Equity and Inclusion in the Arts

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Saturday, January 23, 2016
9:00am-5:00pm

EQUITY AND INCLUSION IN THE ARTS

Objectives

- Explore underlying assumptions around issues of diversity and inclusion;

- Discuss a framework for examining organizational culture;

- Assess personal and organizational approaches to difference and how these approaches inform organizational change;

- Provide analysis-building around identity, privilege, and how it informs social location; and

- Continue laying the groundwork for next steps towards broader organizational and field-wide change.

Agenda

Welcome/Introductions

EDI Overview: PACT & Canadian Theatre

Overview: Goals, Agenda, and Group Agreements

Yes, No, Maybe

Lunch

Organizational Stages of Diversity and Inclusion

Approaches to Difference

Where Do We Go From Here?

Evaluation/Closing

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INTRODUCE YOURSELF!

DIRECTIONS:

Introduce or re-introduce yourself to as many people as you can by sharing:

- Your full name;

- Where you were born;

- Your gender pronoun/and why you use this pronoun;

- How you racially identify/and why you racially identify in this way; and

- One thing that most people would be surprised to learn about you.

o You will have about 15 minutes to mingle.

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WORKING ASSUMPTIONS

- We ask that you allow yourself to be a participant, even though you may be familiar with training, facilitating, or teaching large groups. This is your time to be fully present as a *participant*. We encourage you to allow others to hold the space for dialogue.

- We want to acknowledge up front that given the complexity of this topic, the size of the group, and the finite amount of time we have together, you may not be able to express all that comes up for you in this space - you may not be able to share all that you want to share. So we invite you to manage your own expectations, be patient with yourself and others. This conversation started long before today and will continue long after.

- We also know that there is a continuum of experience and understanding of these issues. Some of you have been dealing with these issues everyday of your life (and in fact are dealing with these issues at this very moment) and are emotionally exhausted. Some of you, understandably, feel a sense of urgency and struggle to remain patient with yet more *conversation*. And others of you may be unaware of some of the concepts we will explore together, and are still questioning the relevancy of all of this. We know that a range of experiences will be present in these conversations. We believe strongly that there is value in these differing perspectives and that *all of us* will have an opportunity to learn and grow.

- We will be dealing with serious topics, hard topics, challenging topics, but we believe that this difficult work can also be filled with joy, in fact, *must* be filled with joy. So we will be inviting you to dance, laugh, breath, and to also enjoy yourself in this process. Your joy will not diminish the seriousness of our task; on the contrary, it will make the difficult work possible.

DISCUSSION GUIDELINES/GROUP AGREEMENTS

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

The following guidelines may be helpful:

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

Please speak up if you feel a guideline is not being honored.

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YES, NO, MAYBE

DIRECTIONS:

- Please answer the following questions below for yourself. Be as honest as possible with your responses.
- Check your answers in the appropriate boxes.
- Then, come to consensus on each answer in you small group.

QUESTION	YES	NO	TABLE ANSWER
1. Art has a role and a responsibility to reflect the diversity of its community.			
2. Creative process and creative freedom are more important than reflecting diversity.			
3. It is difficult to find qualified people of color to work in the arts.			
4. Is it appropriate for a person without a disability to play a role of a person with a disability?			
5. An emphasis on diversity may lead to a lack of quality in the arts.			

ORGANIZATIONAL STAGES OF DIVERSITY & INCLUSION

I. Exclusionary Organization

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

II. "The Club" Organization

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

III. Compliance/Token Organization

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

IV. Affirmative Action Organization

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

V. Re-defining/Self-renewing Organization

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

VI. Inclusive Organization

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

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

Adapted from a model developed by Dr. Bailey Jackson and Evangelina Holvino

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WHITE SUPREMACY CULTURE
by Tema Okun and Kenneth Jones

This is a list of characteristics of white supremacist culture that show up in our organizations. Culture is powerful precisely because it is so present and at the same time so very difficult to name or identify. The characteristics listed below are damaging because they are used as norms and standards without being pro-actively named or chosen by the group. They are damaging because they promote white supremacist thinking. They are damaging to both people of color and to white people. Organizations that are people of color-led or a majority people of color can also demonstrate many damaging characteristics of white supremacist culture.

Perfectionism

- little appreciation expressed among people for the work that others are doing; appreciation that is expressed usually directed to those who get most of the credit anyway

- more common is to point out either how the person or work is inadequate

- or even more common, to talk to others about the inadequacies of a person or their work without ever talking directly to the person in question

- mistakes are seen as personal, i.e. they reflect badly on the person making them as opposed to being seen for what they are - mistakes

- making a mistake is confused with *being* a mistake, doing wrong with *being* wrong

- little time, energy, or money put into reflection or identifying lessons learned that can improve practice, in other words little or no learning from mistakes

- tendency to identify what's wrong; little ability to identify, name, and appreciate what's right

Antidote: develop a culture of appreciation, where the organization takes time to make sure that people's work and efforts are appreciated; develop a learning organization, where it is expected that everyone will make mistakes and those mistakes offer opportunities for learning; create an environment where people can recognize that mistakes sometimes lead to positive results; separate the person from the mistake; when offering feedback, always speak to the things that went well before offering criticism; ask people to offer specific suggestions for how to do things differently when offering feedback

Sense of Urgency

- continued sense of urgency that makes it difficult to take time to be inclusive, encourage democratic and/or thoughtful decision-making, to think long-term, to consider consequences

- frequently results in sacrificing potential allies for quick or highly visible results, for example sacrificing interests of communities of color in order to win victories for white people (seen as the default or norm community)

- reinforced by funding proposals which promise too much work for too little money and by funders who expect too much for too little

Antidote: realistic workplans; leadership which understands that things take longer than anyone expects; discuss and plan for what it means to set goals of inclusivity and diversity, particularly in terms of time; learn from past experience how long things take; write realistic funding proposals with realistic time frames; be clear about how you will make good decisions in an atmosphere of urgency

Defensiveness

- the organizational structure is set up and much energy spent trying to prevent abuse and protect power as it exists rather than to facilitate the best out of each person or to clarify who has power and how they are expected to use it

- because of either/or thinking (see below), criticism of those with power is viewed as threatening and inappropriate (or rude)

- people respond to new or challenging ideas with defensiveness, making it very difficult to raise these ideas

- a lot of energy in the organization is spent trying to make sure that people's feelings aren't getting hurt or working around defensive people

- the defensiveness of people in power creates an oppressive culture

Antidote: understand that structure cannot in and of itself facilitate or prevent abuse; understand the link between defensiveness and fear (of losing power, losing face, losing comfort, losing privilege); work on your own defensiveness; name defensiveness as a problem when it is one; give people credit for being able to handle more than you think; discuss the ways in which defensiveness or resistance to new ideas gets in the way of the organizational mission

Quantity over Quality

- all resources of the organization are directed toward producing measurable goals

- things that can be measured are more highly valued than things that cannot, for example numbers of people attending a meeting, newsletter circulation, money spent are valued more than quality of relationships, democratic decision-making, ability to constructively deal with conflict

- little or no value attached to process; if it can't be measured, it has no value

- discomfort with emotion and feelings

- no understanding that when there is a conflict between content (the agenda of the meeting) and process (people's need to be heard or engaged), process will prevail (for example, you may get through the agenda, but if you haven't paid attention to people's need to be heard, the decisions made at the meeting are undermined and/or disregarded)

Antidote: include process or quality goals in your planning; make sure your organization has a values statement which expresses the ways in which you want to do your work; make sure this is a living document and that people are using it in their day to day work; look for ways to measure process goals (for example if you have a goal of inclusivity, think about ways you can measure whether or not you have achieved that goal); learn to recognize those times when you need to get off the agenda in order to address people's underlying concerns

Worship of the Written Word

- if it's not in a memo, it doesn't exist

- the organization does not take into account or value other ways in which information gets shared

- those with strong documentation and writing skills are more highly valued, even in organizations where ability to relate to others is key to the mission

Antidote: take the time to analyze how people inside and outside the organization get and share information; figure out which things need to be written down and come up with alternative ways to document what is happening; work to recognize the contributions and skills that every person brings to the organization (for example, the ability to build relationships with those who are important to the organization's mission)

Only One Right Way

- the belief there is one right way to do things and once people are introduced to the right way, they will see the light and adopt it

- when they do not adapt or change, then something is wrong with them (the other, those not changing), not with us (those who 'know' the right way)

- similar to the missionary who does not see value in the culture of other communities, sees only value in their beliefs about what is good

Antidote: accept that there are many ways to get to the same goal; once the group has made a decision about which way will be taken, honor that decision and see what you and the organization will learn from taking that way, even and especially if it is not the way you would have chosen; work on developing the ability to notice when people do things differently and how those different ways might improve your approach; look for the tendency for a group or a person to keep pushing the same point over and over out of a belief that there is only one right way and then name it; when working with communities from a different culture than yours or your organization's, be clear that you have some learning to do about the communities' ways of doing; never assume that you or your organization know what's best for the community in isolation from meaningful relationships with that community

Paternalism

- decision-making is clear to those with power and unclear to those without it

- those with power think they are capable of making decisions for and in the interests of those without power

- those with power often don't think it is important or necessary to understand the viewpoint or experience of those for whom they are making decisions

- those without power understand they do not have it and understand who does

- those without power do not really know how decisions get made and who makes what decisions, and yet they are completely familiar with the impact of those decisions on them

Antidote: make sure that everyone knows and understands who makes what decisions in the organization; make sure everyone knows and understands their level of responsibility and authority in the organization; include people who are affected by decisions in the decision-making

Either/Or Thinking

- things are either/or - good/bad, right/wrong, with us/against us

- closely linked to perfectionism in making it difficult to learn from mistakes or accommodate conflict

- no sense that things can be both / and - always one extremity or another, little room for middle ground

- results in trying to simplify complex things, for example believing that poverty is simply a result of lack of education

- creates conflict and increases sense of urgency, as people are felt they have to make decisions to do either this or that, with no time or encouragement to consider alternatives, particularly those which may require more time or resources

Antidote: notice when people use 'either/or' language and push to come up with more than two alternatives; notice when people are simplifying complex issues, particularly when the stakes seem high or an urgent decision needs to be made; slow it down and encourage people to do a deeper analysis; when people are faced with an urgent decision, take a break and give people some breathing room to think creatively; avoid making decisions under extreme pressure

Power Hoarding

- little, if any, value around sharing power

- power seen as limited, only so much to go around

- those with power feel threatened when anyone suggests changes in how things should be done in the organization, feel suggestions for change are a reflection on their leadership

- those with power don't see themselves as hoarding power or as feeling threatened

- those with power assume they have the best interests of the organization at heart and assume those wanting change are ill-informed, emotional, inexperienced

Antidote: include power sharing in your organization's values statement; discuss what good leadership looks like and make sure people understand that a good leader develops the power and skills of others; understand that change is inevitable and challenges to your leadership can be healthy and productive; make sure the organization is focused on the mission

Fear of Open Conflict

- people in power are scared of conflict and try to ignore it or run from it

- when someone raises an issue that causes discomfort, the response is to blame the person for raising the issue rather than to look at the issue which is actually causing the problem

- emphasis on being polite

- equating the raising of difficult issues with being impolite, rude, or out of line

Antidote: role play ways to handle conflict before conflict happens; distinguish between being polite and raising hard issues; don't require those who raise hard issues to raise them in 'acceptable' ways, especially if you are using the ways in which issues are raised as an excuse not to address the issues being raised; once a conflict is resolved, take the opportunity to revisit it and see how it might have been handled differently

Individualism

- little experience or comfort working as part of a team

- people in organization believe they are responsible for solving problems alone

- accountability, if any, goes up and down, not sideways to peers or to those the organization is set up to serve

- desire for individual recognition and credit leads to isolation

- competition more highly valued than cooperation and where cooperation is valued, little time or resources devoted to developing skills in how to cooperate

- creates a lack of accountability, as the organization values those who can get things done on their own without needing supervision or guidance

Antidote: include teamwork as an important value in your values statement; make sure the organization is working towards shared goals and people understand how working together will improve performance; evaluate people's ability to work in a team as well as their ability to get the job done; make sure that credit is given to all those who participate in an effort, not just the leaders or most public person; make people accountable as a group rather than as individuals; create a culture where people bring problems to the group; use staff meetings as a place to raise issues and solve problems, not just a place to report activities

I'm the only one

- connected to individualism, the belief that if something is going to get done right, *I* have to do it

- little or no ability to delegate work to others

Antidote: evaluate people based on their ability to delegate to others; evaluate people based on their ability to work as part of a team to accomplish shared goals

Progress is Bigger, More

- observed in systems of accountability and ways we determine success

- progress is an organization which expands (adds staff, adds projects) or develops the ability to serve more people (regardless of how *well* they are being served)

- gives no value, not even negative value, to its cost, for example, increased accountability to funders as the budget grows, ways in which those we serve may be exploited, excluded, or underserved as we focus on how many we are serving instead of quality of service or values created by the ways in which we serve

Antidote: create *Seventh Generation* thinking by asking "how the actions of the group now will affect people seven generations from now"; make sure that any cost/benefit analysis includes all the costs, not just the financial ones, for example the cost in morale, the cost in credibility, the cost in the use of resources; include process goals in your planning, for example, make sure that your goals speak to how you want to *do* your work, not just what you want to do; ask those you work with and for to evaluate your performance

Objectivity

- the belief that there is such a thing as being objective

- the belief that emotions are inherently destructive, irrational, and should not play a role in decision-making or group process

- invalidating people who show emotion

- requiring people to think in a linear fashion and ignoring or invalidating those who think in other ways

- impatience with any thinking that does not appear 'logical' to those with power

Antidote: realize that everybody has a world view and that everybody's world view affects the way they understand things; realize this means you too; push yourself to sit with discomfort when people are expressing themselves in ways which are not familiar to you; assume that everybody has a valid point and your job is to understand what that point is

Right to Comfort

- the belief that those with power have a right to emotional and psychological comfort (another aspect of valuing 'logic' over emotion)

- scapegoating those who cause discomfort

- equating individual acts of unfairness against white people with systemic racism which daily targets people of color

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Antidote: understand that discomfort is at the root of all growth and learning; welcome it as much as you can; deepen your political analysis of racism and oppression so you have a strong understanding of how your personal experience and feelings fit into a larger picture; don't take everything personally

One of the values of listing the characteristics of white supremacist culture is to point out how organizations which unconsciously use these characteristics as their norms and standards make it difficult, if not impossible, to open the door to other cultural norms and standards. As a result many of our organizations, while saying we want to be multicultural, really only allow other people and cultures to come in **if they adapt or conform to already existing cultural norms**. Being able to identify and name the cultural norms and standards you want is a first step to making room for a truly multi-cultural organization.

An excerpt from *Dismantling Racism: A Workbook for Social Change Groups* (2001).

APPROACHES TO DIFFERENCE

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

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

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

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

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

Diversity Approach
- An emphasis on embracing differences without acknowledging structural barriers, power dynamics, or areas of privilege
- The expression of "difference" is the primary focus as opposed to addressing issues of inequity

Social Justice Approach

- Acknowledges systems of oppression and structural/institutional barriers based on racial, ethnic, gender, cultural, class, and other differences

- Understands race, gender, and other aspects of identity to be socially constructed, tied to complex histories, and playing significant roles in how resources and power are distributed

- Acknowledges the existence of privilege (advantages, access, favors, and benefits to members of dominant groups at the expense of members of marginalized groups), and the opportunity to challenge oppression from a place of privilege--as an ally

- Committed to an ongoing process of self-education and coalition-building in order to create open and supportive environments and takes collective, collaborative action for systemic change

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APPROACHES TO DIFFERENCE—REFLECTION

Which approach or combination of approaches best describes your orientation towards difference?

Which approach or combination of approaches best describes your organization's orientation towards difference?

What opportunities can you identify for growth, for yourself and/or for your organization?

SOCIAL LOCATION DEFINITION

Social location is the combination of the groups that a person belongs to because of their identity. Everyone has a social location. There are many factors that go into the complex ways that social location plays out, but the main areas that have exceeding social impact in the US are gender, race, social class, age, ability, religion, sexual orientation, and nation of origin. The combination of these identities determines ones social location.

- Other factors such as skin color, hair texture, accents, body type, come in to play, but are often contained within the larger concepts already mentioned.
- A person's identity, and social location is influenced by history and other social factors.
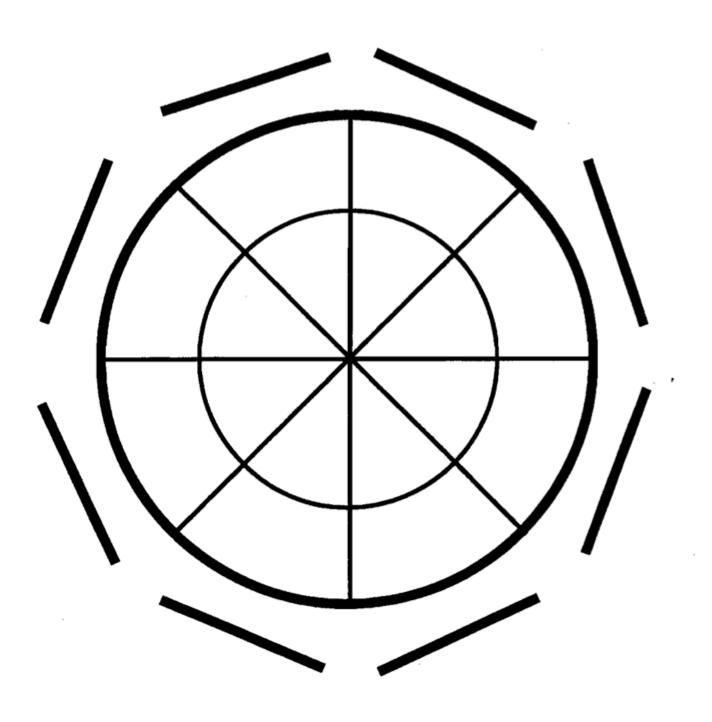
IDENTITY AND SOCIAL LOCATION

DIRECTIONS:

In small groups,

a. Identify the dominant culture (in terms of historical access, resources, and political and structural power.) Who benefits from the rules? Name this group in society and write that in the centermost circle.

b. Brainstorm some of the privileges that come with being a member of that historically dominant group.

c. Brainstorm some ways to interrupt and equalize power.

IDENTITY AND SOCIAL LOCATION GRID

IDENTITY AND SOCIAL LOCATION DEFINITIONS

Religion

An institutionalized or personal system of beliefs and practices relating to the divine. **Faith** is a system of religious or spiritual beliefs. **Spirituality** is an individual's belief and commitment to matters that are considered to be sacred to that individual

Race

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

Ethnicity

Refers to a group or people of the same nationality or land of origin who share a distinct and/or common culture

Sexual Orientation

An individual's physical and/or emotional attraction to another individual. A person's sexual orientation is sometimes distinct from a person's gender identity and expression.

Class

A relative social ranking or category based on income, financial resources, education, status, and/or power. Class categories are usually associated with levels of access to resources such as money, contacts, education. Our perceptions of class identity are often tied to culture, food, clothing, language, cars, entertainment, work, and more.

Gender

Refers to socially constructed roles, behavior, activities, and attributes that a particular society considers appropriate for men and women. Gender is also an individual's self-conception, as distinguished from biological sex. Gender identities include, but are not limited to "transgender," "woman," and "man." "Transgender" is the state of one's gender identity not matching one's 'assigned sex,' while "cisgender" is to have a gender identity that does match one's assigned sex. "Gender nonconforming" is another identifier, used to indicate that one doesn't adhere to stereotypical understandings of gender expression and roles.

Ability

Possession of the capacity (especially physical, mental and psychological capabilities) required to do something or get something done. Ability is informed by the construction of a societies' physical, social, cultural, and technological spaces, customs, and institutions, which often privilege those who are considered to be "fully able."

Age

Refers to how long a person has been alive.

Nation of Citizenship and **Immigration Status**

Nation of citizenship refers to where one holds citizenship status. Immigrant status refers to the status of a person's residency—in this context, in the United States. Citizenship and certain immigration statuses bring with them a host of protections and privileges.

TERMINOLOGY FOR ANTI-BIAS LANGUAGE

I. CONCEPTS

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

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

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

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

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

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

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

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

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

Micro inequity: An act in which an individual is singled out, overlooked, ignored, or otherwise discounted based on an unchangeable characteristic such as race or gender. A micro inequity generally takes the form of a gesture, different kind of language, treatment, or even tone of voice. The perceptions that cause micro-inequities are deeply rooted and unconscious. Micro inequities are not one-time events. The cumulative effect of micro-inequities can impair a person's

performance, damage self-esteem, and may eventually lead to that person's withdrawal. In the original articles on the subject in the 1970s, Mary Rowe defined micro-inequities as "small events which are often ephemeral and hard-to-prove, events which are covert, often unintentional, frequently unrecognized by the perpetrator, which occur wherever people are perceived to be different."

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

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

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

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

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

Racism: Racism is a system of oppression that consists of racial prejudice and discrimination – supported by institutional power and authority – used to the advantage of one race and the disadvantage of another race or races. The critical element which differentiates racism from prejudice and discrimination is the use of institutional power and authority to support white supremacy, reiterate prejudices, and enforce discriminatory behaviors in systematic ways with far-reaching outcomes and effects.

White Fragility: A state in which even a minimum amount of racial stress on the part of white people becomes intolerable, triggering a range of defensive moves. These moves include, but are not limited to, the outward display of emotions such as anger, fear, and guilt; and/or behaviors such as argumentation, silence, and leaving the stress-inducing situation.

Colorism: Prejudice or discrimination against individuals with dark skin tone, typically among people of the same ethnic or racial group.

Sexism: Sexism is a system of oppression based on prejudice against one's gender. Sexism is any attitude, action, or institutional practice – backed up by institutional power – which subordinates people because of their (real or perceived) gender.

Misogyny: Hatred, dislike, contempt, and/or ingrained prejudice against women and/or girls.

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

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

Ableism: Ableism is a system of oppression based on ability. Ableism is any attitude, action, or institutional practice backed by institutional power that subordinates people because of their

perceived ability. It is any social relations, practices, and ideas that presume that all people are without a disability. The mere presumption that everyone does not have a disability is effectively discriminatory, often creating environments that are hostile to people with disabilities.

Disability: A term used to define factor(s) that limit significant life activities or experiences considered to be typical among individuals who do not experience a disability. Such restrictions may be permanent or temporary, and may fluctuate depending upon the disability and the resources available.

Disability Discrimination: Also referred to as "Ableism" or "Disablism," disability discrimination is discrimination against people based, most often, on their physical or cognitive abilities. An "ableist" society is said to be one that assumes people without disabilities are the 'norm'. Continued discrimination results in public and private structures and services, including education and social resources. It is also a system by which a society denigrates, devalues, and thus oppresses those with disabilities, while privileging those without disabilities.

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

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

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

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

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

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

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

Internalized Oppression: An experience of oppression as internal and personal that occurs for people who are subjected to oppression. The internalizing of oppression can look like a belief in

the prejudices and stereotypes about the identity group that the person is a member of. This is exhibited in attitudes, behaviors, speech and self-confidence. A person who has internalized oppression may alter their practices to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem and self-doubt. It can also be projected outward as fear, criticism or distrust of one's own identity group.

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

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

Equity: The state, quality or ideal of being just. Using the principles of fairness and ethics to apply justice to circumstances.

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

Antiracism: Works with the complexities of difference and continually challenges the totalizing pretensions of racial and racist discourses. Given the relational aspects of difference, antiracism necessarily touches on the intersections of race, gender, class, sexuality, and other forms of difference. Antiracism posits that:
  (1) Race, in that it is often plainly marked on the body, is one aspect of identity that assumes a stubborn saliency. This concept is foundational in critical antiracism theory.
  (2) The politics of antiracism requires the centrality of race in anti-oppression work that calls itself "antiracist".[1]

Intersectionality (or intersectional theory): The study of overlapping or intersecting social identities and related systems of oppression, domination or discrimination. The theory suggests that—and seeks to examine how—various biological, social and cultural categories such as gender, race, class, ability, sexual orientation, religion, caste, age and other axes of identity interact on multiple and often simultaneous levels. This framework can be used to understand how systemic injustice and social inequality occur on a multidimensional basis.

Centrality of Race: An understanding that race and racism form the fundamental basis of all oppression.

Centrality of Class: An understanding that capitalism and class form the fundamental basis of all oppression.

II. PEOPLE

People of Color: A term of solidarity referring to Blacks, Native Americans, Latinos, Asians, Arabs, Middle Easterners, Pacific Islanders, and those who may identify as Multiracial. This term is preferred to other terms often heard, such as ***minority*** and ***non-white***. While people of color are currently a numerical minority in the United States, they are the vast majority—nine-tenths—of the world's population; White people are the distinct minority. Use of the term "minority", therefore, obscures this global reality and, in effect, reinforces racist assumptions. To describe people of color as "non-white" is to use the White race as the standard against which all other races are described or as a referent in relation to whom all others are positioned. It is doubtful that White

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[1] *Handbook of Black Studies*, Sage Publications. Molefi Kete Asante, Maulana Karenga. 2005 Pg. 108.

people would appreciate being called "non-black" or men would like being called "non-women". The term "people of color" was born out of an explicitly political statement that signaled solidarity among progressive African Americans, Asian Americans, Latinos, Native Americans, and Pacific Islanders. People may choose to identify this way due to a variety of factors including race, ethnicity, culture, physical appearance, class, and political perspective.

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

Minority: See above definition for People of Color.

Third World: The Third World refers to the colonized or formerly colonized countries of the world, including the nations and peoples of Asia, Africa, Latin America, and the Caribbean Islands, who have a shared history of economic exploitation and oppression. The term gained increasing usage after the 1955 Bandung Conference of "non-aligned" nations, which represented a third force outside of the two world superpowers. The "First World" referred to the United States, Western Europe, and its sphere of influence. The "Second World" referred to the Soviet Union and its sphere. The "Third World" represents for the most part, those nations that were, or are, controlled by the "First World".

However, many Africans and Asians are reclaiming the term "First World" in recognition of their place in world history as the oldest civilizations. Additionally, nations historically classified as "third world" are also now being referred to as "developing" countries.

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

Black: A term referring to people of African descent who may be from any part of the world.

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

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

South Asian: The South Asian community in the United States is comprised of individuals with ancestry from Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives. The community also includes members of the South Asian diaspora – past generations of South Asians who settled in many areas around the world, including the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Nigeria, South Africa, Uganda), Canada, Europe, the Middle East, and other parts of Asia and the Pacific Islands (Fiji, Indonesia, Malaysia, and Singapore). The community is comprised of individuals who practice a variety of religions and speak different languages, yet share similar immigration histories and racialization. For example,

South Asians practice Buddhism, Christianity, Hinduism, Jainism, Judaism, Islam, Sikhism, and Zoroastrianism. The most common languages other than English spoken by South Asians in the United States include Bengali, Gujarati, Hindi, Punjabi, and Urdu.

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

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

Latino: Refers to people from Mexico, Central America (such as Guatemala, Nicaragua, El Salvador), South America (such as Argentina, Brazil, Uruguay), and the Spanish-speaking Caribbean (such as Puerto Rico, Dominican Republic, Costa Rica, Cuba). The term also includes Chicanos (Mexican Americans). The term Latino refers to a shared cultural heritage (Black, Native American, and Spanish), a history of colonization by Spain, and a common language (Spanish). The term does not refer to people from Spain.

In addition, the term "Hispanic" is one of the several terms of ethnicity employed to categorize any person, of any racial background, of any country and of any religion who has at least one ancestor from the people of Spain or Spanish-speaking Latin America, whether or not the person has Spanish ancestry. The preference for the classifier, Latino, over Hispanic partly derives from its emphasis on heritage from Latin America and not Spain.

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

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

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

People with Disabilities: People who are impacted by social factors and/or structural barriers that limit significant life activities or experiences. *People first language*, putting the person before the disability, is preferred to descriptors such as "handicapped" or "disabled". It is important to remember and respect that some people with disabilities may self-identify with these terms or others generally considered to be pejorative. Some disability groups also strongly object to using euphemisms to describe disabilities (such as "physically challenged" or "differently abled"). Note: Federal regulations use the wording, "individuals with handicaps," and define this as any person who either (1) has a physical or mental impairment which substantially impairs one or more life activities, (2) has a record of such an impairment, or (3) is regarded as having such an impairment.

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

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

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

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

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

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

Intersex: A general term used to self-identify or describe a person who is born with a reproductive or sexual anatomy that doesn't fit the narrow medical definitions of female or male. The term "hermaphrodite" is considered pejorative by many intersex folks, and has been historically used to medically identify a person with combined female and male genes and/or genitalia.

Women: A gender identity that can be connected to femaleness, femininity, and non-female gender identities/expressions. Not all females identify as women and not all women identify as female. In some contexts adult females are not seen as "girls" and should not be referred to as such.

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

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

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

art.
Equity

WHERE DO WE GO FROM HERE?

DIRECTIONS:
Answer the questions below for yourself. Be prepared to share your next steps with the larger group.

1. **What is one thing that PACT can do to strengthen diversity, inclusion, and equity in the field?**

2. **What is one thing that as a group you can do together to strengthen diversity, inclusion, and equity in the field?**

3. **What is one thing you can do to strengthen diversity, inclusion and equity in your own arts organization?**

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BEST PRACTICES FOR DIVERSITY & INCLUSION INITIATIVES

Stage 1: Establish Organizational Values
- Leadership commitment and support is essential

- Diversity and Inclusion should be tied to the organizational mission and values

- Document organizational values in regards to diversity and inclusion – do not leave this to interpretation

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

- Clarify goals and resources

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

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

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

- Ongoing assessment, evaluation, adaptation

A MESSAGE TO LEADERSHIP STAFF & BOARD MEMBERS

- The most important quality that is found in leaders of organizations that are highly inclusive is that these leaders take a long-term, holistic approach to diversity and inclusion and integrate it into all of the work of the organization.

- Rather than considering diversity and inclusion to be one more thing that has to be done in a busy day, it is a fundamental part of the everyday work. It is neither perceived as a burden nor an additional responsibility.

- In highly inclusive organizations, leaders and the teams they assemble are constantly working with the external world to be responsive to diverse communities and their needs. They are intentional about working internally with their staff and board to create a welcoming environment and to expand people's knowledge and awareness of different cultures in a variety of ways.

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

ORGANIZATIONAL TRAPS THAT PREVENT DIVERSITY & INCLUSION

1. Expecting that short-term, "one-shot" training will be enough

2. Lack of long-term vision or plan for diversity and inclusion efforts

3. Individual perceptions and feelings are not valued

4. Waiting for one key person to change

5. Not wanting to upset anyone or feel uncomfortable

6. Expecting diversity and inclusion efforts to be handled by one department and not throughout the organization

7. Burnout from a few individuals who end up doing all or most of the organizational work

8. The myth of the happy ending

STRATEGIES THAT SUPPORT DIVERSITY & INCLUSION

1. **Connect** issues of diversity and inclusion to the mission and values of the organization.

2. **Acknowledge** that individuals' perceptions and feelings are just as real as any form of quantitative data and begin to take action on that reality.

3. **Move** around, under, or between key people who seem stuck. Use whatever support they give you as an opportunity to help the change effort.

4. **Prepare** to respond to backlash as a sign of positive change.

5. **Develop** organization-wide support for the effort by involving a broad base of key individuals and groups within the organization.

6. **Support** targeted groups in identifying their individual and collective issues. Develop organizational networks and support groups that are homogeneous and heterogeneous.

7. **Look** for and acknowledge positive signs of change.

8. **Focus** on the effects of action.

9. **Recognize** that dealing with these issues is a process not a product. As you progress, new issues will emerge. Be prepared to see this as an ongoing effort in the life of the organization.

10. **Develop** a long-term vision that includes a total systems change with built in accountability.

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VALUING DIVERSITY VS. MANAGING DIVERSITY

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

Adapted from *Managing Cultural Diversity in Sports Organizations: A Theoretical Perspective,* Doherty and Chelladurai (1999)

"**This is the true joy in life**, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the community, and as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. Life is no 'brief candle' to me. It is a sort of splendid torch which I have got hold of for a moment, and I want to make it burn as brightly as possible before handing it on to the future generations."

— George Bernard Shaw

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