Cultivating More Equitable and Inclusive Communities
Welcome Packet

*A Guide for Deeper Learning:
Anti-Racism, Racial Equity,
Diversity & Inclusion*
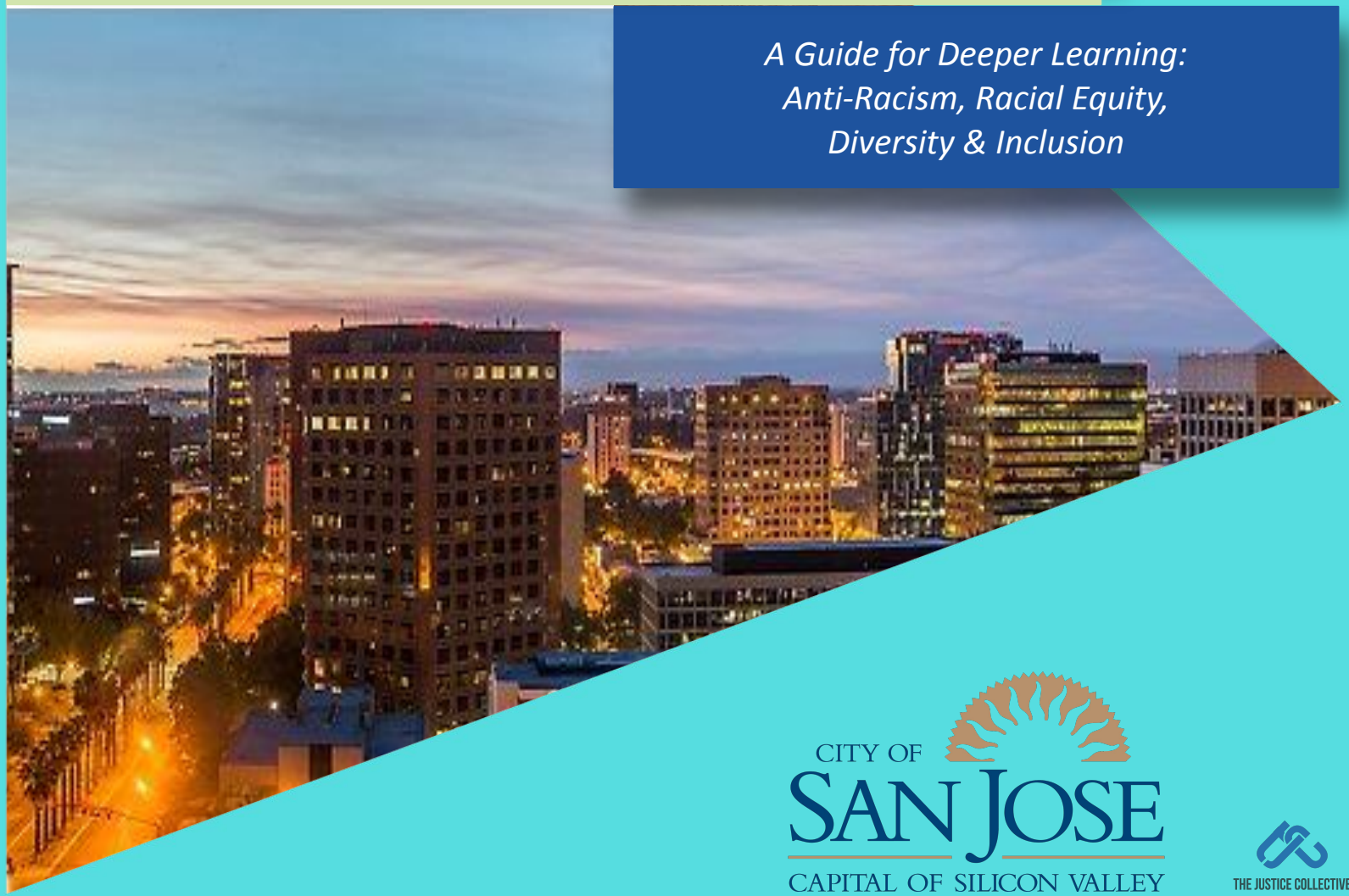
CITY OF
SAN JOSE
CAPITAL OF SILICON VALLEY

THE JUSTICE COLLECTIVE

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Welcome!

This welcome packet is intended to support your anti-racism and anti-oppression learning during the September 2022 Study Session. As you go through the live training with The Justice Collective to learn about historical contexts and key Racial Equity, Diversity, and Inclusion (r(EDI)) concepts, you may experience a spectrum of feelings; that's okay and perfectly normal.

This welcome packet will help you familiarize yourself with our approach to the work of anti-racism, as well as some core r(EDI) terms, language, and frameworks that we will discuss during our time together.

It is our hope that engaging with this resource will support and empower you to extend your learning and improve the ways in which you lead for the City of San Jose. Thank you very much for taking the time to learn with us. We hope you get as much out of the following resources as we have.

~ Ellie Tumbuan and Lena Carew
     Your TJC team

Meet your Team

Ellie Tumbuan (she/her)

Head of Strategy and Culture

Ellie is the eldest multiracial, queer daughter of an immigrant from the largest Muslim country in the world. An organizational strategy and equity, diversity, and inclusion (EDI) specialist with a 20-year career in management consulting, leadership and program development, communications, and open data and civic technology, she believes that individuals and communities are the experts of their own experience and that asset-based approaches deliver the most impact.
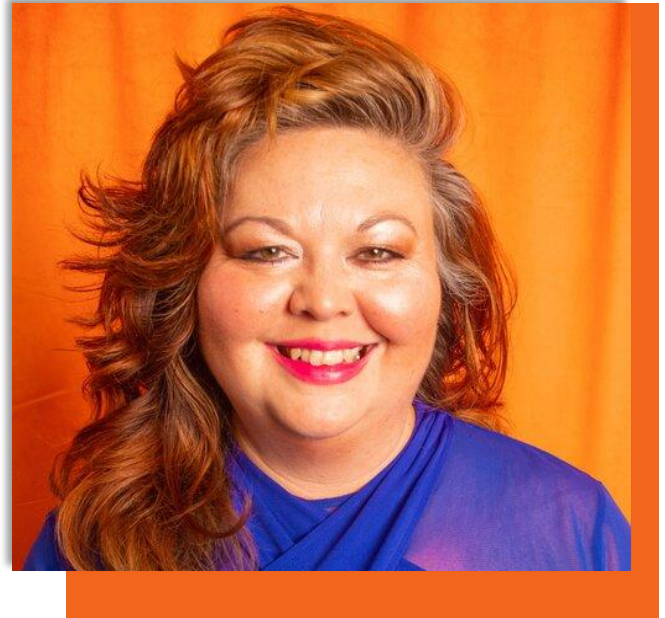
Ellie's original research has been published in the peer-reviewed journal, Government Information Quarterly, and she designed and has led TJC's forensic culture audit and assessment practice since 2016.

Ellie spent over a decade in social impact on international programs and organizational effectiveness, prior to advising on program, product, and business strategy as Director of Impact at Third Plateau Social Impact Strategies. She has served as a mentor to Founder Institute, regularly advises on business strategy, and speaks regularly on identity, leadership, and civic engagement. Ellie has been interviewed by and featured in the Washington Post, USA Today, Silicon Valley Business Journal, and Tech Inclusion's D&I Leader Spotlight for her EDI expertise. Ellie has a Masters of Public Administration with a concentration in Urban and Strategic Management from San Francisco State University, and a specialty in Generative Somatics and Emotional Intelligence.

Meet your Team

Lena Carew (she/her)

Head of Organizational Health and Innovation

Lena Carew is the co-founder and Head of Organizational Health and Innovation at The Justice Collective. Lena is an educator, policy advocate, and social entrepreneur. Her expertise is sought after by organizational leaders, education policymakers, entrepreneurs, and advocates. Teaching others to find and use their voice for change has become a hallmark of her reputation.

Lena is also a sought-after specialist in community-centered design and implementation of digital learning systems, and other learning platforms. She has consulted for national nonprofits, civil rights legal organizations, college districts, and regional public health initiatives.

Her work experience and leadership demonstrates a deep commitment to racial equity and social change, where she has successfully leveraged her knowledge of digital media, education and learning, community organizing, policy and advocacy to develop equity-driven organizational and programmatic strategy.

Lena is an avid hiker and cook, and holds a Bachelors of Science in Business Administration from the Haas School of Business at UC Berkeley, and a Masters in Education with a concentration in Digital Media Education from the University of Michigan, Ann Arbor.

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Shared Understanding

Let's make sure we're on the same page...

In order to work through these pages, it's important that we share the foundational knowledge that has informed what we chose to include in this workbook. This way we can create a shared understanding of the terms, concepts, and frameworks that we are engaging with in these pages.

We all have a different understanding of the world around us. Our perspectives are informed by our social identities, which include race, class, gender, sexual orientation, cultural expression, education -- the list goes on. We call this *intersectionality*, or intersectional self*. This intersectional self acts as a lens that informs how we walk through this world as well as our understanding of it. Some of us can see the gaps in equity because through our lens we experience it firsthand, and others may need to be shown because their lens is different. This is called *privilege*. These concepts of intersectionality and privilege need to be brought into the conversation of anti-racism, equity, diversity and inclusion. We have to be aware of our intersectional selves and privileges in order to understand how we can lead this work in the spaces we inhabit.

For many of us, it is easy to get overwhelmed when learning about racial equity, diversity, and inclusion, and feel uncertain of how these concepts should inform our everyday work as leaders. This difficulty is why we aim to demystify what "the work" is and get clear on how we can enhance our leadership on an individual level because it is in our day-to-day interactions where the biggest catalysts for change happen.

When we say "the work," we literally mean the work it takes to practice self-awareness to the point of understanding our roles within structural oppression. Structural racism is deeply imbedded in the history, policy, and practices of our institutions and these institutions exist in a society that is highly racialized. No single organization or person is immune to the impacts of that socialization. The influences of race are all around us and if we are unable to name the problem because of discomfort, we will never be able to solve it. The practice of equity requires us to build a resilience to discomfort so that we can proactively name, address and mitigate for further inequities in our work and workplace

The difference between Equity and Equality: Equality means everyone gets the same and *Equity* means everyone gets what they need. Equity ensures that past and present contexts and impacts inform the creation of strategies, resources, priorities, etc.. Equity recognizes that the impact of an action is more important than the intention behind it and that intention and impact are not always aligned.

What Diversity and Inclusion really means: *Diversity* is being at the table, *inclusion* is joining the conversation and *Equity* is empowering everyone to work together to set the agenda, make decisions, and ask the most critical questions: Who's at the table? Who's not at the table, but should be? What do they need to contribute?

Shared Understanding

Let's make sure we're on the same page...

Centering race does not mean we are excluding other historically-marginalized identities. It is true that other groups of people are still marginalized such as women and trans people, members of the LGBTQ+ community, the disabled and neurodivergent communities, as well as many other identities. Throughout each of the communities listed above, the intersection of race and other identity factors will determine the level of access we have in the world.

Let's apply this

Homelessness amongst veterans is high in many cities across California. Yet, amongst homeless veterans, we see higher proportions of Black veterans than other groups. In this example, we see that race (Black) furthers inequity for an already marginalized group (Veterans). It provides the opportunity to introduce a framework, tools, and resources that can also be applied to other areas of marginalization. Also, race can be an issue that keeps other marginalized communities from effectively coming together - one of the greatest historic and contemporary examples of this is voting trends among low-income and rural White Americans who share economic interests with other low-income and rural communities of color but often vote counter to those shared interests. Studies have shown that race and racism are significant drivers for voters. An approach that recognizes the inter-connected ways in which marginalization takes place will help to achieve greater unity across communities.
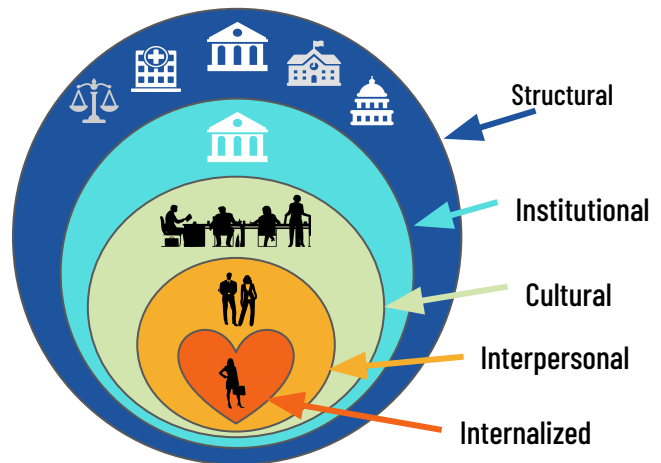
It is important we address oppression at all levels. The outer ring represents the structural level, or the systems in place that affect how we live our lives and the quality of life we get to live. The light blue ring represents inequities at the institutional or organizational level. Examples of this are the policies, laws, and practices in place that reinforce the inequities established at the structural level. Green represents inequity or oppression at the cultural level, which includes media, traditions, and customs. The light orange is the interpersonal level, which is how we treat, act, and behave with each other. The dark orange center represents how we, on a personal level, are influenced by and reinforce the inequities around us.

All of these levels impact each other, like a cycle. It's up to us to decide whether we see these levels reflecting back the values we choose to live by, or not. Most of us agree that we need to do better for each other. In order to do that, we have to understand our role as either a reinforcer of those things we don't agree with or a person who works towards change. We hope that you see these pages as a starting point for understanding your role in the movement towards anti-racism and anti-oppression.

Community Agreements

01 TRY IT ON
Be willing to "try on" new ideas, or ways of doing things that might not be what you prefer or are familiar with.

02 PRACTICE SELF FOCUS
Attend to and speak about your own experiences and responses. Do not speak for a whole group or express assumptions about the experience of others.

03 UNDERSTAND THE DIFFERENCE BETWEEN INTENT AND IMPACT
Try to understand and acknowledge impact. Denying the impact of something said by focusing on intent is often more destructive than the initial interaction.

04 PRACTICE "BOTH / AND"
When speaking, substitute "and" in the place of "but." This practice acknowledges and honors multiple realities.

05 REFRAIN FROM BLAMING OR SHAMING SELF & OTHERS
Practice giving skillful feedback.

06 MOVE UP / MOVE BACK
Encourage full participation by all present. Take note of who is speaking and who is not. If you tend to speak often, consider "moving up" into more listening, and vice versa.

07 PRACTICE MINDFUL LISTENING
Try to avoid planning what you'll say as you listen to others. Be willing to be surprised, to learn something new. Listen with your whole self.

08 CONFIDENTIALITY
What's said here, stays here; what's learned here leaves here. If you want to follow up with anyone regarding something they said in this session, ask first and respect their wishes.

09 RIGHT TO PASS
You can say "I pass" if you don't wish to speak.

....Lovingly borrowed from East Bay Meditation Center

r(EDI) Key Terms Glossary

Ableism: The discrimination of and social prejudice against people with disabilities based on the belief that typical abilities are superior. At its heart, ableism is rooted in the assumption that disabled people require 'fixing' and defines people by their disability.

Ageism: Behavior that favors people of younger generations over elders or seniors, and which devalues the contributions of elders, based on their perceived productivity in a capitalist society.

Capitalism[2]: An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.

Classism: A set of interpersonal practices and prejudices that arise out of the capitalist power structure. Classism is the idea that people of a "higher" class level are superior to people from the "lower" classes.

Cisgender: a term given to a person whose assigned sex at birth aligns with their gender identity.

Cultural oppression: The imposition of conflicting values resulting in labeling one as inferior. Being forced into an inferior position hinders the collective affirmation of a culture.

Discrimination: The unjust or prejudicial treatment of different categories of people or things, especially on the grounds of race, age, or gender.

Ethnicity: An ethnic group is a human population whose members identify with each other, usually on the basis of a presumed common genealogy or ancestry. Ethnic groups are also usually united by common cultural, behavioural, linguistic, or religious practices.

Equity vs. Equality: In the context of societal systems, equality and equity refer to similar but slightly different concepts. Equality generally refers to equal opportunity and the same levels of support for all segments of society. Equity goes a step further and refers to varying levels of support depending upon the need(s) to achieve greater fairness of outcomes.

Gender[1]: A complex combination of roles, expressions, identities, performances, and more that are assigned gendered meaning by a society. Gender is both self-defined and society-defined. How gender is embodied and defined varies from culture to culture and from person to person. Gender is a spectrum rather a binary.

Heterosexism: The system that gives heterosexuals power and privilege at the expense of gay, lesbian, bisexual, and transgender people.

Internalized Oppression: Oppression that limits our belief and actions in our own potential and the potential of communities we belong to and come from. This often manifests itself in our emotional physical endangerment. This happens when we believe the misconceptions and lies about our own group.

Interpersonal Oppression: Oppression experienced at the person-to-person level. This can happen between people within the same oppressed group, between people from different oppressed groups, or between people from an oppressed group and people from a non-oppressed group.

Intersectionality[3]: Coined by legal scholar Kimberlé Williams Crenshaw. It is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

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[1] Gender Diversity Terminology. (n.d.). Retrieved from
https://studentaffairs.psu.edu/campus-community-diversity/lgbtq-community/explore-lgbtq-resources/identity-based-resources/gender-terms
[2] OED Online, Oxford University Press, September 2020, www.oed.com
[3] ibid

r(EDI) Key Terms Glossary

ISMs: Shorthand for various forms of oppression that are rooted in the combination of power and privilege which creates a system that discriminates against specific groups (often called "target" groups) and benefits other groups (often called "dominant" or "power" groups). Examples of these systems are racism, sexism, classism, ageism, and anti-Semitism. These systems enable "dominant" groups to exert control over "target" groups by limiting their rights, freedoms, and access to basic resources such as healthcare, education, employment, housing, etc.

Oppression: When an individual or groups of people with more power in society silences or keeps down another individual or group with less power.

Patriarchy: A system of power that privileges men and often excludes women.

Prejudice: A judgment or opinion that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices can be learned and unlearned.

Privilege[4]: Right or advantage, often unwritten, conferred on some but not others, usually without examination or good reason.

Microaggressions: A statement, action, or incident regarded as an instance of indirect, subtle, or unintentional harm against members of a marginalized group such as a racial or ethnic minority.

Misogyny: The hatred of, contempt for, or prejudice against women or girls.

Misogynoir[5]: Coined by the queer Black feminist Moya Bailey in 2010, is the anti-Black racist misogyny that Black women experience.

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 consequences of racial categorization are real, as the ideology of race has become embedded in our identities, institutions, and culture, and is used as a basis for discrimination and racial profiling. How one is racialized is a major determinant of one's socioeconomic status and life opportunities.

r(EDI): racially centered Equity, Diversity, and Inclusion.

Sex (as it relates to gender): The biological sex anatomy assigned at birth (male/female). Exists on a spectrum and not always aligned with gender.

Systemic/Structural Oppression: The ways in which history, culture, ideology, public policies, institutional practices, and personal behaviors and beliefs interact to maintain a hierarchy – based on race, class, gender, sexuality, and/or other group identities – that allows the privileges associated with the dominant group and the disadvantages associated with the oppressed, targeted, or marginalized group to endure and adapt over time.

Unconscious/Implicit Bias[6]: refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control.

White Supremacy Culture: A system of domination based on race (an arbitrary social construct) in which white people maintain power and privilege at the expense of people of color – impacting both communities of color within the United States and other nations – for the purpose of gaining power and wealth.

[4] Delgado, R. and Stefancic, J. (2012). Critical Race Theory. New York: New York University Press.
[5] Center, B. (2020, February 12). What Is Misogynoir? Retrieved October 27, 2020, from https://www.blackburncenter.org/post/2020/02/12/what-is-misogynoir
[6] Kirwan Institute. (n.d.). Understanding Implicit Bias. Retrieved October 27, 2020, from http://kirwaninstitute.osu.edu/research/understanding-implicit-bias/

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Resources

History and Contexts	
History of Racism and Immigration Timeline	Teaching for Diversity and Social Justice
The Origin of Race in the USA	PBS
A Different Mirror: A History of Multicultural America	Ronald Takaki
The House We Live In	PBS
Inequity and Housing	
The Legacy of Redlining in the San Francisco Bay Area	Urban Displacement Project
Racial Inequalities in Homelessness, by the Numbers	National Alliance to End Homelessness
50 years after the Kerner Commission	Economic Policy Institute
Housing and Homelessness in the Transgender Community	National Center for Transgender Equality
Mindfulness & Somatics	
Embodied Social Justice, Somatic Research Methods, and the Kinaesthetic Imagination	Rae Johnson, PhD, RSW, RSMT
Generative Somatics	Somatic Transformation & Social Justice
Mindfulness and Racial Bias: Resources For Deeper Understanding	Mind and Life Institute
When Mindfulness and Racism Intersect	Barry Boyce
My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies	Resmaa Menakem

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Congratulations, you've reached the end of the Welcome Packet!

Thank you for taking the time to engage with this information. We look forward to meeting you soon and having conversations as a group.

If you have any questions, comments, or concerns please feel free to email Ellie Tumbuan, at ellie@thejusticecollective.org,
Lena Carew, at lena@thejusticecollective.org.

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