

Identifying Institutional Racism Folio

Tools to assist human service organizations
identify and eliminate institutional racism
in their organization

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I. Preface

Our Community, Mission, and Commitment

Seattle Human Service Coalition (SHSC) members came together in 1987 as a multi-racial, multi-cultural community of human service providers and allies who act on a shared set of values. We believe in social justice and are committed to the proactive change efforts necessary to achieve it. In Seattle, this means that we are working to create the reality that residents from all ethnic and economic backgrounds are able to meet their basic human needs. We believe that the elimination of racism and other forms of oppression is critical to both to providing effective human services and to achieving social justice. SHSC's Identifying Institutional Racism (IDIR) project is relevant to our human service community in that racism is imbedded in all our social institutions; consequently, our own service agencies are not immune to its presence and negative effects.

IDIR Project Development

In 1999-2001, members of the community created the 2020 Vision Campaign through a partnership between the Seattle Human Services Coalition and the Minority Executive Directors Coalition. Over 1,000 participants were involved in this multi-racial, multi-lingual process that defined a shared vision of a just and healthy community. Participants came from many different communities and perspectives including faith-based, neighborhoods, service recipients, funders, youth, and government. Together we all identified specific conditions necessary to achieve the visions, or *Tenets of Change*, and steps necessary to meet those conditions, or *Action Items*. Included in the *Tenets of Change* are: Racism must no longer exist, and Policies that perpetuate racism must be eliminated. An *Action Item* to achieve these two tenets is to: Organize and train human service providers to recognize institutional racism and remove racist barriers that inhibit access to services.

Assessment Process, Tool, and Purpose

The IDIR Assessment Process/Tool builds on the 2020 Vision Campaign by creating a practical means to "Organize and train human service providers to recognize institutional racism and remove racist barriers that inhibit access to services." The process/tool can be used by community members to identify, assess, and begin the process to eliminate institutional racism and its negative effects within organizations. It is our expectation that an honest and courageous examination of institutional racism will lead to a commitment to eliminate racist barriers imbedded in our human service organizations and to recognize them in other institutions as well. The process enables members of the human services community to build awareness, leadership, and commitment by taking the personal risk required for organic and sustained anti-racist change.

Use of the IDIR Folio

Following this introduction is the Reading and Reflection section. The seven short selections included here provide relevant definitions, concepts, and examples to promote an exchange of ideas and concerns with the least misunderstanding. We recommend that everyone participating in this process take the reading and reflection portion just as seriously as the questionnaire that follows. A reflection process can be determined by each participating organization: in small groups, task areas, large groups, or individually.

Once the readings are complete, individuals then answer the questions in the organizational self-assessment tool. It has been designed for members of human service organizations in a range of positions or roles including governing or advisory board members, executive, management, or administrative staff, full, part-time, paid or volunteer, as well as program participants. (Not all questions will apply to all roles in the organization, feel free to make note of this.)

It is not an expectation that everyone will know all the answers. If you “do not know,” do not worry just keep going forward with answering the questions. If there are additional questions or readings that you would like to include that address specific concerns in your organization, feel free to add things to the folio.

There are many ways to make use of the information and insight resulting from the self-assessment process. An organization may choose to review all the completed questionnaires and prepare a summary document for their use. Facilitated group discussions following the completion of the questionnaire are likely to enrich the discovery process and provide direction for change. The next logical step after an organization has identified ways that institutional racism is imbedded in their structure is to work to eliminate it. Eliminating institutional racism is a process that requires a sustained commitment of time and energy on the part of an organization and the individuals who make up the organization. A listing of resources to help with this is the last component of this Folio. It may be useful to repeat the assessment process on a regular basis in order to gauge progress toward positive change.

Congratulations on your choice to embark on the IDIR process. We wish you well.

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Permission to reprint the work included in the Folio has been granted by the authors.

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Identifying Institutional Racism

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How Racism Thrives In Human Service Organizations

Racism remains an ingrained part of the American experience for many ethnic populations. Racism thrives even among human service organizations, obstructing the effectiveness of the programs and services offered. Human service agencies--created to address the myriad of human needs that effect people of all races and nationalities--can perpetuate racism if consistent and ongoing steps are not taken to identify and eliminate organizational policies and practices that allow racism to flourish.

Since the primary goal of the human service sector is to help people overcome challenges and difficulties through essential services and resources, it is critical that human service board members, staff, volunteers, funders, and community allies recognize the ways in which racism creates barriers to effective service delivery, and perpetuates an imbalance of power and resources.

As a community of people committed to providing quality human services, we are deeply aware of the need for low-income and underserved populations to gain greater access to resources, services, and empowerment. We understand that there are deficiencies inherent in the broader "system" that deny political, economic, and social power and that restrict access to resources to ethnically and culturally-diverse people through the use of racism. What is essential, however, is we also understand that, as human service providers and allies, we are a part of these systems. We must recognize that we may inadvertently maintain these systems through inattention to identifying and eradicating racism wherever it appears.

Racism can be institutionalized and thrive in human service organizations in four critical areas:

- Organizational leadership;
- Development and implementation of organizational operating policies and procedures;

- Intake and service delivery to ethnically and culturally-diverse populations; and
- Approaches to recruitment, retention, and treatment of ethnically and culturally-diverse staff.

Human service organizations focus on providing the service(s) at the heart of the agency or program mission. Agency board members, staff, and volunteers can make consistent efforts to provide these services in a culturally-sensitive manner through language translation and the distribution of culturally appropriate services. And yet, providing culturally-sensitive services does not guarantee an agency operates in a manner free of racism. Many human service agencies publicize their aim to serve diverse populations to funders and the general public. Yet serving a culturally-diverse client base does not ensure that an agency does not interact with culturally-diverse board members, clients, staff, and volunteers in ways that are free of racism. In fact, racist practices may indeed be the agency norm.

Human service organizations truly intent on providing the best service possible to ethnically and culturally-diverse communities, and truly intent on recruiting and retaining an ethnically and culturally-diverse cadre of staff and volunteers, must regularly examine each of the four areas identified above to identify and stop the perpetuation of racism and racist practices.

What are some specific examples of organizational beliefs, policies, and procedures that perpetuate racism? The following list offers examples of beliefs, practices, and policies that have occurred in local agencies:

- Programs serving a predominantly ethnically-diverse client base without equally diverse representation on their board.
- Programs serving a predominantly ethnically-diverse client base neither solicit nor incorporate feedback on the development of their agency mission, goals or operating policies from an equally ethnically-diverse body of staff and community representatives.
- Human service governing boards hire executive directors with no track record of advocating for racial equity or applying policies and procedures that demonstrate advocacy for racial equity.
- The governing board of a human service organization consists primarily of individuals who are middle and upper class and who have never had to address racial injustice, poverty, low-education levels, or the need for emergency human services. This creates a board that has limited comprehension of what is truly involved in facing racial barriers while attempting to break free from poverty, low-education, and other social injustices.
- Executive directors, regardless of their own ethnicity, who have a racist bias that white people are more reliable and work harder than people of color. These executive directors carry this racial bias into their interactions with their staff and with the clients served by their agency.

- Management and direct service providers who feel that, because they enter human services work committed to fighting poverty and oppression, they do not hold nor are they influenced by racist beliefs. As a result, they do not feel the need to examine any of their own behaviors that may perpetuate racism.
- Defining successful client outcomes solely as "reaching self-sufficiency." Self-sufficiency is not a measure of success within every culture. In fact, interdependence and communal-reliance may be preferred as a healthy outcome rather than "self-sufficiency."
- Direct service providers charged by their organization to provide services within a uniform set of standards and regulations, yet disproportionately bend the rules to give white clients more liberties while strictly applying the rules for clients of color. This may be done because white clients are considered in the minds of the service provider to be more deserving of breaks and more likely to succeed than culturally and ethnically-diverse clients.
- Human service providers inform funders and the general public that their programs and services "empower" clients, however the services offered do little to change the reality of access to resources and opportunities for education, advancement, and socioeconomic power being more accessible to white individuals than to people of color.
- Organizations do not provide an equal opportunity for people of a variety of ethnicities to compete for job openings because little or inadequate outreach is done to recruit potential employees.
- When salary analyses show that white workers earn more money than co-workers who are people of color with similar job responsibilities and titles.
- When white workers are given more training opportunities to increase their capacity and skill levels than their co-workers who are people of color. When white workers are given more opportunities than co-workers of color to lead projects and therefore gain the visibility and leadership competencies needed to secure promotional opportunities.
- When staff who are people of color are silenced, overlooked, or marginalized at meetings, and their views, opinions, ideas are not given the same weight and value as those of their white counterparts. Managers who give subtle and/or obvious clues that they do not highly value the opinions of people of color; and staff pick up on these cues and become passive or active participants in ostracizing or marginalizing people of color.
- Organizational leaders base appropriate employee and client behavior on a dominant cultural understanding of what constitutes appropriate, respectful, and grateful behavior. White managers and workers who rarely make efforts to understand and incorporate behaviors and courtesies that are deemed appropriate/respectful by ethnically-diverse populations.

Eliminating racism from our society, our community, and the provision of human services will be an ongoing process requiring enduring attention and diligence. We have made great strides in our ability to recognize racism and oppression. We have learned to move beyond mere tolerance of diverse cultures to walk the path toward enthusiastically embracing and affirming our human and cultural differences. Yet, we have not arrived—racism still thrives.

As cultural diversity training for agency staff becomes the organizational norm for more and more human service agencies, there is a danger that the recipients of this training will feel they no longer perpetuate racism simply because of their increased awareness of the injustices of racism or benefits of cultural diversity. As human service providers, we may feel we have grown and evolved beyond any personal racist beliefs because of a deep desire to value all people and free the oppressed. However, identifying and then eliminating racism will require from each of us a persistent and unfailing commitment to assessing our professional and personal practices. Eliminating racism will require from each of us more than cultural sensitivity and appreciation, but will require true diligence in action.

White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh, Associate Director of the Wellesley College Center of Research on Women, 1990.

"I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group."

Through work to bring materials from women's studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials that amount to taboos surround the subject of advantages that men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened, or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that, since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege that was similarly denied and protected. As a white person, I realized I had been taught about racism as something that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, cloths, tools, and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught

to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow 'them' to be more like 'us'.

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

I usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically over-empower certain groups. Such privilege simply confers dominance because of one's race or sex.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure that I will be able to rent or purchase housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.

16. I can remain oblivious to the language and customs of persons of color, who constitute the world's majority, without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge", I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, out-numbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got the job because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
24. I can be sure that if I need legal or medical help, my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me, white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtue of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made unconfident, uncomfortable and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color. For this reason, the word "privilege" now seems to me misleading. We want, then, to distinguish between earned strength and unearned power conferred systematically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, could be the norm of a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. constituted of unearned advantage and conferred dominance.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex, and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently. One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only as individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance of my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. But a white skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to be now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to be that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly acculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same group that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily awarded power to try to reconstruct power system of a broader base.

Some Notes for Facilitators on Presenting My White Privilege Papers

From: Peggy McIntosh

For participants at the Southeastern Conference on Cross-Cultural Issues in Counseling and Education
Sponsored by Georgia Southern University at Savannah, GA 2/6/04

1. My work is not about blame, shame, guilt, or whether one is a "nice person." It's about observing, realizing, thinking systemically and personally.
2. If the facilitator draws on the participants' own experience, this helps the presentation to sink in.
3. It's good to acknowledge every participant's unique "politics of location" (Adrienne Rich) with regard to systemic advantage and disadvantage. People are both in systems and unique in their experiences.
4. Bear in mind the many different forms that privilege can take.
5. Co-presentations and panels of people speaking for themselves can be very effective. I do not usually try for "dialogues," since they are often a veiled form of debating and fighting, rather than realizing.
6. It is useful to use "serial testimony," a mode in which each participant in turn gets to respond in, say, one -minute, timed.
7. As a facilitator, time the speaking and listening rigorously, using a timer or watch.
8. Please don't generalize from my paper. It is about my experience. It is not about the experiences of all white people in all times and places and circumstances.
9. Keep "the list" in its autobiographical context. It will actually increase your effectiveness to be able to say, "This is from just one white woman coming to see she's white..."
10. The list is not a checklist.
11. The list is not a questionnaire.
12. The list is not a confessional reading.
13. Please mention the specificity of my sample of other people with regard to race, sex, region, location, vocation, class, nation, etc. I compared my circumstances with what I know only of the circumstances of my African-American female colleagues in the same building and line of work.
14. Be very wary of entrapment in definitions of privilege and power. They lack nuances and flexibility.
15. Beware of gym-exercises which position people in only one aspect of their identities, asking them to step forward or backward from a baseline at a given prompt.
16. Avoid the temptation to preach to family and friends about ideas you just learned yourself.
17. Avoid self-righteousness.

18. Invite people to make their own autobiographical lists of privilege, for example, about

Sexual orientation	Employment
Class	Physical ability
Region	Handedness
Religion	Language
Gender	

19. Try to facilitate so that "systemic" is a word participants understand or begin to understand.

20. But also understand why U.S. People, especially White people, have trouble seeing systemically. Consider White U.S. ideology. Consider U.S. education. Consider capitalist values. But Marx didn't really spell out privilege systems well, either! Why not?

21. Practice using the systemic-seeing "muscle," and the privilege-awareness "muscle" in your own daily life, perhaps like a secular and politicized form of Buddhist "mindfulness."

22. I see the privilege work in schools as making one smarter, not necessarily better. Schools do not claim making us better as their primary goal.

When I present or co-present on Privilege Systems, or Systems of Unearned Privilege, whether or not I am the first to speak, I usually

- Tell how, by seeing male privilege, and seeing men's obliviousness to it, I can see I have unearned skin color privilege, about which I was likewise oblivious;
- Read some examples from my white privilege list, and sometimes read some of my heterosexual privilege list, Christian privilege list, and lists of privilege relative to Asian Americans, indigenous groups, Latino/as, etc.
- Analyze some of the misreadings of my paper by whites and people of color;
- Raise the question of how I can use unearned advantage to weaken systems of unearned advantage, and why I would want to.

After the co-presenter(s) have taken equal time, and perhaps we've had some conversation with each other and the participants, we often gather people in circles of 5-8 to do serial testimony on three questions:

Round one: What is one way you've had unearned disadvantage in your life?

Round two: What is one way you've had unearned advantage in your life?

Round three: What is it like for you to sit here and tell and listen to these accounts of unearned advantage and disadvantage?

Usually, we do not do further de-briefs since the final question is a de-brief in itself.

Being a Strong White Ally: What People of Color Want From White Allies

Adapted from "Uprooting Racism, How White People Can Work For Racial Justice", by Paul Kivel,

"Respect"	"Listen"
"Find out about us"	"Don't make assumptions"
"Don't take over"	"Stand by my side"
"Provide information"	"Don't assume you know what's best for me"
"Resources"	"Your body on the line"
"Take risks"	"Make mistakes"
"Don't take it personally"	"Honesty"
"Understanding"	"Talk to other white people"
"Interrupt jokes and comments"	"Teach your children about racism"
"Support"	"Don't ask me to speak for my people"
"Don't be scared of my anger"	

Basic Tactics and General Guidelines

1. ***Assume racism is everywhere, everyday.***
Just as economics influences everything we do, just as our gender and gender politics influence everything we do, assume that racism is affecting whatever is going on. We assume this because it's true, and because one of the privileges of being white is not having to see or deal with racism all the time. We have to learn to see the effect that racism has.
2. ***Notice who is the center of attention and who is the center of power.***
Racism works by directing violence and blame toward people of color and consolidating power and privilege for white people.
3. ***Notice how racism is denied, minimized, and justified.***
4. ***Understand and learn from the history of whiteness and racism.***
Notice how racism has changed over time and how it has subverted or resisted challenges. Study the tactics that have worked effectively against it.
5. ***Understand the connections between racism, classism, sexism, heterosexism, anti-Semitism, and other forms of injustice.***
6. ***Take a stand against injustice.***
Take risks. It is scary, difficult, risky, and may bring up many feelings, but ultimately it is the only healthy and moral thing to do. Intervene in situations where racism is being passed on.

7. ***Be strategic.***
Decide what is important to challenge and what is not. Think about strategy in particular situations. Attack the source of power.
8. ***Don't confuse a battle with the war.***
Behind particular incidents and interactions are large patterns. Racism is flexible and adaptable. There will be gains and losses in the struggle for justice and equality.
9. ***Don't call names or be personally abusive.***
Since power is often defined as power over others – the ability to abuse or control people – it is easy to become abusive ourselves. However, we usually end up abusing people who have less power than we do because it is less dangerous. Attacking people does not address the systemic nature of racism and inequality.
10. ***Support the leadership of people of color.***
Do this consistently, but not uncritically.
11. ***Don't do it alone.***
You will not end racism by yourself. We can do it if we work together. Build support, establish networks, and work with already established groups.
12. ***Talk with your children and other young people about racism.***

Distancing Behaviors

Adaptation by Intra Afrikan Konnections

A normal human response to hearing difficult information or encountering a situation that feels uncomfortable is to distance oneself from the issue.

Distancing behaviors are helpful in surviving in some situations; however they can sometimes be used unconsciously or consciously to reinforce a power dynamic. Therefore, when an individual names an experience as oppressive, a member of the dominant power group may distance him or herself from the issue and thus reinforce power and control.

In the process of learning about power and oppression and beginning to evaluate oneself, it is important to ask oneself when distancing behaviors might be occurring and what they are accomplishing. Following are some examples of distancing behaviors.

DENIAL

- Denying that the experience was oppressive.
- Denying one's complicity in perpetuating oppression.
- Denying that oppression is a problem.

MINIMIZATION

- Minimizing one's experience of oppression.
- Saying that things are much better than they used to be.
- Saying, "It was only a joke", or "it's not a big deal."

BLAME

- Blaming the person who experiences oppression for their experience.
- Asking the victim/survivor why they did not try to stop the oppression.
- Asking the victim/survivor what they did to deserve it.
- Telling the victim/survivor that they simply did not try hard enough.

REDEFINITION

- Saying, "That was not what I intended."
- Calling oppression "miscommunication."
- Defining oppression as something else, "You misunderstood."
- Calling the victim/survivor "too sensitive."

POINTING AT OTHERS

- Blaming others for one's complicity in oppression.
- Claiming that one is not oppressive simply because they do not have oppressive values.
- Saying, "I'm not a racist because I'm not in the KKK."

COUNTER-ATTACK

- Turning the issue on the victim/survivor, “Well I wouldn’t have...if you hadn’t...”
- Countering the issue by claiming that this is an issue of “reverse discrimination.”

GUILT

- Feeling too paralyzed by guilt to do anything.
- Asking those who experience oppression to forgive and excuse one’s past oppressive behavior – going up to an anti-oppression trainer after a training and “confessing” all of one’s oppressive thoughts and behaviors.
- Sharing information about “your racist uncle” with a person of color.

Confronting Oppression- Basic Concepts

Marilyn Frye, The Politics of Reality, (Trumansburg, N.Y.: The Crossing Press, 1983); adapted by Leticia Nieto M.A. Psy.D.

Understanding Oppression

The experience of oppressed people is that the living of one's life is confined and shaped by forces and barriers which are not accidental or occasional and hence avoidable, but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction. It is the experience of being caged – all avenues, in every direction, are blocked or booby trapped.

Cages. Consider a birdcage. If you look very closely at just one wire in the cage, you cannot see the other wires. If your conception of what is before you is determined by this myopic focus, you could look at that one wire, up and down the length of it, and be unable to see why a bird would not just fly around the wire anytime it wanted to go somewhere. Furthermore, even if, one day at a time, you myopically inspected each wire, you still could not see why a bird would have trouble going past the wires to get anywhere.

There is no physical property of any one wire, nothing that the closest scrutiny could discover, that will reveal how a bird could be inhibited or –harmed by it except in the most accidental way. It is only when you step back, stop looking at the wires one by one, microscopically, and take a macroscopic view of the whole cage, that you can see why the bird does not go anywhere; and then you see it in a moment. It will require no great subtlety of mental powers. It is perfectly obvious that the bird is surrounded by a network of systematically related barriers, no one of which would be the least hindrance to its flight, but which, by their relationship to each other, are as confining as the solid walls of a dungeon.

It is now possible to grasp one of the reasons why oppression can be hard to see and recognize: one can study the elements of an oppressive structure with great care and some good will without seeing the structure as a whole, and hence without seeing or being able to understand that one is looking at a cage and that there are people there who are caged, whose motion and mobility are restricted, whose lives are shaped and reduced.

Features of Oppression

Pervasive – social inequity is woven throughout social institutions as well as embedded within individual consciousness.

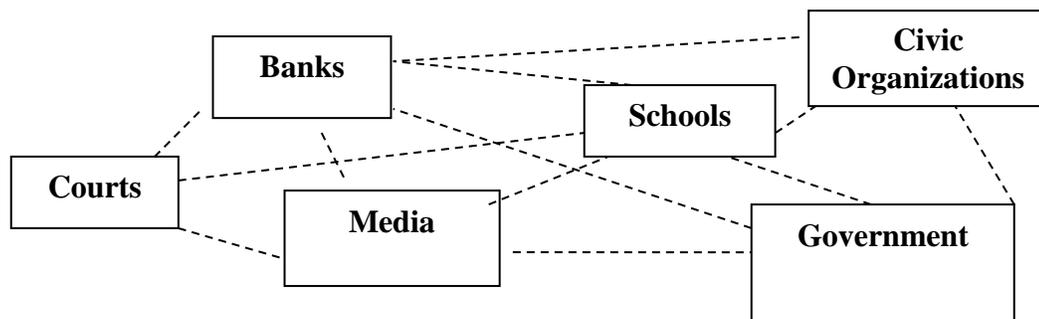
Restricting – Oppression denotes structural and material constraining that significantly shape a person's life chances and sense of possibility.

Hierarchically Dualistic – Dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinate or targeted groups.

Complex, multiple, cross-cutting relationships – Power and privilege are relative because individuals hold multiple social group memberships.

Internalized – Oppression resides not only in external social institutions and norms but also within the human psyche. Oppressive beliefs and misinformation are internalized by members of target and agent groups.

Oppression is Systematic and Institutionalized



Thus, even if you eliminated all of your own personal 'Isms' your overall impact on "The System" would be negligible.

The Vocabulary of Anti-Racism and Social Change

Adaptation by Intra Afrika Connections and People's Institute; Undoing Racism: A Philosophy of International Social Change

Ally – In a power role, an ally refuses to accept misinformation about or mistreatment of non power groups and always intervenes. (Western Regional Center)

Dominate Culture – “Dominant culture refers to ideologies, social practices, and structures that affirm the central values, interests, and concerns of those who are in control of the material symbolic wealth in society. The subordinate culture refers to groups who exist in social and material subordination to the dominant culture.” (Darder, 1991, p .30).

Internalized Privilege – This is a result of being a member of a privileged social group and absorbing the dominant cultural view point of your group. It leads to a sense of special entitlement i.e. feeling that being in a dominate position is the “natural” state of affairs because you are more capable. The more privilege one has the more one views the worlds as an individual devoid of social and historical context. (Asante, Adair, Aal –Tools for Change)

Internalized Racial Oppression – In order to keep a system of institutions functional which afford access to whites and inhibits or denies access to people of color, it is necessary for the ideology of race to be internalized by members to society. (Adapted from Undoing Racism; a Philosophy of International Social Change by Ron Chisom and Michael Washington, People's Institute Publishing new Orleans 1997)

Institutional Racism- “Institutional racism is systematically structured and legitimized by the dominant group (whites) for their own self benefit and interest resulting in participation of power and privilege that is sanctioned by law.” Undoing Racism: A Philosophy of International Social Change. Ronald Chisom & Michael Washington (1997, 2nd edition) People's Institute Press.

Internalized Racism

1. The position of racism seeping into the psyches of people of color, until people of color believe about themselves what whites believe about that – that they are inferior to whites;
2. The behavior of one person of color toward another that stems from this psychic poisoning. Often called “inter-racial hostility” and
3. The acceptance by persons of color Eurocentric values. (Harris & Ordon)

Prejudice – An attitude, which is based on limited information, often on stereotypes. Prejudice (or “pre-judgment”) is usually, but not always, negative; positive and negative prejudice alike are damaging because they deny the individuality of the person. No one is free of prejudice.

Privileges – Advantages, rewards, or benefits given to those in the dominate group (whites, males, Christians, heterosexuals, etc.) without their asking for them. Privileges are bestowed unintentionally, unconsciously, and automatically. Often these privileges are invisible to the receiver. (The Exchange Project Peace Development Fund).

Power – is the ability to affect the world, or to change your circumstances. The ability to do, act, think and behave as we would like – to have control over our own lives and others. Power is control of, or access to those institutions sanctioned by the state. Institutional Power is the social, political and economical power which provides access to resources, the ability to influence others, and access to decision makers to get what you want done. (H.P. Newton, *To Die for the People*) (Adapted from *Undoing Racism a Philosophy of International Social Change* by Ron Chisom and Michael Washington, 1997. The People's Institute Press) (Asante, Adair, All – Tools for Change)

OPPRESSION = POWER + PREJUDICE (Racism, Sexism, Classism, Heterosexism, Ableism, etc)

Oppression (Racism, Sexism, Heterosexism, Classism, Ableism) – The systematic subjugation of a social group by another social group with access to power.

RACE PREJUDICE + POWER = RACISM

Race: specious (seemingly apparently sound and reasonable but is false) classification of human beings created by Europeans (whites) which assigns human worth and social status using "white" as the model of humanity and the height of human achievement for the purpose of establishing and maintaining privilege and power." (*Undoing Racism: A Philosophy of International Social Change*. Ronald Chisom & Michael Washington. 1997 2nd edition. The People's Institute Press.)

Racism- The systematic subordination of members of targeted racial groups who have relatively little social power in the United States (i.e., Blacks, Latino/as, Native Americans, and Asians), by members of the agent racial group who have relatively more social power (Whites). This subordination is supported by the actions of individuals, cultural norms and values, and the institutional structures and practices of society. (*Teaching for Diversity and Social Justice*, M. Adams, Ed.)

Tokenism – (to quell the protests)

Stage 1 – when a small and insignificant number of people of color are allowed to integrate a school or workplace.

Stage 2 – when white people include only those people of color who fit a certain mold or support the traditional values of the institution.

Stage 3 – paying attention to racism only when people of color are in the room.

Stage 4 – white people might give up some control, but only in special areas that are deemed culturally appropriate to people of color (i.e. teach in an ethnic studies department not the science department, etc.)

Each involves a token form of integration in which white people retain ultimate control and power. (Kivel *Uprooting Racism*)

Identifying Institutional Racism

III. Assessment Questionnaire

Organization _____ Date _____

Role you have in organization

- Board
 Paid Staff
 Program Participant
 Management
 Volunteer Staff

Name (optional) _____

Your Organization's Race/Ethnicity Distribution

	African American	Native American	Asian/Pacific Islander	Latino	European American	Total
Board						
Management Staff						
Full-Time Paid Staff						
Part-Time Paid Staff						
Interns/Work-Study/Ameri-Corps/VISTA Volunteers						
Volunteer Staff						
Clients						
TOTAL						

Race equality is: _____

Institutional racism is: _____

This assessment questionnaire was developed by the Seattle Human Services Coalition's Identifying Institutional Racism project in the summer of 2004. It was informed by multiple sources and inputs which are among those included in the references. For more information, please contact SHSC at 206/325-7105 or shsc@shscoalition.org.

SECTION 1 – MISSION, VISION AND VALUES

1. The mission, vision and values of our organization speak to its commitment to being an anti-racist organization.

- yes no don't know

2. Our organization has a clearly written anti-racism policy.

- yes no don't know

3. Our organization has a goal to dismantle racism.

- yes no don't know

4. Some of the ways this goal is reflected in our organization are:

5. Our organization has a process for developing and updating our mission statement and strategic plan to reflect a commitment to dismantling racism.

- yes no don't know

SECTION 2 – ORGANIZATIONAL CULTURE

1. Our organization understands and draws upon the assets of diverse perspectives.

- never/rarely seldom often consistently don't know

2. Our organization understands and encourages different cultural styles and approaches to leadership.

- never/rarely seldom often consistently don't know

3. When someone thinks an institutional policy or practice is biased, our organization is a comfortable environment in which to address it.

- never/rarely seldom often consistently don't know

4. In a way they feel free to talk, people of color are regularly asked if the policies and procedures of our organization lead to equity for all.

never/rarely seldom often consistently don't know

5. Our decision-making structures share power with all cultures and ethnic groups.

never/rarely seldom often consistently don't know

6. Our organization uses processes to make decisions or resolve conflicts that are perceived as fair by all parties involved.

never/rarely seldom often consistently don't know

7. Our organization ensures that people without prior experience in decision-making positions have opportunities to develop skills necessary to navigate these new situations.

never/rarely seldom often consistently don't know

8. Clients are involved in decision-making at our organization.

never/rarely seldom often consistently don't know

9. Cultural sharing occurs in the workplace.

never/rarely seldom often consistently don't know

Give examples:

- _____
- _____

10. Employees and volunteers of color are able to meet together in the workplace without fear of repercussion in order to seek information around issues of internalized racial oppression and ways for self-empowerment from within or outside our organization.

never/rarely seldom often consistently don't know

11. Do you meet together?

never/rarely seldom often consistently don't know

12. White employees and volunteers are able to come together and are supported in seeking information around issues of internalized racial superiority and white privilege and power within or outside our organization.

never/rarely seldom often consistently don't know

13. Do you come together?

- never/rarely seldom often consistently don't know

14. Our organization has discussions about how institutional racism affects our ability to meet our mission.

- Yes No Don't Know

If yes, how often?

- never/rarely seldom often consistently don't know

15. Discussions about racism, white privilege, power and accountability are encouraged at all levels of our organization.

- never/rarely seldom often consistently don't know

SECTION 3- TOP LEADERSHIP

1. Our Board of Directors and our Executive Director discuss what race equality means to us in our organization.

- never/rarely seldom often consistently don't know

2. Our Board of Directors discusses what race equality means to us in our organization.

- never/rarely seldom often consistently don't know

3. Our organization's managers and supervisors discuss what race equality means to us in our organization.

- never/rarely seldom often consistently don't know

4. Our Board of Directors is well informed on race equality issues.

- Yes No Don't Know

5. Experience in addressing institutional racism is considered requisite experience and knowledge when our Board of Directors seeks Executive Director candidates.

- never/rarely seldom often consistently don't know

6. Our Board of Directors is representative of the cultures and ethnicities served by our organization. (see organizational grid)
- not at all somewhat mostly completely don't know
7. Our Executive Director and Board of Directors live in the neighborhoods within which our clients live.
- not at all somewhat mostly completely don't know
8. Our Executive Director is evaluated on specific concrete work he/she has done to ensure anti-racism within our organization.
- never/rarely seldom often consistently don't know
9. Our Executive Director and Board of Directors seek input and guidance from people of color organizations and community leaders of color in its strategic planning and decision-making.
- never/rarely seldom often consistently don't know

If so, how is this done?

10. Our organization shares its anti-racism work with others in our sphere of influences, such as members, funders and peer organizations.
- not relevant never/rarely seldom often consistently don't know

SECTION 4 – FUNDING

1. Our organization consults with and involves the community in its fundraising activities.
- yes no don't know
2. Our budget is developed with the assistance of program participants, including people of color.
- yes no don't know
3. Those who receive services at our organization have a primary and determining role in making decisions about how our resources are spent.

never/rarely seldom often consistently don't know

4. A significant level of resources supporting our organization's work comes from its local stakeholders, including communities of color.

yes no don't know

5. Our organization's funding plan seeks to support specific work in eliminating institutional racism.

yes no don't know

6. Our organization's funding plan includes building relationships and partnerships with businesses led by people of color.

yes no don't know

7. Our organization works with funders to clarify the role racism has on the effectiveness of human services.

yes no don't know

SECTION 5 – PROGRAM SERVICE DELIVERY

1. Our organization has an analysis (written or informal) of the impact of institutional racism on our service delivery.

yes no don't know

2. Our organization's brochures specifically refer to services to all populations we serve.

yes no don't know

3. Our organization's brochures are printed in languages and prose that is accessible to our constituents.

yes no don't know

4. Our website specifically refer to services to all populations we serve.

yes no don't know

5. Our website is presented in languages and prose that is accessible to our constituents.

yes no don't know

6. Our organization is doing outreach to increase its services to communities of color.

- yes no don't know

How is this outreach done?

- _____
- _____

7. Our organization's program participants have easy access to services in their home languages.

- never/rarely seldom often consistently don't know

8. How does your organization decide who receives services and who doesn't?

9. Our organization helps our program participants develop support networks, including those within their own ethnic and cultural communities.

- never/rarely seldom often consistently don't know

Please provide examples.

10. Our services support cross-cultural understanding.

- never/rarely seldom often consistently don't know

How so?

SECTION 6 – STAFF AND VOLUNTEERS

1. Staff and volunteers are recruited from people who live in the community.

- never/rarely seldom often consistently don't know

2. Staff and volunteers are recruited from those who have direct experience working in the community.

never/rarely seldom often consistently don't know
3. Staff and volunteers share the culture and language of the people served. (refer to race/ethnicity distribution grid)

never/rarely seldom often consistently don't know
4. Our organization gives local residents and community members access to training that provides them with skills to successfully apply for positions that are being created.

never/rarely seldom often consistently don't know
5. Our organization has a policy that our staff should reflect the communities served.

yes no don't know
6. Our organization uses many different recruitment strategies to reach diverse staff and volunteer candidates.

never/rarely seldom often consistently don't know
7. One of our organization's strength is in hiring and retaining of staff and volunteers of color.

never/rarely seldom often consistently don't know
8. Our organization's paid and volunteer position descriptions address the candidate's ability to demonstrate cultural respect and to work on issues of equity (racism, classism, etc).

never/rarely seldom often consistently don't know
9. Our organization's outreach and clerical positions are treated as training positions with the possibility of advancement.

never/rarely seldom often consistently don't know
10. What are the internal mechanisms in place for developing new leadership within our organization/agency?

- _____
- _____

11. Opportunities for developing cross-cultural skills are provided in our organization.

- never/rarely seldom often consistently don't know

12. Our personnel policies specifically refer to addressing and confronting racism in the workplace.

- yes no don't know

13. Staff is evaluated on specific concrete work they have done to ensure anti-racism within our organization.

- never/rarely seldom often consistently don't know

SECTION 7– ASSESSMENT AND EVALUATION

1. How does your organization determine the current needs in communities of color? Please provide examples.

2. Our organization consults with organizations led by people of color and/or outside experts that give feedback on our programs and policies before we finalize them.

- never/rarely seldom often consistently don't know

3. Planning and implementation of our services, resources and supports build upon the strengths and assets of our program participants.

- never/rarely seldom often consistently don't know

Please provide examples.

4. Our program participants actively engage in shaping the delivery methods for our services, resources and supports.

never/rarely seldom often consistently don't know

Please provide examples.

5. Our organization has a clear process for evaluating the long-term impact of its programs and policies on its program participants and/or communities.

never/rarely seldom often consistently don't know

6. Our program participants /constituents can impact the reallocation of resources if our services are ineffective, harming the well being of residents.

never/rarely seldom often consistently don't know

Please provide examples.

7. Our Board of Directors and staff members include specific goals with regards to anti-racist practice as part of evaluating program outcomes.

never/rarely seldom often consistently don't know

8. Our organization reviews its performance in regard to non-discrimination.

never/rarely seldom often consistently don't know

9. Our Board of Directors monitors and evaluates our organization's process for confronting institutional racism.

never/rarely seldom often consistently don't know

10. Our Board of Directors evaluates the Executive Director's leadership in helping the organization achieve its goals for dismantling institutional racism.

never/rarely seldom often consistently don't know

11. Our Executive Director reports to the community and funders on progress made in the area of dismantling institutional racism in our organization.

never/rarely seldom often consistently don't know

Identifying Institutional Racism

IV. References & Bibliography

This is the source information for material referred to in the IDIR Folio.

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Identifying Institutional Racism

V. Next Steps

As stated in the introduction, the logical next step once an organization has identified ways that institutional racism is manifest in their structure is to work to eliminate it. After doing the reading, reflection, and assessment process, the questions below are suggested as a starting point for the development of an organizational strategy. A guide to resources that you can call on to help in your organization's process follows.

1. The most important area for my organization to improve in is:

2. The barriers to taking action within our organization on institutional racism are:

3. Possible steps my organization can take are:

4. Assistance, support, or tools that I would like/need to take action on institutional racism within our organization are:

Identifying Institutional Racism

VI. Resource Guide

Resources for ~~Eliminating~~ Institutional Racism

This guide is designed to provide resources for human service organizations who want to follow-up identifying institutional racism with taking steps to eliminating it. The guide is divided into the same sections as the assessment tool in the IDIR Folio to facilitate follow-through on specific areas of concern. For more information contact SHSC at shsc@shscoalition.org, 206/325-7105.

The Seattle Public Library has acquired most of the materials listed in the IDIR Folio bibliography and this resource guide. You can borrow those resources by doing a search through the library collection online, www.spl.org, or by going to any Seattle Public Library and using their system. You can also search their collection for additional resources and access interlibrary loans for resources beyond their collection.

Section 1: Mission, Vision and Values

- *We are an organization that has a commitment to dismantling racism. How can our mission, vision, policies and values reflect this?*

Appalachian Community Fund (ACF)

www.appalachiancommunityfund.org

Challenging Institutional Racism

A toolkit for the voluntary sector

<http://www.actionlink.org.uk/Guides/ViewGuide.cfm?GuideID=29>

Haymarket People's Fund

www.haymarket.org *Undoing Racism section*

Lessons Learned: Building an Effective Program

Nabre, Network of Alliances Bridging Race & Ethnicity

http://www.jointcenter.org/nabre/lessons_learned/building_program.php

SHSC IDIR Folio, 2005

NELCWIR – New England Learning Center for Women in Transition

www.nelcwit.org/Anti-racism.htm

Ottawa Rape Crises Centre

<http://orcc.net> click on Racism, Ableism, Heterosexism

Report from the Outreach and Diversity Committee

By Michelle Mascarenhas, Jim Hanna, Rachel Slocum and Heather Fenney

www.foodsecurity.org/outreach

Section 2: Organizational Culture

- *We want to understand and draw upon diverse perspectives. How can we ensure open and safe communication?*
- *How can we ensure shared decision making in our organization?*
- *What if my site has only Euro-American employees and volunteers?*

Beyond Numbers and Compliance: Valuing Cultural Diversity in National Nonprofit Capacity-Building Organizations

By Catalina Vallejos Bartlett

http://www.allianceonline.org/Members/Enhance/2003_fall_enhance.enh/beyond_numbers_and_compliance.epage

"Building Multi-Racial Organizations" June 1992 Grassroots Fundraising Journal

To order:

http://www.grassrootsfundraising.org/magazine/articlefinder_f4o1.html

Center for the Study of White American Culture

A Multiracial Organization

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

Challenging Oppressive Moments

By Nicole LaFavour (2002)

www.westernstatescenter.org/resource/ Click on the title

Dismantling Racism: A Resource Book for Social Change Groups

Western State Center (2003)

<http://www.westernstatescenter.org/resource/> Click on the title

SHSC IDIR Folio, 2005

Moving a Racial Justice Agenda: Are You Ready?
Western States Center (2001)

<http://www.westernstatescenter.org/resource/MRGAgendaAssessment.pdf>

White Culture and Racism: Working for Organizational Change in the United States
Judith Katz The Whiteness Papers, No. 3, December 1999

APPENDIX A:

Article : Table Talks on Racism at Boomtown Café

Section 3: Top Leadership

- *We want our top leadership to value dismantling racism within our organization. How can we support and encourage them?*

Bridging the Leadership Gap: Solutions for Community Development

Published by Milano Mix Human Capital Series (2002) (Nonprofit Leadership)

http://www.milanomix.org/newsletter_html/Leadership_humcap.pdf

Diversifying Boards

http://www.allianceonline.org/about/cc_resources.page Click on title

The CEO as a Champion of Diversity

http://www.interaction.org/files.cgi/2504_CEO_Champion.pdf

The Potential Role of Leadership Development Strategies for Increasing Leadership Opportunities for

People of Color: Framing Assumptions.

www.leadershiplearning.org/community/files/download?version_id=1427

Section 4: Funding

SHSC IDIR Folio, 2005

- *We want our organization's sustainability plan, including resource allocation, to include input from program participants. How do we involve them?*
- *Our current or potential funding streams impact how we offer services. How can we work with funders to mutually understand how racism permeates systems, from the programmatic level all the way up to the funding level?*

Cómo Recaudar Fondos en su Comunidad

(How to Raise Money in Your Community)

TRANSLATED BY NORMA DEL RIO. ARTICLES BY KIM KLEIN, STEPHANIE ROTH, MARIA GONZALES, DAVE FLEISCHER, AND LUCY GRUGETT

To Order: <http://www.grassrootsfundraising.org/magazine/collections.html>

Grassroots Grantwriting

By Andy Robinson

http://www.westernstatescenter.org/resource/grassroots_grants.PDF

Grassroots Fundraising Journal

<http://www.grassrootsfundraising.org/index.html>

ShortChanged: Foundation Giving and Communities of Color

Pittz, Will & Sen, Rinku (2004)

Applied Research Center . <http://www.arc.org/Pages/pubs/shortchanged.html>

Theory:

"Building Cultural Diversity into Fundraising" Oct. 2000 [Grassroots Fundraising Journal](#)

"Caring for Each Other: Philanthropy in Communities of Color" Sept/Oct 2001

[Grassroots Fundraising Journal](#)

To order:

http://www.grassrootsfundraising.org/magazine/articlefinder_f4o1.html

- *What funding is available to support work to eliminate institutional racism?*

Annie E Casey Foundation – www.aecf.org (visit website for grant seeking information and process)

Charles Steward Mott Foundation – www.mott.org (visit website for grant seeking information and process)

Massena Foundation – www.massenafoundation.org email: info@massenafoundation.org

The Needmor Fund – www.needmorfund.org 419.255.5560 needmorfund@sbcglobal.net

National Network of Grantmakers – www.nng.org 612.724.0702 email: nng@nng.org

Social Justice Fund Northwest – www.socialjusticefund.org 206.624.4081

Third Wave Foundation – www.thirdwavefoundation.org 212.675.0700 email:

info@thirdwavefoundation.org

www.fdncenter.org for an authoritative source of up to date information on private philanthropy in the United States.

www.philanthropy.org/about/memberlists/memberlist.htm for a list of the members of Northwest Philanthropy of which you can click on to their websites for specific grant information.

Book:

“Selling Social Change (Without Selling Out): Earned Income Strategies for Nonprofits” by Andy Robinson, from the Chardon Press Series edited by Kim Klein. Offers experts information on how to initiate and sustain successful earned income ventures while advancing your organization’s mission. \$25.95

Section 5 : Program Service Delivery

- *We want our organization to be accessible. How can we effectively reach out to increase usefulness of our services to communities of color?*
- *How can our organization support our program participants in developing support networks within their own ethnic and cultural communities?*

Building Capacity for Policy Change: The Racial Justice Lens

By Makani Themba-Nixon, The Praxis Project

http://www.allianceonline.org/about/cc_resources.page Click on title

Study Circles Resource Center

Study Circles Resource Center is dedicated to finding ways for all kinds of people to engage in dialogue and problem solving on critical social and political issues.

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

YWCA Tuscon, AZ Anti Racism and Diversity Resource Directory

Racial Justice Youth Program

<http://www.ywcatucson.org/justice.html>

Section 6: Staff and Volunteers

- *How do we recruit and retain staff and volunteers who reflect those served by our organization?*
- *How do we mentor people of color to assume leadership roles in our organization and the community at large?*
- *How do we make our personnel policies anti-racist?*

Human Resources Practices:

Affirmative Action

<http://www.work911.com/cgi-bin/links/jump.cgi?ID=2548>

Joint Center of Political and Economic Studies:

<http://jointcenter.org/publications1/economicsbusiness.php>

Leadership for Policy Change: Strengthening Communities of Color through Leadership Development

<http://www.putnamcic.com/pdf/LeadershipforPolicyChange-PolicyLink.pdf>

Minorities Job Bank

<http://www.imdiversity.com>

Stronger Together

Working with Ethnocultural Volunteers

Central Volunteer Bureau of Ottawa-Carleton

SHSC IDIR Folio, 2005

<http://www.pch.gc.ca/progs/pc-cp/pubs/e/Strongr1.htm>

1996 Staff Recommendations Regarding Implementation of the 1996 Report on Involving People of Color in the Council

<http://www.ncte.org/about/gov/elec/policies/107390.htm>

Anti-Racist Institutional Change Kit (UK): <http://www.leeds.ac.uk/cers/toolkit/toolkit.htm>- This toolkit aims to assist institutions in the process of anti-racist and race equality planning and action by providing conceptual and methodological 'tools'.

Specifically in employment practices/policies:

<http://www.leeds.ac.uk/cers/toolkit/Section%20Three.htm#three12>

Diversity Practices That Work: The American Worker Speaks (National Urban League - USA 2004): is a report by the National Urban League that examines employees' attitudes toward programs and policies designed to foster diversity and inclusion. By determining what employees value and appreciate, this study hopes to provide some frequently requested guidance to American businesses on diversity and inclusion programs. Download related document: [Diversity.pdf](#)

Guide to Screening and Selection in Employment (Canada, 2001):

<http://www.chrc-ccdp.ca/pdf/screen.pdf>- This guide is intended primarily to help employers when they interview and hire staff – whether they are choosing a new employee or promoting one from within the organization.

Section 7: Assessment and Evaluation

- *We want to evaluate how our organization is doing in its efforts to dismantle racist policies and practices with our program participants and community at large. How do we evaluate ourselves?*
- *How can we evaluate the long-term impact of our programs and policies on program participants and the community at large?*
- *We want to evaluate how our organization is doing in its efforts to dismantle racism internally. How do we evaluate ourselves?*

Lessons Learned: Building an Effective Program

NABRE, Network of Alliances Bridging Race & Ethnicity

http://www.jointcenter.org/nabre/lessons_learned/building_program.php

Lessons Learned: Reflections on Six Years of Anti-Racism Work, Western States Center 2005

<http://www.westernstatescenter.org/resource/DRLessonsLearned.pdf>

Book:

Cultivation Interdependence: A Guide for Race Relations and Racial Justice Organizations

Published by Joint Center for Political and Economic Studies (2004)

Example:

Nonprofit Effectiveness: Inclusiveness Matters

<http://www.diversityinitiative.org/section/451.html>

<http://www.diversityinitiative.org/files/DI-eval-execsumm.pdf> (executive summary)

General Resources

- *How can we respond to resistance?*
- *What are the underlying issues?*

AntiRacismNet is an international online network of anti-racism organizations and practitioners. <http://www.antiracismnet.org/main.html>

<http://www.crossroadsministry.org>

<http://www.cwsworkshop.org>

www.evaluationtoolsforracialequity.org

www.projectchange.org

<http://www.thepeoplesinstitute.org>

http://www.visions_inc.com/index.htm

Alliance for Nonprofit Management

http://www.allianceonline.org/about/cc_resources.page

15 Tools for Creating Healthy, Productive Interracial/Multicultural Communities: A Community Builder's Tool Kit can be found at www.race-democracy.org/toolkit.pdf

Assessing Organization Racism

Western States Center (2001)

<http://www.westernstatescenter.org/resource/assessingorg racism.pdf>

Center for the Study of White American Culture

A Multiracial Organization

<http://www.euroamerican.org/default.asp>

Challenging Institutional Racism

A toolkit for the voluntary sector

Available to download from <http://www.actionlink.org.uk/Guides/ViewGuide.cfm?GuideID=29>

Cultural Competency Awareness Questions

http://www.allianceonline.org/about/cc_resources.page (Click on title when you get to this page.)

<http://www.westernstatescenter.org/resource>

Dismantling Racism: A Resource Book for Social Change Groups

Western States Center (2003)

<http://www.westernstatescenter.org/resource/> Click on the title

Good for Business but Insufficient for Social Change

Western States Center (2001)

SHSC IDIR Folio, 2005

<http://www.westernstatescenter.org/resource/driversity.pdf>

History of the Construction of Race and Racism
www.westernstatescenter.org/resource/ Click on title

Holding Leaders of Color Accountable
www.westernstatescenter.org/resource/ Click on title

NABRE Resources
<http://www.jointcenter.org/nabre/resources/index.php>

Name and Framing Race and Racism
www.westernstatescenter.org/resource/ Click on title

Picking an Issue: criteria worksheet
www.westernstatescenter.org/resource/ Click on title

The Diversity Challenge: Organizational Stocktaking Matrix
http://www.interaction.org/files.cgi/3901_Diversity_Challenge_Matrix.pdf

Tools for Change
www.toolsforchange.org

YWCA Tuscon, AZ
Anti Racism and Diversity Resource Directory
<http://www.ywcatucson.org/ardir/resources.html>

City of Seattle website: Undoing Institutional Racism Resources
<http://www.seattle.gov/humanservices/UIR/Resources.htm>

A Guide to Selection Programs Training for Racial Equity and Inclusion
By Project Change Anti Racism Initiative and Aspen Institute
Ilana Shapiro, Ph.D., Alliance for Conflict Transformation
e-mail: publications@aspeninstitute.org

Book:

Cultivating Interdependence: A Guide for Race Relations and Racial Justice Organizations
Published by Joint Center for Political and Economic Studies (s004)

Videos:

Western States Center Curriculum Center
<http://www.westernstatescenter.org/resource/drvideos.html>

Films:

YWCA of Tuscon, AZ
<http://www.ywcatucson.org/ardir/media.html>

Example:

King County Department of Community and Human Services
Undoing Institutional Racism Work Group
<http://www.metrokc.gov/dchs/admin/UIR.htm>

SHSC IDIR Folio, 2005

Eliminating Institutional Racism Resource Guide consultant listing

Groups who make use of the IDIR Folio tools may choose to enlist consultants to help or advise them at different parts of the process. There are many resources for this work in our communities. The IDIR Leadership Group and SHSC do not make recommendations, but wanted to offer some options other local groups have used. Always be sure to ask for references and enough information to decide if the group has the type of expertise you are looking for and shares your goals and values.

Crossroads Ministry, Chicago, Illinois. The work of Crossroads is to dismantle systemic racism and build anti-racist multicultural diversity within institutions and communities. This organization works with individual institutions and churches all over the country to identify and undo institutional racism. They offer anti-racism workshops as well as work to form, train and support anti-racism teams that work to undo racism in their own institutions.

www.crossroadsministry.org

Contact: Robette Dias & Chuck Ruehle, Executive Co-Directors, 773/638-0166,
crossroadschicago@sbcglobal.net

Emerging Design Consulting. Consulting since 1998, 25 year history in human services. Lived and worked with diverse cultures and ethnicities all my life. Grew up in bi-racial family in the Yesler Terrace, speak Spanish (almost fluently, and working on it!)

www.emergingdesignconsulting.com

Contact: Bonnie Olson, 206/726-9162, emerging@oz.net

Equity Educators - Coaching for Change. They work with programs, organizations, schools, parent groups, providing training and consultation on multiple issues impacting communities.

Contact: Theresa Leneer 206/501-6121, tlc102043@comcast.net and or Fran Davidson, islandnavigator@yahoo.com, 206/351-7977

Grassroots Institute for Fundraising Training, Denver, Colorado. This organization gives training and consultation to organizations that want to involve their community, constituency and people of color in fundraising for the organization.

Contact: 303-455-6361 or via email at: generalinfo@grassrootsinstitute.org,
<http://www.grassrootsinstitute.org>

Intra Afrikan Konnections.

Contact: Mayet Dalila, 206/324-5785, iakkonnect@aol.com

M.I.N.E. Meaningful Interpersonal Necessary Enrichment is the examination and elimination of the seed of oppression. Systematic oppression laid in layer by layer over the course of a person's lifetime impacts the workplace from service provision to service delivery with awareness or a lack thereof, intentionally and unintentionally. Our goal is to affect behavioral change moving from the personal to the organizational. The foundation of the work suggests that all have experienced some form of oppression and that a reflection of that in relationship to racism necessarily moves one to the next levels outside of oneself.

Contact: Eleta Wright, 206/963-8262, agapeo20@hotmail.com

Minority Executive Directors Coalition of King County. MEDC is a coalition of people of color dedicated to achieving equity and social justice in partnership with communities of color through advocacy, education, and membership development. MEDC Values: o Collaboration and cooperation; o Diversity; o Self Determination; o Eliminating Institutionalized Racism; o Integrity, Equity, and Fairness; o Courage and Strength; o Basic Human Needs. MEDC views cultural competency as part of a continuum that can lead to an anti-racist/anti-oppression movement for social change. www.medcofkc.org
Contact: Truc Thanh Nguyen, 206/325-2542, tnguyen@medcofkc.org

National Coalition Building Institute Seattle,

NCBI Seattle provides workshops, training, leadership development, and ongoing organizational consulting to organizations and community groups wishing to confront and dismantle racism and oppression within their organizations. Our diverse group of trainers/facilitators are skilled in creating a space in which all people can be a part of the solution. www.ncbiseattle.org,
Contact: Darlene Lee, Chapter Director, darlene@ncbiseattle.org, 206/290-3773.

Nonprofit Assistance Center,

Contact: Barbara Fane, 206/ 324-5850, BFane@nacseattle.org

People's Institute Northwest (PINW). This organization supports local organizing efforts and works to engage all communities in creating an anti-racist society where everyone has the opportunity to reach their potential. They provide consulting in the areas of Organizational Strategizing, coalition building, staff development, plus long term technical assistance.

Contact: Blair Kreuzer, 206/938-1023, pinwseattle@yahoo.com

Scott Winn

Instructor, University of Washington, Graduate School of Social Work: Anti-Racist Organizing, Social Work for Social Justice.

Contact: 206/324-8165, winn@u.washington.edu

YWCA Tuscon, AZ, Racial Justice Program Consultation and Technical Assistance,

This organization has provided consultation and technical assistance to numerous non-profit organizations, educational institutions, municipalities, and employers to help them create and implement anti-racism and diversity programs and initiatives. www.ywcatucson.org/justice.html

Contact: 520/884-7810, sgonzales@ywcatucson.org.

TABLE TALKS ON RACISM AT BOOMTOWN CAFÉ

April 14th, 3-5pm, Boomtown Café (513 3rd Ave, Pioneer Square)
Everyone is Welcome!
Food and Drinks Provided

How does racism effect us and how can we change it?

Last month over 50 people gathered at Boomtown Café to talk about ways that social services perpetuate racism. This month we want to talk about steps we can start to take to change that.

Institutional racism has been created and perpetuated over many years (Rome wasn't built in a day right?) and on Wednesday we won't leave with a quick fix. What we can try to do is gain a clear understanding of the problem and begin to build relationship to sustain us as an anti-racist (social services) movement trying to change the institutions we work in or rely on.

Some of the highlights from last month's discussion of how social services can perpetuate racism are:

- Withholding information from the community that may be useful.
- Programs and services don't involve the people effected.
- People of color often have to prove that they have experienced racism.
- In housing, racism is seen in terms of who receives access.
- Racism is seen in the outcomes that determines funding.
- Staff rarely reflects the population being served.
- People with degrees get hired to run/create programs instead of people who have the experience of actually using them.
- People who receive services have little to no decision making power.
- Requirements for jobs are high levels of education, but who has access to that education?
- Hiring practices act as a foot of oppression on the community:
 - Social service agencies seldom mentor community folks into jobs in the agencies that impact their lives. These people are the real experts and already have relevant experience.
 - Job requirements (ie. College degree & other requirements) are often not necessary to do the job. Experience and relationship with the community are necessary to do the job but are usually not required.
- Organizational approaches to solving problems are funded but community approaches aren't.
- Agencies and staff have no real and ongoing relationships to the community.
- Using inaccessible language or systems
- Use of forms and intake procedures that are very rigid and not sensitive to cultural differences.
- Not investing in or understanding anti-racism work as part of the core of social service work. Many agencies support anti-racism work only to the extent that it can be done by volunteers, part-time, or temporary staff.
- Participating in groups but wanting action or direct visible results, often over and above relationship development, which takes more time and may be less tangible.

For more information contact Kim Russell-Martin at (206) 615-1574 or kim.russell-martin@seattle.gov

