ignoring history or power factors?
Do I assume the root of a problem is misunderstanding or lack of information?
Do I ignore or minimize differences by emphasizing similarities?
Do I equate all oppressions as equal?
Do I expect others to be grateful?
Do I defend mistakes by focusing on good intentions?
Do I take things personally and miss the systemic aspects?
Do I assume everyone has the same options I do?
Do I assume that the visible reality is the only one operating?
Do I always expect to be trusted?

Am I willing to do the following?
Remember that others speak about more than the conditions of their own group.
Take responsibility to learn about the history, culture and struggles of other groups as told by them.
Notice what I expect from and assume about others, and note what experiences formed my ideas.
Address accessibility, include such things as money, space, transportation, child-care and language.
Make sure the context welcomes everyone’s voice and listen.
Regard people as whole human beings with families, interests and ideas.
Name unacknowledged realities to include everyone’s experience.
Expect discomfort when relating to people different from myself.
Take responsibility for equalizing power.
Name dominating behavior when I see it.
Encourage pride in my own and other’s ancestry and history.
Understand individuals in the context of their social history.
Ask questions and respect disagreements.
Struggle over matters of principle and politics.
Make all information accessible so others can decide if they are interested.
Appreciate efforts that point out my mistakes or lack of awareness.
Appreciate the risk a person takes in sharing their experience with me.
Take risks, trust others.

Adapted from:
Breaking Old Patterns Weaving New Ties: Alliance Building
By Margo Adair & Sharon Howell
with input from Bill Aal and Susan Partnow

Tools for Change offers
training, consulting, mediation & facilitation.

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Organizational Stages of Diversity and Inclusion

I. Exclusionary Organization
An organization that is openly exclusionary in its mission and organizational structures.

II. “The Club” Organization
Does not openly advocate against diversity and inclusion, but the organization is structured to maintain the status quo. White men make up most of the top leadership on staff and the Board. They set the tone for the organization’s mission, policies, practices and cultural norms. These norms are seen as correct and are used to define and maintain the organization’s culture. Others may participate but are required to assimilate and fit into the defined cultural norms.

III. Compliance/Token Organization
Committed to removing some of the rigidness inherent in “The Club” but does not want to make too many waves. Hires more women and people of color, especially in entry-level positions. May hire a person of color or woman in a management position as long as he/she does not challenge the organization’s mission or practices and is seen as fully “qualified”. In this organization, women and people of color are clear that there is a ceiling on how high they can go.

IV. Affirmative Action Organization
Committed to eliminating the rigidness in “The Club” organization. Women, people of color, and other targeted groups are actively recruited for employment at all levels of the organization. The organization actively supports the growth and development of traditionally targeted groups but only in ways that do not challenge the organizational culture or status quo. Encourages non-sexist, and non-racist thinking and behavior, however, norms and practices are still established by a White male culture and are expected to be maintained.

V. Re-defining/Self-renewing Organization
Is self-reflective, and in transition. Questioning organizational norms is not just tolerated, but encouraged. It openly examines all aspects of the organization’s mission, policies, practices, and management styles to see how they may negatively affect the personal growth and success of all staff, especially historically excluded groups. Recognizes the organizational benefits to diversity and inclusion and includes a wide range of cultural perspectives in the organizational culture. Diversity is reflected throughout the organization.

VI. Inclusive Organization
Reflects the values of diversity and inclusion in its mission, policies, practices, and cultural norms. Diverse cultural and social perspectives are represented and supported throughout the organization. There is an awareness and respect given to diverse cultural groups whether or not they are represented in the organization. Diversity is reflected at all levels of the organization. The organization is committed to diversity and inclusion through and through.

Note: These are not stages that all organizations must go through. It may be helpful to see each “stage” as separate and distinct and not as a prerequisite to get to the next stage. An organization may start from any place - and move to any place.

Adapted from a model developed by Dr. Bailey Jackson and Evangelina Holvino.
TAKE HOME ASSIGNMENT:

1. Please read:
   a. Approaches to Difference
   b. Characteristics of a Social Change Leader
   c. Organizational Stages of Diversity and Inclusion

2. Create ongoing opportunities to share these resources within your organizations.

3. Be prepared to check in and discuss challenges and successes with one another.