Grantmakers in the Arts

Racial Equity in Arts Funding Workshop

April/May 2021

Grantmakers in the Arts has partnered with Race Forward and True North EDI to develop the Racial Equity in Arts Funding Workshop, which we premiered at the 2017 GIA Annual Conference. GIA has been hosting the workshop for grantmakers since 2017 to overwhelmingly positive feedback. GIA continues to offer racial equity workshops as a way to support funders with nuts-and-bolts guidance on how to better serve African, Latinx, Asian, Arab, Native American (ALAANA) communities through their grantmaking. This workshop will include information on the history of racialization in the United States, the history of cultural funding, and real-world examples of racial equity funding, strategies, and resources you may bring with you back to your organizations.

Be sure to follow us on Twitter at @GIArts, on Facebook at @GIArts, and on Instagram @grantmakersinthearts, and join the conversation using the hashtags #GIARacialEquity and #GIAVirtualWorkshops.

Agenda

Module 1: KEY CONCEPTS OF RACE, RACISM, ANTI-RACISM

Understand key concepts related to structural racism

9:00am PDT/12pm EDT:	Introductions and establishing context
9:30am PDT/12:30pm EDT:	Why lead with race?
10:00am PDT/12:55pm EDT:	Barriers to talking about race
11:00am PDT/1:30pm EDT:	Key concepts related to race
11:45am PDT/2:30pm EDT:	Wrap-up and assignments for next module

Assignments:

• Download and complete Race Forward's Systems Analysis: Understanding Racism in Your Organization and bring to next session

• Read Not Just Money: Equity Issues in Cultural Philanthropy

Module 2: CULTURE, DOMINANT CULTURE, & RACISM IN ARTS FUNDING

9:00am PDT/12pm EDT:	Introductions and establishing context
9:15am PDT/12:15pmEDT:	Culture, the brain, & implicit bias
9:50am PDT/12:50pmEDT:	How culture is weaponized
10:55am PDT/1:55pmEDT:	Racial Equity in Arts Funding
11:10am PDT/2:10pmEDT:	Marcus Walton, president & CEO, Grantmakers for Effective Organizations
11:30am PDT/2:30pm EDT:	Lay It On The Line activity
11:50am PDT/2:50pmEDT:	Wrap-up and assignments for next module

Do strengths, challenges aspirations activity at home and bring to next session:

1. What are your aspirations for achieving anti-racist funding?

2. What strengths do you have to make your funding anti-racist?

3. What challenges do you recognize that prevent your funding from being anti-racist?

Review:

- [Donella Meadows' Leverage Points: Places to Intervene in a System](#)

- [GIA's Racial Equity Case Studies](#) to review prior to next module

May 4, 2021

9am-12pm PDT/12-3pm EDT

https://us02web.zoom.us/j/87637503625

Module 3: IMAGINING THE ARTS FUNDING SECTOR WE WANT

9:00am PDT/12pm EDT:	Introductions and establishing context
	GIA Racial Equity case studies
9:20am PDT/12:20pm EDT:	• Denise Brown, Executive Director, Leeway Foundation • Randy Engstrom, board member, LANGSTON; former Director of the Office of Arts and Culture for the City of Seattle • Gaby Strong, Director of Grantmaking; NDN Collective
10:20am PDT/1:20pm EDT:	Peer-to-peer discussions
11:10am PDT/2:10pm EDT:	Racial Equity primes & Racial Equity commitments to ourselves
11:45am PDT/2:45pm EDT:	Wrap up

Workshop Facilitators

Nadia Elokdah

Vice President & Director of Programs, Grantmakers in the Arts

Nadia Elokdah is an urbanist, designer, and cultural producer. She currently serves as deputy director and director of programs for Grantmakers in the Arts. Most recently she served as special projects manager with the New York City Department of Cultural Affairs, and she coordinated and co-authored the City's Monuments Commission and CreateNYC, the first-ever comprehensive cultural plan for NYC in 2017. In this role, she coordinated and led hundreds of engagements with a broad cross-section of the peoples, communities, and stakeholders city-wide. Elokdah is a trained architect and design strategist, researcher, professor, and published author. She holds a Master of Arts in Theories of Urban Practice from Parsons The New School for Design and a Bachelors of Architecture from Temple University.

Cardozie Jones

Founding Principal, True North EDI

Cardozie Jones is the founding principal of True North EDI. Jones brings more than 15 years of experience as an educator, artist and critical race analyst to bear in each True North EDI engagement. At True North EDI, Jones facilitates workshops, coaches leadership teams, and supports organizations in creating deeper, more meaningful, and lasting change. Jones's lived experience led him to undergraduate work in Media Studies where he focused on representations of race and gender in the media. This was followed by a Master's Degree in Applied Theater where he honed the tools and techniques necessary to create impactful community interactions. Jones taught for 8 years before becoming an assistant principal in a high school in Brooklyn, NY, and was the manager of Youth Programming for Live Out Loud, a nonprofit organization committed to connecting LGBTQ youth to positive queer role models. At True North EDI, Jones's work spans educational, non-profit, philanthropic and corporate spheres. From crafting a year-long organizational change engagement to delivering racial equity workshops, Jones believes that the heaviness of the work must not be experienced as insurmountable. He approaches each engagement as an opportunity for professional communities to engage in deep reflection and action to create the change that is both necessary and possible

Sherylynn Sealy

Program Manager, Grantmakers in the Arts

Sherylynn Sealy is a strategist, artist, yoga instructor, and educator with a varied background. Prior to her role with Grantmakers in the Arts, Sealy was a philanthropy fellow with The New York Community Trust where she engaged with arts and culture funders and organizations across New York City. She previously served as a consultant for the New Haven Mayor's Office and Superintendent's Office on their implementation of the city-wide Youth Stat Initiative. Managing over 200 student-cases, she served as the point of contact for schools and local partners. She served on the Dance/NYC Junior Committee and is the producing artistic director at Greater Glory Nazarene Ministries in Brooklyn, NY. She continues to explore her passion for performing arts, traveling, and spreading a message of hope. She holds a Masters of Public Administration in Public and Nonprofit Management and Policy from New York University, Bachelors of Science in Education and Psychology from Northeastern University, and is a Teach for America alumna.

Edwin Torres

President & CEO, Grantmakers in the Arts

Edwin Torres joined Grantmakers in the Arts as president & CEO in October 2017. Torres served on the GIA board of directors from 2011 through 2016. He most recently served as deputy commissioner of cultural affairs for New York City, where he worked on elements of the city's long-term sustainability plan, a study of and efforts to support the diversity of the city's cultural organizations and the city's first cultural plan. Prior to joining the NYC Department of Cultural Affairs, he was a program officer with The Rockefeller Foundation, where he worked on the foundation's support for arts and culture, jobs access, and resilience. He has also served in the dean's office at Parsons the New School for Design, on the arts and culture team at The Ford Foundation as well as on the staff of the Bronx Council on the Arts. He holds a Master of Arts in Art History from Hunter College and a Master of Science in Management from The New School.

Guest Facilitators

Denise Brown
Leeway Foundation

Denise M. Brown is executive director of the Leeway Foundation in Philadelphia, which supports women and trans artists and cultural producers creating art for social change. Prior to that she was associate director of the Bread and Roses Community Fund and a consultant with Leeway and other cultural and social justice organizations in the Philadelphia area. She is currently a member of a number of boards including Bread and Roses Community Fund, Philanthropy Network of Greater Philadelphia (formerly Delaware Valley Grantmakers), Scribe Video Center, and PhillyCAM (Philadelphia Community Access Media).

Randy Engstrom
Board Member, LANGSTON

Randy Engstrom has been a passionate advocate and organizer of cultural and community development for over 15 years. He is currently an Adjunct Faculty at the Seattle University Arts Leadership Program and an independent consultant focused on cultural policy, organizational development and racial equity. Most recently he served as Director of the Office of Arts and Culture for the City of Seattle where he expanded their investments in granting programs and Public Art, while establishing new programs and policies in arts education, cultural space affordability, and racial equity. He served as Chair of the Seattle Arts Commission in 2011 after serving two years as Vice-Chair, and was Chair of the Facilities and Economic Development Committee from 2006 to 2010. Previously he served as the Founding Director of the Youngstown Cultural Arts Center, a multimedia/multidisciplinary community space that offers youth and community member's access to arts, technology, and cultural resources.

Gabrielle Strong
NDN Collective

Gaby Strong is an enrolled citizen of the Sisseton-Wahpeton Dakota Oyate. She brings over 35 years of experience in the tribal, nonprofit, and philanthropic sectors. Her professional work includes serving as a program officer for the Margaret A. Cargill Philanthropies in the Arts & Cultures domain, serving as technical assistance specialist with the Education Development Center, advising tribes, schools, and communities with federal funding streams, serving as tribal administrator for Lower Sioux Indian Community, and as program officer with the Grotto Foundation, where she administered key initiatives, including the Native Language Revitalization Initiative and American Indian Family Empowerment Program. Her community and professional experience has centered on Indian education, Indian child welfare, Native history, language and lifeways, leadership, and community development. She is committed to perpetuating and sharing Native cultural knowledge, particularly Native songs, dance, and horse traditions.

Marcus Walton
President & CEO, Grantmakers for Effective Organizations

Marcus F. Walton joins GEO with over a decade of practice in both nonprofit management and the ontological learning model. He specializes in operationalizing conceptual frameworks; racial equity facilitation and training; leadership and management strategy; stakeholder engagement; program development and navigating philanthropy. In his previous role as Director of Racial Equity Initiatives for Borealis Philanthropy, Marcus lead the Racial Equity Initiatives team and worked in partnership with 18 nationally-networked, philanthropy-serving grantee organizations to move past the "transactional" nature of Diversity, Equity and Inclusion to a unified movement which prioritizes strategies that close gaps in access to opportunity, resources and well-being (across all categories of gender, identity, sexual orientation, class and ability). Before that, Marcus served as Vice President and Chief Operating Officer for the Association of Black Foundation Executives (ABFE), where he oversaw its operations, HR and staff development functions, including the overall strategy, conceptualization and administration of racial equity programming. Prior to ABFE, he combined his organizing experience and passion for public service in the role of Program Officer of Community Responsive Grantmaking with the Cleveland Foundation and Sr. Program Officer with Neighborhood Progress, Inc. Marcus is a Newfield Network-trained ontological coach, with additional training in the Action Learning systems coaching model.

Terms & Definitions

Acculturation

A change in the cultural behavior and thinking of a person or group of people through contact with another culture.

Ally

Someone from a dominant group (someone who experiences unearned privilege and/or power) who works with and/or acts in support of non-dominant group members, or someone who is united with another for a common cause.

Allies take action, reflect on their own thinking and beliefs, seek out learning opportunities, and take initiative in interpersonal relations. (IISC) Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.

Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

Assimilation

"The process in which one group takes on the cultural and other traits of a larger group." In the United States, the "melting pot" was a popular metaphor used to describe the expectation that 18th and 19th century European immigrant groups would assimilate into "American" culture rather than maintain an ethnic distinct identity.

Bigotry

Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

Class

Relative social status based on income, wealth, race, power, position, occupation, and education.

Collusion

When people act to perpetuate oppression or prevent others from working to eliminate oppression. Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.

Colonialism

Colonization can be defined as some form of invasion, dispossession, and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban, or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.

Critical Race Theory

The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism and principles of constitutional law.

Cultural Appropriation

Theft of cultural elements for one's own use, commodification, or profit — including symbols, art, language, customs, etc. — often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture's right to take other cultural elements.

Cultural Competence

a set of congruent behaviors, knowledge, will, and skills that enable just and effective work in multicultural settings. Cultural competency is never fully achieved but is an ongoing process.

Cultural competency can be developed by individuals, organizations, communities and beyond. Individuals develop their cultural competency by building knowledge, values, skills, and will that help them to:

- develop self-awareness and an understanding of one's own culture(s);
- understand and appreciate other cultures;
- facilitate understanding among people of different cultures;
- confront inconsistencies, biases and unconscious assumptions of cultures; and,
- take action to ensure fairness and access and correct for the results of historic inequities.

Organizations develop their cultural competency by building the knowledge, values, skills, and will of individuals; and, by building equitable, accessible and inclusive organizational culture, expectations, policies, structures, systems and processes. (adapted from Garth Ham, Alliance for Nonprofit Management)

Cultural Racism

Cultural racism refers to representations, messages, and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws.

Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what "nude" means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.)

Cultural White Privilege

A set of dominant cultural assumptions about what is good, normal, or appropriate that reflects Western European white world views and dismisses or demonizes other world views.

Culture

The values, beliefs, arts, customs, and languages that a group of people have discovered, invented, developed or inherited to address internal and external needs, and that comprise a way of life that can be taught, learned, reproduced, transformed, and passed on.

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors, and styles of communication.

Diaspora

The voluntary or forcible movement of peoples from their homelands into new regions - common element in all forms of diaspora - these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.

Discrimination

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. (Institute for Democratic Renewal and Project Change AntiRacism Initiative. A Community Builder's Tool Kit.)

In the United States, the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

Diversity

Each individual is unique, and groups of individuals reflect multiple dimensions of difference including: race, ethnicity, gender, class, sexual orientation, age, physical abilities, religious beliefs, political beliefs, cognitive styles, and much more. Valuing diversity means embracing and celebrating the rich dimensions of difference that exist in groups. (Adapted from Diversity Initiatives Campaign, The Diversity Project) Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender—the groups that most often come to mind when the term "diversity" is used—but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. It also involves different ideas, perspectives, and values.

Equity

All groups have access to the resources and opportunities necessary to eliminate opportunity and resource gaps, and thereby, improve the quality of their lives. (Adapted from Equity and Inclusion Campaign)

Ethnicity

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base. Examples of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White).

Implicit Bias

Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals' stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess.

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

Inclusion

A value and practice of ensuring that people feel they belong and that their input is valued by the whole (group, organization, society, system, etc.), particularly regarding decisions that affect their lives. (Adapted from Equity and Inclusion Campaign)

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

Indigeneity

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means, and reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant. Example: Maori in territory now defined as New Zealand; Mexicans in territory now defined as Texas, California, New Mexico, Arizona, Utah, Nevada and parts of Colorado, Wyoming, Kansas, and Oklahoma; Native American tribes in territory now defined as the United States.

Individual Racism

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups;
- Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people;

locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because "something doesn't feel right"); and

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

Institutional Racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Examples:

- Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as "red-lining").
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

Internalized Oppression

"A system of disadvantage [that includes people who are the targets of oppression internalizing]…a set of develop ideas, beliefs, actions and behaviors that support or collude with [oppression and in which]… individuals, institutions and communities … are often unconsciously and habitually rewarded for supporting … privilege and power and punished and excluded when [they] do not."

Internalized Racism

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements:

- Decision-making: Due to racism, people of color do not have the ultimate decision-making power over the decisions that control their lives or resources. On a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other's authority or power, especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.
- Resources: Resources, broadly defined (e.g. money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving "everybody."
- Standards: With internalized racism, the standards for what is appropriate or "normal" that people of color accept are white people's or Eurocentric standards. We have difficulty naming, communicating, and living up to our deepest standards and values, and holding ourselves and each other accountable to them.
- Naming the problem: There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease— emotional, economic, political, etc.—on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support.

Interpersonal Racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm. Examples: public expressions of racial prejudice, hate, bias and bigotry between individuals.

Interpersonal White Privilege

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

Intersectionality

An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive. Exposing [one's] multiple identities can help clarify they ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produce a qualitatively distinct life.

Institutional White Privilege

Policies, practices, and behaviors of institutions— such as schools, banks, non-profits or the Supreme Court—that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices, and behaviors maintain, expand, or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

Movement Building

is the effort of social change agents to engage power holders and the broader society in addressing a systemic problem or injustice while promoting an alternative vision or solution. Movement building requires a range of intersecting approaches through a set of distinct stages over a long-term period of time. Through movement building, organizers can:

- Propose solutions to the root causes of social problems;
- Enable people to exercise their collective power;
- Humanize groups that have been denied basic human rights and improve conditions for the groups affected;
- Create structural change by building something larger than a particular organization or campaign; and
- Promote visions and values for society based on fairness, justice and democracy.

Multicultural Competency

A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

Oppression

Systemic devaluing, undermining, marginalizing, and disadvantaging of certain social identities in contrast to the privileged norm; when some people are denied something of value, while others have ready access. The act of crushing or burdening by abuse of authority or power, or of burdening spiritually or mentally.

Pluralist Model

The existence of groups with different ethnic, religious, or political backgrounds within one society. The policy or theory that minority groups within a society should maintain cultural differences but share overall political and economic power.

Power

is the capacity of individuals or groups to bring about change by:

- influencing people – "I/we can persuade others (individuals or groups) to do or refrain from doing something."
- affecting one's environment – "I /we can manipulate, change or control our environment."
- addressing personal or group needs – "I/we can ensure that our needs are met."
- pursuing desires – "I/we can take steps to get what we want."
- protecting interests – "I/we can make sure that we and what's important to us are protected."
- defining issues, set agendas, and expand or limit the scope of discussion – "I/we can determine what is discussed, how issues are framed, and what is on/off the table for discussion."
- determining who can participate in decision making and how – "I/we can decide who will make decisions and whose input will be considered."

Power is multi-dimensional and can be exercised by individuals, groups, organizations and systems. Power is not a fixed asset that people possess. Rather, it is socially constructed, understood, and legitimized through social relationships among individuals and groups of people. Neither inherently negative nor positive power can be developed and exercised either as "power over" or as "power with" others. It can be generated, redistributed, or shared. Power can be exercised in ways that affirm human dignity, protect individuals, and groups from oppression, and support a just and sustainable distribution of resources. Alternatively, power can be exercised in ways that undermine human dignity, oppress or disenfranchise individuals and groups, and maintain unfair, unsustainable distributions of resources. People and groups gain power through many sources, including:

- being in a legally or institutionally protected group or having legally defined rights;
- having a position or role that gives one authority or responsibility to do certain things;
- having expertise or technical knowledge;
- being able to influence people by having gained their respect or admiration;
- having the capacity (real or perceived) to coerce, punish or employ physical force or to decide who will be punished or hurt;
- having the capacity (real or perceived) to decide who is rewarded and how;
- having control over resources needed to meet one's own/one's communities' needs or satisfy desires;
- have "moral authority" (need to describe this); or
- having the ability to decide how and for whose benefit public resources are used.

Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates.

Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual's internal strength). Learning to "see" and understand relations of power is vital to organizing for progressive social change.

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Privilege

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

Race

A socially constructed way of grouping people, based on skin color and other apparent physical differences, which has no genetic or scientific basis. The concept of race was created and used to justify social and economic oppression of blacks and other people of color by whites.

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

Racial and Ethnic Identity

An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization, and personal experience.

Racial Equity

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

Racial Justice

[is defined] as the proactive reinforcement of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts, and outcomes for all.

Racial Identity Development Theory

Racial Identity Development Theory discusses how people in various racial groups and with multiracial identities form their particular self-concept. It also describes some typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g. globalization, technology, immigration, and increasing multiracial population).

Racial Healing

To restore to health or soundness; to repair or set right; to restore to spiritual wholeness.

Racial Reconciliation

Reconciliation involves three ideas. First, it recognizes that racism in America is both systemic and institutionalized, with far–reaching effects on both political engagement and economic opportunities for minorities. Second, reconciliation is engendered by empowering local communities through relationship-building and truth–telling. Lastly, justice is the essential component of the conciliatory process—justice that is best termed as restorative rather than retributive, while still maintaining its vital punitive character.

Racism

For purposes of this site, we want users to know we are using the term "racism" specifically to refer to individual, cultural, institutional, and systemic ways by which differential consequences are created for groups historically or currently defined as white being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.) as disadvantaged. That idea aligns with those who define racism as prejudice plus power—a common phrase in the field. Combining the concepts of prejudice and power points out the mechanisms by which racism leads to different consequences for different groups. The relationship and behavior of these interdependent elements has allowed racism to recreate itself generation after generation, such that systems that perpetuate racial inequity no longer need racist actors or to explicitly promote racial differences in opportunities, outcomes and consequences to maintain those differences. A form of oppression based on the socially constructed concept of race* exercised by the dominant racial group (whites) over non-dominant racial groups.

Racism operates on four levels: (Source: Applied Research Center)

1. Internalized Racism is the set of private beliefs, prejudices, and ideas that individuals have about the superiority of whites and the inferiority of people of color. Among people of color, it manifests as internalized oppression. Among whites, it manifests as internalized racial superiority.

2. Interpersonal Racism is the expression of racism between individuals.

3. Institutional Racism is discriminatory treatment, unfair policies and practices, inequitable opportunities and impacts within organizations and institutions, based on race.

4. Structural Racism is a system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequality.

*Race: A socially constructed way of grouping people, based on skin color and other apparent physical differences, which has no genetic or scientific basis. The concept of race was created and used to justify social and economic oppression of blacks and other people of color by whites. (Adapted from "Race: The Power of an Illusion")

Racial Justice

the creation and proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, and outcomes for all people, regardless of race. (Applied Research Center)

Racial Equity

a situation where one cannot predict an individual or group's access to resources or likelihood of well-being and social status based on their race.

Structural White Privilege

A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.

The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life- expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.

Unearned Privilege

Systematic advantage that is granted based on race, gender, socioeconomic status, sexual orientation, or other dimensions of diversity, regardless of individuals' personal characteristics or efforts. This creates dominant/"up" and non-dominant/"down" groups in a society. These advantages are real and exist whether or not a person from a privileged group makes a conscious, deliberate choice to seek or act on the privileges or whether the person is even aware that s/he benefits from such systematic, structural advantages.

White Privilege

Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally, white people who experience such privilege do so without being conscious of it.

White Supremacy

White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent for the purpose of maintaining and defending a system of wealth, power and privilege.

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