RACIAL EQUITY TOOL

For City Leaders and Staff

ALEXANDRIA
RACE & EQUITY

Photos: DCHS Staff, Sherrif's Office, and All Alexandria

PREPARED & CO-AUTHORED BY:

GamblinConsults, LLC

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If, A Radical Possibility for Change

LETTER FROM OUR RACE & SOCIAL EQUITY OFFICER

The past three years, since my first day as the Race and Social Equity Officer, have exposed how racism, racial violence, and racial oppression are not just an issue of individual beliefs and behavior, but also ones of systemic consequence that affect all of us, especially people of color, across all indicators of life.

The vision for our collective work is to achieve an Alexandria where we are all embraced for who we are and are able to thrive to reach our highest potential by removing barriers to full participation and belonging in life and culture.

> "The vision for our collective work is to achieve an Alexandria where we are all embrace for who we are..."

That is why I am excited to announce the official release of the City of Alexandria Racial Equity Tool--a tool to help everyone have the tangible steps and practices to promote racial equity in their everyday work, including those working in our City Government, our City's Council, and the many non-profits, businesses, and other initiatives in our city! I am hopeful that together we can use this tool to meet this very important moment with consistent and purposeful action.

Through the use of this tool, we are committing to a process that will lay a foundation for our collective future and humanity as a city. I am hopeful that this will serve and improve the lives of ALL Alexandrians.

ACKNOWLEDGEMENTS

We want to dedicate a special thanks to the following people, groups, and organizations who attended our listening sessions, participated in our survey, and/or provided feedback, recommendations, or additional analysis that strengthened this toolkit. See pages 9-10 to understand the contributions of everyone (including the names of everyone in the Leadership Team) & the anti-racist process we engaged in to create this guide.

A special thanks to our experts of color!

A special thanks to the many <u>Black, Indigenous and People of Color</u> in the City of Alexandria who shaped this <u>Racial Equity</u> Tool with their expertise, emotional labor, wealth of knowledge, and lived experience (see glossary for hyperlinked words). Thank you to all who attended and volunteered to facilitate our listening sessions, participated in our survey, and/or provided feedback, recommendations, or additional analysis to this tool. A special thanks to the Black and Brown people who comprised the Leadership Team (the team of government staff and community partners who helped to complete this tool over the course of six months). To all of our Experts of Color, thank you for working with us and allowing the City of Alexandria's Office of Race and Social Equity to stand in solidarity with you to advance racial equity in our city.

Akilah Hall, Human Services Specialist, City of Alexandria

Allyson Coleman, Division Chief, Organizational Development & Equity, Department of Community & Human Services

Angela Almonte, Race and Social Equity Intern, Office of Race and Social Equity, and Leadership Team Member

Barbara "Babs" Waters, Volunteer Chair, Alexandria Commission on Aging

Berline Lewis, Director of Intellectual Disability, Residential Services at City of Alexandria

Brenda D'Sylva, Fiscal Officer, City of Alexandria

Davidia Thomson, Financial Reporting Manager, City of Alexandria

Deron Campbell, Director of Community Relations, Population, and Community Health Services, Inova Health System; Member of Healthier Alexandria Steering Committee

Don Hayes, Chief, Alexandria Police Department

Donna Warren, PHR, Senior Human Resources Analyst, City of Alexandria

Emery Jefferies, Family Services Specialist, Department of Community and Human Services

Gaynelle (Bowden) Diaz, Director, Resident and Community Services at Alexandria Redevelopment and Housing Authority (ARHA)

Gerri Wallace, Sales Performance Analyst, U.S. Postal Service in Alexandria

ACKNOWLEDGEMENTS

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And a special thanks to our allies in the movement!

We also want to dedicate a special thanks to our white allies and organizations who attended and volunteered to facilitate our listening sessions, participated in our survey, and/or provided feedback, recommendations, or additional analysis to this tool. A special thanks to our white allies and organizations who comprised the Leadership Team (the team of government staff and community partners who helped to complete this tool over the course of six months). To all of our allies, thank you for making time for this important work to strengthen racial equity in our city:

ACKNOWLEDGEMENTS

" Racial equity is truly about a sense of belonging, for everyone.

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SNAPSHOT

KEY RACIAL EQUITY TERMS

This Racial Equity Tool is a great resource for you, your organization or department, and the City of Alexandria! To engage with the tool deeply, we wanted to share key racial equity terms that are used consistently throughout this guide. In addition to this snapshot of key terms, please be sure to review the **Glossary** on page 66 for a more comprehensive version of these terms and others. As you work your way throughout the guide, you will also see some terms hyperlinked along with a few "pop-out boxes" featuring the definition of terms to help you along the way!

RACE

A social and political construction—with no inherent genetic or biological basis—used by social institutions to arbitrarily categorize and divide groups of individuals based on physical appearance (particularly skin color), ancestry, cultural history, and ethnic classification. The concept has been, and still is, used to justify the domination, exploitation, and violence against people who are racialized as non-White. Racial categories subsume ethnic groups.

RACISM

Racism is a complex system of beliefs and behaviors, grounded in a presumed superiority of the white race. These beliefs and behaviors are conscious and unconscious; on the individual level and on the institutional level; and result in the oppression of people of color and benefit the dominant group, whites. Prejudice becomes racism when it is practiced by the economically, socially, or politically powerful. A simpler definition is racial prejudice + power = racism. *See **Glossary** for Individual Racism and Systemic Racism" at the end of this definition.*

RACIAL EQUITY

Racial equity is the condition that would be achieved if one's racial identity no longer predicts one's life outcomes. 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.

EQUITY v EQUALITY

Equity is when we focus on equal OUTCOMES, which requires that we meet needs according to history, circumstances, and the reality of oppression. Whereas equality focuses on giving everyone access to the same thing regardless of the truth of their oppression. We need equity, in order to eliminate the current divides, caused by past and current oppression.

Source: Racial Equity Definitions, GamblinConsults

RACIAL INEQUITY

Race as the number one predictor of life outcomes, e.g., disproportionality in education (high school graduation rates), jobs (unemployment rate), criminal justice (arrest and incarceration rates), life expectancy, etc.

BIPOC (BLACK, INDIGENOUS, AND PEOPLE OF COLOR)

Black, Indigenous, and People of Color (BIPOC) is the evolution of the term "minority," "minorities," or "minority communities" which are inaccurate given that people of color are majority identities on a global level. Those terms have also been rejected for their potential to infer any inferior characteristics. The community may or may not also be a geographic community. Given that race is a socially defined construct, the definitions of these communities are dynamic and evolve across time. BIPOC refers to groups who identify as non-white.

POWER

The ability to define, set, or change situations. Power can manifest as personal or collective self-determination. Power is the ability to influence others to believe, behave, or adopt values as those in power desire.

RACIAL EQUITY TOOL
ONE PAGER

What is the Racial Equity Tool? The Racial Equity Tool is a step-by-step guide to help you and your team promote a racial equity lens with your process and achieve it as an outcome. The longer guide provides the definition of racial equity and other related terms, a self-assessment to help you see where you are in your journey, and helpful case studies to see practical examples of how this tool has been used to dismantle racism! Click here for the step-by-step guide, or visit www.alexandriava.gov/Equity.

0 Groundwork — **1** Co-Design & Align — **2** Co-Develop Strategy — **3** Co-Implement
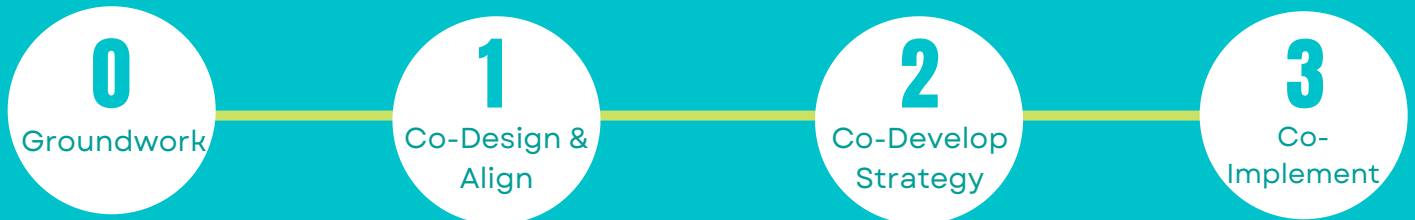
GROUNDWORK

Do your groundwork research before connecting with BIPOC communities and starting Stage 1!

1. ASSESS: What you are working on and the root causes of the racial divides within this topic
2. DISCUSS: The racial makeup of your internal team
3. CONSIDER: How this project aligns with city priorities
4. RESEARCH: Racial disaggregated data of who is impacted
5. EVALUATE: How well you promoted racial equity in this stage using the Racial Equity Ranker

STAGE 1: CO-DESIGN AND ALIGNMENT

Connect w/BIPOC communities, hear their expertise, and make sure you both agree on the way forward!

1. CO-CREATE: What are the community's terms for engaging with you and your institution
2. CO-ALIGN: Confirm whether this is the right topic
3. CO-CREATE: What is the process for future stages
4. CO-EVALUATE: How well did your team promote racial equity in this stage using the Racial Equity Ranker

STAGE 2: CO-DEVELOPING THE STRATEGY

Work with BIPOC communities to co-create a racially equitable strategy!

1. CO-RESEARCH: The disaggregated data outcomes by race
2. CO-EXPLORATION: Identify the benefits and burdens of proposed strategies & existing best practices within BIPOC communities directly impacted
3. EVALUATE: How well did your team promoted racial equity in this stage using the Racial Equity Ranker

STAGE 3: CO-IMPLEMENTATION

Work with BIPOC communities to implement the project in a way that shares power!

1. DISCUSS: Who is managing what parts of the project
2. REFLECT: How is each step within the implementation promoting power sharing with BIPOC directly impacted by the topic
3. EVALUATE: How well did your team promoted racial equity in this stage using the Racial Equity Ranker

"Racism is a government-maintained problem that requires a government-sustained solution."

IN THIS SECTION, WE DISCUSS:

- A Thank You Statement
- Our Vision and Purpose
- How this tool came to be
- How to use this tool

ALEXANDRIA
RACE & EQUITY

INTRODUCTION

THANK YOU + SELF ASSESSMENT

Thank you for using the <u>Racial Equity</u> Tool (see **Glossary**). With the use of this tool, you are making a very important decision to honor the City of Alexandria's commitment to advance racial equity and help equip all who work in this city to advance racial equity as well. **Before diving into this tool, please be sure to take the self-assessment,** which will help you determine where you are and provide insight about which sections you may want to prioritize. See the third subsection, **How to Use This Tool**, for more on this.

What is the Self-Assessment?

The self-assessment is a tool to help you learn where you are in your journey in addressing racism. After taking the assessment, you will be given resources to help you grow even more, based on where you currently are!

VISION & PURPOSE

Alexandria's Racial Equity Tool is jointly funded by the City of Alexandria's Office of Race and Social Equity and <u>if, a Foundation for Radical Possibility</u>.[1]

The City of Alexandria includes residents representing over 145 countries of birth and over 132 native languages.[2] This includes people from El Salvador, India, Ethiopia, Mexico, Ghana, Afghanistan, Iran, China, and so much more.[3] To honor the beautiful range of racial and ethnic diversity among our residents, we affirm the importance of embracing racial equity as a top priority for our city.

Unfortunately, there are deep racial inequities in Alexandria that continue to exacerbate the racism that many of our residents of color continue to experience. Racial inequities range from education attainment, income and earnings, job segregation, housing conditions, health outcomes, and the workplace treatment. This reality underscores the importance of a city-wide movement to embrace racial equity and make sure that it is at the heart of every policy that is made, initiative that is started, program that is designed, and decision that is finalized.

What is the BIPOC stand for?

BIPOC stands for Black, Indigenous, and People of Color. We will use the all-encompassing acronym "BIPOC" to represent all groups of color living and working in Alexandria. This term mentions people of African descent first in order to counter anti-Blackness that exists in the movement of addressing racial justice (read more in **Our History, Our Future** section) on p.18.

With that said, the vision for this Racial Equity Tool is to provide a process and an outcome that serves as a framework for all City of Alexandria agencies and organizations for what a racially equitable process should look like. This Racial Equity Tool will provide support for "*how*" to operationalize racial equity in every decision, policy, program, initiative, and/or practice. As such, our vision is for this to be a tool that community partners, Council, and government staff systematically use in order to advance racial equity and center the needs, leadership, and expertise of Black, Indigenous, and People of Color (BIPOC) staff and residents with lived experience of inequities (see *Glossary*).

HOW WAS THIS TOOL CREATED?

The process for how this tool was created is intentionally racially equitable, using anti-racist (see *Glossary*) processes that centered the expertise of people of color. It was led by an initial team of Black women: Jaqueline Tucker, Esq., Race and Social Equity Officer, City of Alexandria; Kim Hurley, Race and Social Equity Fellow, City of Alexandria; and Marlysa D. Gamblin, Racial Equity Expert and Founder of GamblinConsults – a Black-owned racial equity and anti-racist consulting firm with unique expertise in creating racial equity tools and leading anti-racist processes.[4]

Together, this group of dynamic Black women identified and engaged a multi-racial group of City of Alexandria employees and community organizations committed to promoting racial equity to participate in the Leadership Team to create this tool. Over the course of six months, Jaqueline Tucker, Kim Hurley, and Marlysa D. Gamblin worked with the Leadership Team to co-develop the methodology for designing this toolkit to

Photo: *JIM PAIGE PLEASE SHARE*

advance racial equity, using anti-racist strategies based on the anti-racist methodology originally designed by racial equity expert, Marlysa D. Gamblin. Leadership Team members are referenced in the **Acknowledgements Section** on page ii-v and are also featured here: Jaqueline Tucker, Esq.; Kim Hurley; Angela Almonte; Marlysa D. Gamblin, MPP; Ian Greaves, PhD; Jamila Smith; Jim Paige; Rose Dawson, MLS, CPM; Dana Wedeles; Erika Callaway Keliner, M.Div.; Helen McIlvaine; Mary Lee Anderson; Terry Suehr, PE, PMP, DBIA.

From the beginning, the methodology prioritized the voices, leadership, needs, and power of Black, Indigenous, and People of Color (BIPOC) in the City of Alexandria. The Leadership Team began by facilitating a series of listening sessions with government staff and community partner organizations, where people of color were given the space to share their experiences and perspectives of how racism shows up in their context in race-based affinity groups, to preserve care and safety. They also shared their recommendations regarding what needs to be included in a tool like this. Concurrently during these sessions, the Leadership Team also offered spaces for multi-racial reflection as well as language-specific sessions in Spanish, Amharic, and Arabic on what a tool like this should offer. These are examples of ways we intentionally centered the access and needs of people of color who participated in this process.

In addition to the virtual and in-person listening sessions, the team designed a survey that invited staff in government agencies and community partner organizations to share their thoughts of how racism shows up in their context and how a tool like this could help them operationalize racial equity in tangible ways. We invited them to anonymously provide valuable insight, which informed how this

toolkit was shaped and allowed us to understand what support the people of Alexandria needed to advance racial equity in their context. In addition, we offered the survey in English, Spanish, Arabic, and Amharic to meet community members of color where they are and honor their native language. We also asked community members how they would like to receive their survey, whether online, printed, or share their results over the phone with a member of the Leadership Team. These are examples of ways we implemented anti-racist approaches to increase language and cultural access and honor how our experts of color best prefer to share their expertise with us.

The input from the survey and the listening sessions were analyzed, trends were identified, and the structure of the toolkit was created directly from the feedback the Leadership Team received. Here are some of the most common trends:

- **Many people supported the idea of racial equity but lacked the tools to advance it.**

- **Many people shared that they knew what racism, racial equity, and other related terms were but when asked if they could define it, often misunderstood these terms and concepts.**

- **BIPOC generally felt hurt within their working and living environments, reporting that interpersonal relations was an area where they experience racial harm. They reported that this was a top concern to address within the context of how the tool will be used.**

- **Many people shared a desire to create forms of accountability, to ensure that the tool is being systematically used on a consistent basis and by all of their colleagues.**

- **Many people shared that they have engaged in formal or informal conversations on race and equity, as well as formal training and professional development around racial equity.**

- **Many people shared that they would benefit from a tool like this and best learn by seeing examples of how others have used it!**

The toolkit was then shared and reviewed by a multi-racial focus group comprised of majority people of color who previously participated in the listening sessions. They provided consultative feedback to the Leadership Team that was then incorporated on an ongoing basis until the toolkit was completed;

Photo: Jim Paige please share

and then they provided their approval to the final product of the toolkit. This was a way that we respected and honored their expertise and power and ensured that what we heard was accurately reflected in the final toolkit.

We are proud of this intentional process to advance racial equity principles into the design of the toolkit and believe that the content in this toolkit is much stronger as a result. Please see the **Acknowledgements Section** to see a full list of names of everyone who supported this effort.

HOW TO USE THIS TOOL

First, Take the Self-Assessment to See Where You Are.

Please be sure to take this self-assessment before using this tool. This will help you gauge what your next steps should be (see the graphic on the next page):

SELF-ASSESSMENT ZONES

| Pre-Normalize Zone | Learning Zone | Growth Zone | Action Zone |
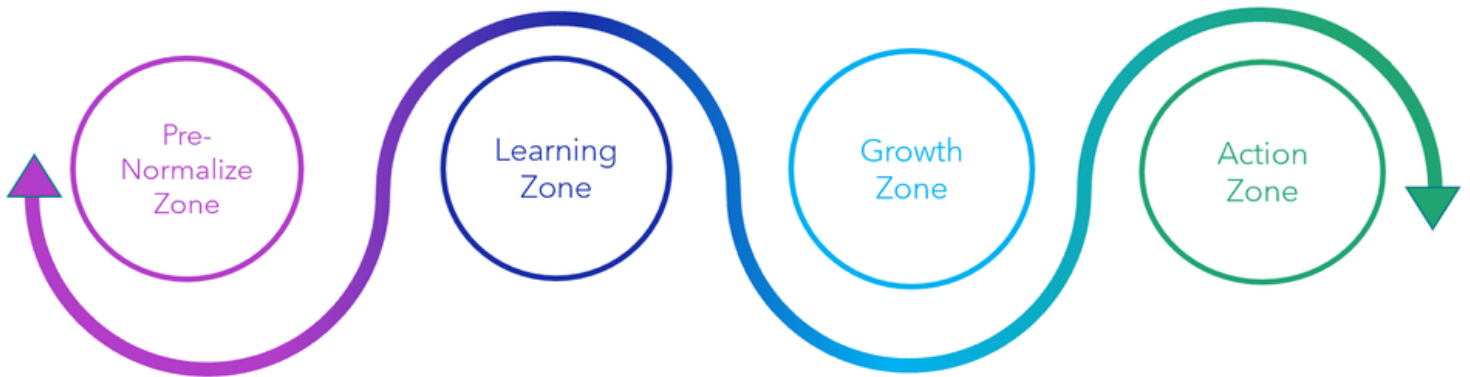
Many of us may be at a zone we call "pre-normalize." This zone is the very beginning. If you are in this zone, it will be very important that you go through the recommended steps to start normalizing (or understanding) race, racism, and other necessary concepts related to racial equity (see **Glossary** for terms). Without this foundational understanding, it will be extremely difficult to move to implementing racial equity which is what this tool encourages you to do.

Some of us may have started the work of trying to understand race, racism, and other foundational concepts. This means that you are likely somewhere in the Learning, Growth, or Action Zones. Depending on the results you

WHY IS TAKING THE SELF-ASSESSMENT SO IMPORTANT?

This self-assessment will help you understand where you are in your journey to advance racial equity. Our ability to be champions of change relies on our ability to know and understand ourselves and our relationships to the causes we are engaged in. This self-assessment evaluates your understanding of key racial equity terms and concepts as well as your experience applying these concepts to your work and life. To take the self-assessment, click here!

receive from the assessment, you will see that we may recommend you go deeper in the zone you are currently in while using this tool, or we may give you the greenlight entirely to use this tool.

In addition to determining whether you may benefit from more time normalizing race concepts before using this tool, taking the assessment is also helpful for identifying sections you may need to focus on. This is helpful as you start, or go deeper in your ongoing efforts, implementing racial equity. Implementing means you are ready to operationalize racial equity practices and principles into your decision making and other day-to-day tasks in order to dismantle the racism that we learned about in previous zones.

This tool is meant to be interactive. There will naturally be parts that you may already be familiar with, and other parts that might be new to you. We encourage you to review the entire tool or go to the sections that will help to equip you to advance racial equity in your context the most, based on the results you received from your assessment.

Racial Inequities in Alexandria

These charts provide concrete data that white dominance persists throughout the city of Alexandria. This reality creates, maintains, and widens current racial divides in all aspects of life for BIPOC residents.

Table 1: Racial Divides in Poverty

Proportion of Population and Poverty
by Race and Ethnic Group, 2019
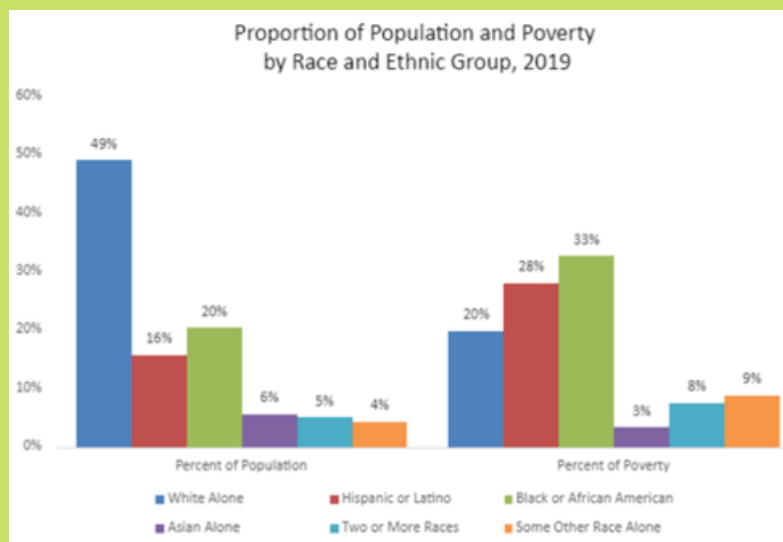
Source: Office of Race and Social Equity Data Resource

Table 2: Racial Divides in Household Income

Median Household Income
by Racial or Ethnic Group, 2019
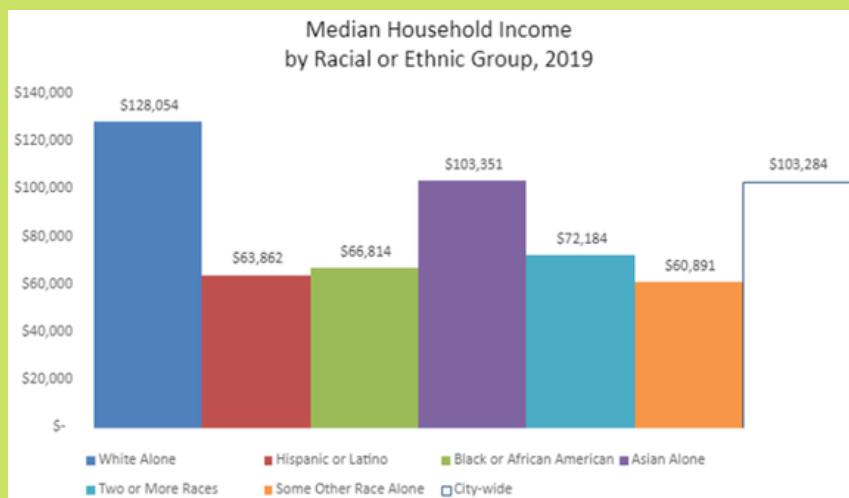
Source: Office of Race and Social Equity Data Resource

5 truths about white supremacy that many people don't know.....

1 **White supremacy does not have to be an intentional or overt act by an individual(s).** It is a set of cultural behaviors and characteristics built into our everyday lives. Therefore, much of white dominant culture takes place unintentionally.

2 **White supremacy is not the fault of white people who exist today** but failure to acknowledge the dehumanization & harm it causes toward persons of color while simultaneously creating and protecting the privilege of white people. This lack of acknowledgement allows white supremacy to persist.

3 **White supremacy is different than white supremacists.** White supremacy is a set of social beliefs, cultural behaviors, political ideas, and characteristics that we learn and accept. This is different than what people often confuse white supremacy with--white supremacist. White supremacist are people (not a system of characteristics that create and inform a culture that harm BIPOC) who knowingly or unknowingly perpetuate the idea that white people are better than BIPOC.

4 **Everyone can uphold characteristics of white supremacy,** including BIPOC and well-meaning white people. Because we have all (unknowingly) learned to practice an unstated culture that causes harm to BIPOC, we all are susceptible to engaging in actions, inactions, and behaviors, that uphold white supremacy. BIPOC can also reinforce harm both to themselves as well as to other BIPOC by reinforcing white dominant culture and norms. Well-meaning white people who, themselves do not want to reinforce racism, but do not challenge unstated norms and do not acknowledge white privilege may uphold white supremacy.

5 **Everyone has to make the choice to openly talk about white supremacy to fight racism.** White supremacy is a phrase many wish to avoid but avoidance has exacerbated the current racial divides we see today. Normalizing conversations about white supremacy will make it easier to recognize and actively disrupt. Since everyone has unknowingly been taught these set of values, beliefs, and behaviors about white superiority that cause harm to BIPOC, it is everyone's responsibility to help undo and unlearn this harm.

Source: Marlysa D. Gamblin, GamblinConsults

Then, Use the Tool Interactively Section-By-Section

This toolkit has five sections: (1) Historical Context; (2) Racial Equity Tool for the City of Alexandria; (3) Application: Using Examples to Apply This Tool; (4) Tangible Next Steps; and (5) Glossary of Terms.

The **Historical Context** grounds us in the history of racism in the City of Alexandria, provides current data of racial divides in the city, and features our vision for where our city is heading as we practice and advance racial equity. The second section builds on the **Historical Context** section by grounding us in key terms for this work, including but not limited to racism and racial equity. This should, of course, be a refresher to you since you have already gone through the "pre-normalize" and "normalize" stages before starting your use of this tool. The second section features the Racial Equity Ranker, a tool to help staff in community organizations and government agencies, as well as

members of the Council, advance racial equity in their practices, policies, programs, and decision making. The third section features examples on how to apply this tool within your own setting, regardless of what your scope of work is. This will be an opportunity for you to see how you can put what you learned into action.

This toolkit is rounded out with our fourth section, which provides tangible

Photo: Fire Department Sound the Alarm Event

next steps for individuals working in the City of Alexandria as they use the Racial Equity Tool to advance racial equity in their agency or community organization. Inherent in this section are additional resources to help you as you operationalize this work in your context. The last section provides a ***Glossary of Terms*** that we encourage you to reference as you use this tool.

1. if, A Foundation for Radical Possibility is a foundation that helps government and other institutions in the DMV to promote and operationalize racial equity. To learn more about if, A Foundation for Radical Possibility, please go to their website: iffdn.org.
2. "The Identity Project." Alexandria City Public Schools. July 2020. https://www.acps.k12.va.us/about-us/the-identity-project
3. "Global Diversity of Alexandria, VA." DATA USA. August 2022. .https://datausa.io/profile/geo/alexandria-va
4. Marlysa D. Gamblin, Founder and CEO of GamblinConsults, is a racial equity expert that has created several tools that over 3 million people have used across the country. These tools range from interactive simulations to assessment tools helpful guides to help people understand how to implement racial equity in their professional and personal life. To learn more about GamblinConsults and the services they offer, please go to gamblinconsults.com.

IN THIS SECTION, WE DISCUSS:

- The history of racism in Alexandria
- Why we need this tool
- Where we are headed

ALEXANDRIA
RACE & EQUITY

OUR HISTORY, OUR FUTURE

THE HISTORY OF RACISM IN THE CITY OF ALEXANDRIA

Because of centuries of anti-Black racial oppression — from slavery to Jim Crow segregation to racial terror and ongoing resistance to meaningful reform — Black Americans living in the city of Alexandria are still adversely impacted by economic, educational, health and other divides, in addition to experiencing current and multi-generational trauma. Despite its progressive image today, Alexandria's history is dominated by racial oppression.

Alexandria's role in this is substantial and even more than other cities due to its strong connections with the domestic

WHAT IS ANTI-BLACK RACISM?

Anti-Black Racism (also referred to as anti-Blackness) is any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that Black people are inferior to another racial group. Anti-Black racism is reflected in interpersonal, institutional, and systemic levels of racism and is a function of white supremacy.

WHY FOCUS ON RACE?

Race is the number one predictor of how well you will live in the United States. While there are many layers of oppression, the presence of racism is the layer that has defined U.S. history past and present the most. It is also the layer that has the longest history and has the highest degree of oppression for any given group, individually and systemically in our country.

By centering race, we are able to ensure that communities subjected to the most systemic harm are no longer overlooked when solutions are considered. By doing this, we can finally have an opportunity to lift, protect, and love everyone.

slave trade through businesses headquartered here that bought and sold thousands of enslaved people of African descent. This destroyed families as they separated parents and children in the interest of maximum profits for white slave owners and business ventures that the city still sees in the form of white welath today. In fact, Alexandria was the third largest place to sell human beings in the country.[7] More specifically, the Franklin and Armfield Slave Pen at 1315 Duke Street was one of the largest intrastate slave trading companies in the country and was active until 1836, exporting thousands of slaves to cotton and sugar plantations in the Deep South.[8]

Although Alexandria was home to the headquarters to one of the largest slave trading companies, it simultaneously had a significant population of free people of African descent in the early 19th century.[9] In fact, it even became a destination for people escaping from slavery during the Civil War. However African Americans in Alexandria were never truly "free" due to white supremacy which was evident in government policies and social standards. For example, Alexandria permitted people of African descent to purchase their freedom and/or the freedom of family members.[10] However, since this was quite expensive in a city that already did not provide economic mobility for freed African Americans in the form of high paying jobs and access to capital, for example, this opportunity to purchase freedom from chattel slavery was often not a viable option for the majority of African Americans seeking to become free.

Unfortunately, purchasing *physical freedom* out of chattel slavery in Alexandria did not guarantee African Americans living in Alexandria the *full fledge freedom* either. Unfortunately, African Americans were unable to enjoy the fruits of freedom that their white counterparts enjoyed (i.e. education, living

conditions, jobs, protection from lynchings and other acts of government sanctioned violence, etc.). This reality was true despite how much freed African Americans and white allies living in the city advocated for it.

In 1847, before the Civil War took place, Alexandria was part of the District of Columbia but retroceded to the Commonwealth of Virginia which forbade the education of African Americans. As a[11] result, the school that taught freed African American children was shut down– preventing them from enjoying a major aspect of freedom. This also further widened the already created racial wealth and income divides in the city between freed African Americans and their white counterparts and reinforced job segregation, whereby African Americans were relegated to the lowest paying jobs the city. Unfortunately, even public support among a few white advocates did not overcome the impact of the City's institutional racism.

Following the Civil War, Alexandria continued to institute anti-Black cultural norms and policies across most of its systems that resulted in the continual racial trauma to African Americans—trauma that remained unhealed and trauma that caused additional stress, emotional labor, and activism over decades. African Americans experienced limited and inferior public services and education, and reduced citizenship, and voting access. In education, for example, when African American students were finally allowed to attend schools in the 19XXs, they were racially segregated from their white counterparts and policies adopted and implemented by the Alexandria city government resulted in the intentionally funding that Black schools in the city lacked compared to white schools. This resulted in many African Americans overworking themselves to provide a decent education to their children and extending emotional labor to advocate for

more equitable educational conditions for their children. In addition, this only widened the existing educational divides that African American children had with their white counterparts in the city.

Another example is in military. Although African Americans fought alongside white Americans in the Civil War to end slavery, Alexandria initially denied the right of African American soldiers who fought in the war to be buried alongside their white counterparts. As a result, freed African Americans who

Photo: Juneteenth on Market Square

outlived the war had to petition against this explicitly racist policy. After a lot of emotional labor and activism on behalf of former African American civil war soldiers, African American soldiers were finally reburied in the Alexandria National Cemetery.

In addition, African Americans in the late 19th century and throughout most of the 20th century continued to experience racial violence, including two known lynchings in the 1890s. African Americans in Alexandria risked their own livelihoods and freedom to challenge white supremacy, with several arrested for attempting to protect a teenager from lynching in 1899, five arrested in 1939 for organizing a sit-in at the public library only open to whites, and a school cafeteria worker fired in 1958 after she joined a lawsuit challenging racial segregation of Alexandria schools.

Despite the landmark Brown decision in 1954, Alexandria continued to resist desegregation of its schools with its own delegate James Thomson, a major strategist in Massive Resistance organizing the Virginia Committee on Law Reform and Racial Activities to target the NAACP and others. Only under order of a federal judge did Alexandria open its schools to African American students in 1959, in a token gesture while racist superintendent T.C. Williams continued to resist integration.

7. "Courageous Journey Brochure." City of Alexandria, Virginia. Updated March 2022.
https://www.alexandriava.gov/sites/default/files/2022-03/Courageous_Journey_Brochure.pdf
8. "History of 1315 Duke Street." City of Alexandria, Virginia. Updated July 2022.
https://www.alexandriava.gov/museums/history-of-1315-duke-street
9. "Early Free Black Neighborhoods." City of Alexandria, Virginia. Updated April 2022. https://www.alexandriava.gov/historic-alexandria/history-of-alexandrias-african-american-community
10.

WHAT IS RACIAL EQUITY?

Racial equity is defined as "the condition that would be achieved if one's racial identity no longer predicted, how one fares." Racial equity is both a *process* **and an** *outcome*. **As a** *process*, **we apply a racial equity lens when those most directly impacted by structural racism are meaningfully involved in creating, implementing, and evaluating the policies and practices that affect their lives. As an** *outcome*, **racial equity is when we achieve equal outcomes across all Alexandria racial groups, meaning that current racial divides are finally eliminated in our city.**

Source: Office of Race and Equity, City of Alexandria

African American Alexandrians faced the additional challenges of obtaining suitable housing as racially restrictive covenants, in practice long after being outlawed, and redlining prevented them from purchasing homes in neighborhoods where whites easily acquired homes and mortgages. Those who did own homes risked losing them and others were displaced due to urban renewal in downtown Alexandria, but also in the West End where long established Black communities were destroyed as property became increasingly valuable.

Unfortunately, African Americans continued to face institutional and interpersonal racism during and well-after the Civil Rights Movement. This resulted in their continued exertion of emotional labor and caused undo physical, emotional, mental, and financial stress, harm, and pain. In 1968, an anonymous group of seven African American Alexandrians came together as concerned citizens to write a petition to the City Council of the City of Alexandria. This petition outlined deplorable conditions in African American neighborhoods in the city, including lack of pedestrian safety whereby African American neighborhoods lacked the benefit of having much needed sidewalks to keep students and parishioners in the neighborhood safe; sanitation; health and community upkeep; housing; and much more. The petition also held the local city government accountable for acknowledging that these conditions exist and explicitly stating the city government's role in failing to prioritize resources to address it. It also provided very clear, actionable recommendations for achieving the same outcomes and privileges that white Alexandrians benefitted from. Unfortunately, many of these concerns for racial inequities in Alexandria exist today.

Add footnotes here

WHY WE NEED THIS TOOL AND WHERE WE ARE HEADED

Alexandria lives with this unresolved history that has not only shaped the city and its wealth, but also has created the racial wealth divide among Black and white residents, among other divides that maintain the inherited system of slavery — anti-Black racism. It is because of this unresolved legacy of anti-Black racism that the city of Alexandria cannot afford to wait.

Consequently, unresolved racism has resulted in many of our residents experiencing racial inequities in all aspects of life in the city of Alexandria. In education, for example, only 2 percent of white residents have less than a high school level compared to 1 in 4

> *"Racism is a government-sanctioned problem that requires a government-sanctioned solution."*

Latinos (which is 25 percent). This means that Latino/as in Alexandria are almost 12 times as likely as white residents to be forced to drop out of high school, likely due to the compounding impacts of systemic racism. Another example of how unresolved racism is present in the outcomes of our residents is in household income. White residents make twice as much as Latino/a and Black households ($128K compared to almost $64K and $67K). This explains that while white residents in Alexandria represent almost 50 percent of the population, only 20 percent of white residents live below the poverty line and Latino/a and Black households are significantly overrepresented in their experience of poverty.

Our history and our current data shows widening racial divides proves that we cannot afford to wait. We must act and we must act now. Our city, inclusive of our residents and the people who work in our institutions, need the resources to advance racial equity so we do not continue to ignore, and further repeat, the history of unresolved racism that has taken place in our city for over 150 years (and continues today). Right now, we have an opportunity to change that.

This Racial Equity Guide provides the tools and templates that we all need to: (1) understand and acknowledge our history; (2) receive the foundational understanding of racial equity and its principles; and (3) learn practical ways to advance racial equity in order to eliminate current racial divides and respond to our city's long history of racism. We believe that the creation of

WHAT ARE THE DIFFERENT TYPES OF RACISM?

Racism shows up on *systemically* and *individually*.

Systemic racism has two levels: structural and institutional. Institutional racism takes place in institutions, in the form of unchecked internal policies, practices, culture, ideas, and ideologies that uphold the privilege and power of white people and simultaneously harm BIPOC. Structural racism shows up when the laws and public policies are passed that reinforce racial inequities. Since systemic racism is structural + institutional racism, when institutions interact with one another (and with public policies and laws), this further compounds the impact of racism within the larger ecosystem, which maintains, reinforces, and exacerbates systemic racism and white supremacy (read more about this on page 15).

Racism also shows up on individually. Individual racism shows up on two levels: personally (within people) and interpersonally (between people). For example, an individual person can hold private beliefs, ideas, and biases, whether consciously or unconsciously. When that person interacts with others, their interactions are therefore informed by their private beliefs, ideas, and biases that reinforce harm to BIPOC and uphold the privilege and power of white people. Because we have all been socialized to learn these beliefs and thought patterns, many of us wrestle with personal and interpersonal racism often subconsciously.

this toolkit will interrupt the racially oppressive system that still exists in our city and offer a new process that invites the Black, Indigenous and Alexandrians of Color who have been historically burdened and harmed by this system to transform our culture and eliminate racial divides in a city.

Photo: All Alexandria Solutions

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"

Anyone can promote racial equity with easy-to-use principles and tools!

IN THIS SECTION, WE DISCUSS:

- Racial Equity Outcomes Ranker
- Racial Equity Process Ranker
- Racial Equity Principles
- Step-By-Step Racial Equity Decision-Making Worksheet

ALEXANDRIA
RACE & EQUITY

RACIAL EQUITY TOOL

This tool consists of three parts. **Part 1** features three racial equity principles. **Part 2** features a scoring rubric that we recommend you use to evaluate how well you are promoting racial equity as an *outcome* and a *process*. Both parts will help guide you as you get into **Part 3**, which will allow you to put what you have learned into practice. **Part 3** walks you through four distinct stages and provides you step-by-step worksheets that you will complete with your team in each stage. During **Part 3**, you will see that we encourage you to reference the first **Parts 1 and 2**, to help you rate how well you and your team are promoting racial equity (and its principles) within your *process*, as well as within the *outcome* that you seek to achieve.

Part 1: Racial Equity Principles

When applied, the three key racial equity principles will help you advance racial equity well. In turn, you will see that the more you apply these principles to creating your *outcomes*, as well as your *processes* for doing so, you will score higher on the **Racial Equity Rubric** provided in the first section.

Photo: Alexandria Public Library

Promoting racial equity both in our processes and our outcomes is possible but requires us to use these three key racial equity principles (originally authored by racial equity expert Marlysa D. Gamblin):*

Principle 1: Center the needs, leadership, data, scholarship, and power of BIPOC stakeholders in all stages. This includes looking at BIPOC staff and community members as leaders; respecting the experience that they bring; having them as decision makers; and using their research, thought leadership, data, and scholarship from the beginning and in each stage thereafter. This also requires racially equitable community engagement that does not reinforce unfair power dynamics and transactionalism. Lastly, this REQUIRES A SHIFT IN POWER. BIPOC residents and BIPOC-led efforts need to be the decision makers, paid for their time, and acknowledged for their leadership.

Principle 2: Disaggregate data, analyze outcomes, understand the unique history of racism, and identify appropriate responses by race and ethnicity that respond to historical racism and achieve equal outcomes by race. First, we must name each community of color individually, acknowledging that each community has different outcomes and its own history of racism. In order to achieve this, the people of the City of Alexandria will need to feature disaggregated data by race and ethnicity. We will also need to set racial equity outcomes, goals, processes, and measures that will close divides by race and achieve equal outcomes for BIPOC relative to their white counterparts in the topic at hand. In addition, we must spend time analyzing and accounting for the unique history of racism that each BIPOC community has experienced and continues to experience. All decisions and aspects of our processes and outcomes must be rooted in responding to and healing from each community's' unique history of racism. It is important that the recommendations, program

Add footnotes here

Photo: Alexandria Public Library

elements, or final decisions are responsive to the historical racism impacts in order to achieve equal outcomes by race within the topic area that the outcomes is focused on. So, if 40 percent of the deaths from COVID in Michigan is African Americans but African Americans only represent 20 percent of the state's population, they should receive at least 40 percent of all COVID-19 resources, for example, to achieve the same outcomes as everyone else (especially as with their white counterparts).

Photo: Alexandria Public Library

Principle 3: Create systems of decision-making, reflection, and accountability to BIPOC staff, institutions, and communities. This means sharing drafts of the iteration process and other key milestones with BIPOC institutions, staff, and communities for APPROVAL before anything can be published and/or finalized. This should take place at all stages of the process (ideation, design, strategy finalization, and implementation). This should be a natural part of each stage of the process, considering that Principle 1 encourages you to co-create each aspect of your outcomes with BIPOC stakeholders, especially those with lived experience of the topic area. This practice will ensure that the SHIFT IN POWER toward BIPOC takes place. This also means creating regular times throughout the process to reflect on how well power is shifting and practices are being implemented to advance racial equity. Accountability means that racially equitable changes must be made to be responsive to any racially inequitable outcomes and experiences of BIPOC staff, institutions, and communities. This is why we have embedded intentional evaluation and reflection within each stage.

Photo: Pride Event with NOVA Salud

We recommend that you apply these principles throughout each stage of your decision-making. To help you with this, we embedded questions throughout the worksheets featured in **Part 3** to prompt you to apply the racial equity principles to each step within the four stages.

Part 2: Racial Equity Rubric

This part features two rubrics – one to help you understand how well you are promoting racial equity as an **outcome** or product; the other rubric helps you understand how well you are promoting racial equity within the **process** it will take to get there.

Both rubrics have been authored by racial equity expert and CEO of anti-racist consulting company GamblinConsults, Marlysa D. Gamblin.[*] Working with her, the Office of Race and Social Equity has been able to adapt this tool to fit the needs and context of the City of Alexandria.[*]

As you progress to the other sections of this tool, we encourage you to refer to both rubrics so you can always be aware of where you are in terms of how well you are promoting racial equity and areas where you may benefit from continued learning and growth.

Add footnotes here

Photo: Office of Housing Surveying Community on Housing Needs

Photo: Arlandria Chirilagua Community Outreach with the Office of Housing

Photo: Office of Housing hosting a Housing Summit

Racial Equity Rubric: Evaluating Outcomes

You are likely involved in the creation of many outcomes in your role working in the City of Alexandria. Examples of outcomes might be policies, programs, legislation, budget, services, or other decisions or projects. We invite you to use this Racial Equity Rubric on Outcomes to help you evaluate how well the final outcome of your policy, program, legislation, service, or other decision or project advances racial equity, so that we can all do our parts to eliminate racial divides and realize racial equity as a city.

Racial Equity Rubric: Evaluating Outcomes

0 Harmful Outcome	1 Broad-based outcome, appears race netrual	2 Broad-Based Outcome	3 Broad-Based Outcome, Elements of Racial Equity	4 Moderately Racially Equitable Outcome	5 Entirely Racially Equitable Outcome
Does not advance racial equity and does not put the needs, leadership and power of BIPOC communities at the center.	Does not advance racial equity and does not put the needs, leadership and power of BIPOC communities at the center.	Might mention the need for racial equity and putting the needs of BIPOC communities at the center.	Some aspects of the outcome advance racial equity and prioritize the needs, leadership OR power of BIPOC communities.	At least half of the outcome focuses on BIPOC communities in a racially equitable way.	Entire product/outcome advances racial equity and puts the needs, leadership, and power of BIPOC communities at the center.
Targets BIPOC communities in a negative way and provisions worsen racial inequities.	Provisions use language that negatively affects subgroups within BIPOC communities at higher rates and usually worsen racial inequities.	Does not provide concrete actions or necessary resources to reduce racial inequities.	Strategies and final decisions are not based on the history of racism experienced by BIPOC communities directly impacted nor do they consider the root causes that create these racial divides.	Strategies and final decisions are based on the history of racism experienced by BIPOC communities, the root causes of those divides, and account for the racial wealth divide.	Strategies and final decisions are proportional to the history of racism and are directly tied to eliminating current racial divides, the root causes of those divides, and account for the racial wealth divide.
Does not explain how it will be implemented and evaluated in a racially equitable way that is driven by and for BIPOC communities directly.	Does not explain how it will be implemented and evaluated in a racially equitable way that is driven by and for BIPOC communities directly.	Does not explain how it will be implemented and evaluated in a racially equitable way that is driven by and for BIPOC communities directly.	May not identify BIPOC communities directly impacted by the topic as the drivers of the implementation and evaluation stages.	Strategies and final decisions are based on the history of racism experienced by BIPOC communities, the root causes of those divides, and account for the racial wealth divide.	Explains how the implementation and evaluation phase will be racially equitable, and driven by and for BIPOC communities directly.
Widens current racial divides.	**Widens current racial divides.**	**Maintains current racial divides.**	**Maintains current racial divides.**	**Maintains current racial divides.**	**Eliminates current racial divides**

Racial Equity Rubric: Evaluating Outcomes. Made for Alexandria's Office of Race and Social Equity. All rights reserved GamblinConsults, LLC. GamblinConsults.Com.

Racial Equity Rubric: Evaluating Processes

As a result of being involved in the design of the outcome (i.e. policies, legislation, budgets, programs, services, projects, and other daily decisions), we are inherently involved in the process. As mentioned earlier, racial equity is not just an **outcome** — it is a **process**. The Racial Equity Rubric on Processes below helps you identify how well your process of designing your outcome advances racial equity.

Racial Equity Rubric: Evaluating Processes

0 Intentionally Harmful Process	**1** Unintentionally Harmful Process	**2** Participatory Process	**3** Elements of Racial Equity in the Process	**4** Moderately Racially Equitable Process	**5** Entirely Racially Equitable Process
BIPOC communities* may have been actively excluded from participating in the process at all stages.	BIPOC communities* have not been considered and lack real decision-making power in all stages.	BIPOC communities* are considered or consulted but lack real decision-making power in all stages.	BIPOC communities* may have been considered or consulted only has real decision-making power in at least one stage.	BIPOC communities* co-create the terms of engaging with institutions with real decision-making power in all stages and leads in at least one stage.	BIPOC communities* co-create the terms of engaging with institutions with real decision-making power in all stages, and also lead in all four stages.
BIPOC communities* likely have to organize to make a seat at the table for themselves to prevent harmful decisions.	BIPOC communities* might be invited (or may have to organize to get a seat at the table) in Stage 2 or later, and likely engage in a participatory role.	BIPOC communities* are invited in Stage 2 or later, and asked to engage in a participatory role.	BIPOC communities* are invited in Stage 1 or earlier to co-create some elements and asked to be engaged in a participatory role in other elements.	BIPOC communities* are invited in Stage 1 or earlier to co-create and lead on most elements with real decision making power.	All processes with each of the four stages are rejuvenated, person-centered, and anti-racist.
BIPOC communities* are likely actively excluded from engaging in the language, decisions, and planning for the implementation or evaluation stages.	BIPOC communities* are not involved in the language, decisions, and planning for the implementation or evaluation stages.	BIPOC communities* provide feedback on the language, decisions, and planning for the implementation or evaluation stages.	BIPOC communities* provide recommendations to the language, decisions, and planning for the implementation or evaluation stages, (which are included in the final product/outcome).	BIPOC communities* co-create the language, decisions, and planning for the implementation or evaluation stages.	BIPOC communities* co-create and drive the language, decisions, and planning for the implementation or evaluation stages.
The institution's staff makeup does not reflect the BIPOC communities with lived experience who are directly impacted. The institution does not seek to change their hiring practices or seek engagement from community members at all.	The institution's staff makeup does not reflect the BIPOC communities with lived experience who are directly impacted. The institution is still transactional in their requests from community members.	The institution's staff makeup does not reflect the BIPOC communities with lived experience who are directly impacted. The institution is still transactional in their requests from community members.	The institution has hired some staff of color with lived experience in all levels of decision-making power, but has more work to do. The institution still relies heavily on community participation as the main source of designing the product/outcome in a racially equitable way.	BIPOC with lived experience are also representatively hired within the institution(s) developing this product/outcome. So, their work is not transactional but transformational.	BIPOC with lived experience are representatively hired within the institution(s) developing the product/outcome. So, their work is not transactional but transformational.

Racial Equity Rubric: Evaluating Processes. Made for Alexandria's Office of Race and Social Equity. All rights reserved GamblinConsults, LLC. GamblinConsults.Com.

Marlysa D. Gamblin designed the Alexandria Racial Equity Rubric for Evaluating Processes. All Rights Reserved GamblinConsults. This Scorecard was adapted from the version for the Washington State Labor Council (WSLC) which GamblinConsults designed and authored. The original version was authored by Marlysa D. Gamblin. See footnote #X for more.

Racial Equity Rubric: Evaluating Processes (Continued)

Scholarship, data, and lived experience published by experts of color is actively not referenced.	Scholarship, data and lived experience published by experts of color are likely not referenced.	Some scholarship data, and lived experience published by BIPOC communities may be referenced.	At least half of the sources used for a decision reference formal scholarship published and informal, non-published scholarship by BIPOC communities.	The majority of the sources used for decision reference formal scholarship published and informal, non-published scholarship by BIPOC communities, which also guides the final decisions.	The majority of the sources used for decision reference formal scholarship published and informal, non-published scholarship by BIPOC communities, which also guides the final decisions.
There is a culture that welcomes statements of racial stereotypes, slurs, and/or racially-coded language. BIPOC* face several instances of racial oppression.	The culture does not see a need for group norms and there are no formal systems that hold team members who perpetuate racial oppression accountable for racial aggressions. BIPOC* face the same instances of racial oppression.	There are group norms but they are not consistently enforced, and there are no formal systems that hold team members who perpetuate racial oppression accountable for racial aggressions. BIPOC* face the same instances of racial oppression.	There are group norms that are enforced but no formal systems that hold team members who perpetuate racial oppression accountable for racial aggressions. BIPOC* face slightly less instances of racial oppression in the process.	There are group norms that are consistently enforced in most meetings and systems to hold actions that perpetuate racial oppression accountable. BIPOC* face significantly less instances of racial oppression in the process.	Group norms are stated in each meeting and are consistently enforced throughout each meeting; there are systems to hold actions that perpetuate racial oppression accountable. Experiencing racial oppression in the process is no longer the norm for BIPOC.*
White colleagues actively do not use racial equity tools to guide their processes and actively decide not to give up space and take the lead of BIPOC communities.*	White colleagues generally do not use racial equity tools to guide their processes and tend to not give up space and take the lead of BIPOC communities.*	Only sometimes in the process, white colleagues use racial equity tools as a guide and give up space and take the lead of BIPOC communities.*	In at least half of the processes, white colleagues use racial equity tools as a guide; hold other white colleagues accountable to promoting anti-racism; and give up space and take the lead of BIPOC communities.*	In the majority of their processes, white colleagues consistently use racial equity tools as a guide; hold themselves accountable to not reinforce whiteness; hold other white colleagues accountable to promoting anti-racism; give up space and take the lead of BIPOC communities.*	In all of their processes, white colleagues consistently use racial equity tools as a guide; hold themselves accountable to not reinforce whiteness; hold other white colleagues accountable to promoting anti-racism; give up space and take the lead of BIPOC communities.*
Only one person on the team uses this racial equity tool to guide their processes.	Only some people in the team use this racial equity tool to guide their processes.	Only some people in the team use this racial equity tool to guide their processes.	The entire team uses this racial equity tool to guide their processes in at least 1 stage.	The entire team uses this racial equity tool to guide their processes in at least 3 stages.	The entire team uses this racial equity tool to guide their processes in EACH of the 4 stages.
This process reinforces a history of racial oppression.	**This process reinforces a history of racial oppression.**	**This process reinforces a history of racial oppression.**	**This process attempts to advance racial equity but largely maintains a history of racial oppression.**	**This process challenges the history of racial oppression.**	**This process embraces a new chapter of racial liberation.**

Racial Equity Rubric: Evaluating Processes. Made for Alexandria's Office of Race and Social Equity. All rights reserved GamblinConsults, LLC. GamblinConsults.Com.

Marlysa D. Gamblin designed the Alexandria Racial Equity Rubric for Evaluating Processes. All Rights Reserved GamblinConsults. This Scorecard was adapted from the version for the Washington State Labor Council (WSLC) which GamblinConsults designed and authored. The original version was authored by Marlysa D. Gamblin. See footnote #X for more.

Part 3: Four Stages of Racially Equitable Decision Making

We all make decisions. Now it is time to ensure that the process for making each decision, and the final outcome of that decision, advances racial equity and works to eliminate the current racial inequities we have in our city. As explained in the **Introduction** and the **Historical Context** sections, there are many racial inequities in the City of Alexandria due to systemic racism, ranging from the racial income divides, the racial wealth divides, and the racial education divides in the City of Alexandria.

This section supports you in addressing racial inequities practically. The series of worksheets below feature a mix of open-ended, check-the-box, and ranking questions that guide you toward embedding racial equity in the development and implementation of your work projects from beginning to end.

Please see the graphic below that features four stages in racially equitable decision making:

Groundwork	Stage 1: Co-Design & Align	Stage 2: Co-Dev. Strategy	Stage 3 Co-Implement
Do your groundwork research before connecting with BIPOC communities!	Connect with BIPOC communities, hear their expertise, and make sure you both agree on the way forward!	Work with BIPOC communities to co-create a strategy in a racially equitable way!	Work with BIPOC communities to implement the project in a way that shares power!

Photo: Chirilagual Mural

Groundwork

Before we start **Stage 1** (of co-creating with community), we must do groundwork. This means identifying 4 key things: (1) the policy, program, project, initiative, or budget decision that is being made; (2) the history of racism within this topic; (3) the racial demographics of the staff and community members working on it; and (4) which city priorities and plans it align with it, including racially equitable community engagement.

What does "groundwork" mean?

Groundwork is the work required to build a strong foundational understanding of any issue, community, initiative, or efforts. Groundwork requires us to understand the ins and outs to set us up for long-term success, multi-level solutions and harm reduction *before* engaging BIPOC communities directly impacted.

Section 1: What are we working on and why?

What is the project you are working on?

- ☐ Program
- ☐ Legislation
- ☐ Budget
- ☐ Capital Improvement Project
- ☐ Initiative
- ☐ Process
- ☐ Practice
- ☐ Contractor and Procurement
- ☐ Policy
- ☐ Service
- ☐ Human Resources
- ☐ Other Decision

What is the title and description of this project?

_____

_____

_____

Complete the Root Cause Analysis Graphic Below:

Root Cause Analysis

What is the origin of this topic between this BIPOC community and white people in the U.S.?	Was this BIPOC community given equal access and resources to this? Why or why not?	How long did this last? Or is this racial discrimination still taking place today but in more subtle forms?	How did this create the racial divides we see today in this topic & other related topics?

- *Based on this graphic, what is the history of racism related to this project (including the origin and present-day analysis)? Refer to the history one-pagers.*

  _____
  _____
  _____

- *Based on this graphic, how did/does this history create the racial inequities we see today, and for which BIPOC communities in Alexandria?*

  _____
  _____
  _____

WHO is requesting we work on this project? If they are not BIPOC communities directly impacted, WHY is this request being made NOW?

_____
_____
_____
_____
_____
_____

Photo: DCHS Staff

Section 2: Who is on our internal team?

Department or Subgroup:

_____

PRIMARY Contact or Convener of the Team:

_____

The primary contact and convener is responsible for convening the team. However, they should hold the same amount of power as other team members.

Name	Role in organization				Race and Ethnicity							What POWER Does This Person Hold Within Our Team?					Proximity to Topic & Community	
	Senior Manage-ment	Mid Manage-ment	Junior Level	Entry Level	African American or Black	Asian American or Pacific Islander	Indigenous	Non-White Latino/a	White, not Latino/a	Multi-Racial	Self-Define	**Equal Decision-Making Partner** *Decision-making power on all elements of the project.*	**Partial Decision-Making Partner** *Decision-making power on some elements of the project but not all.*	**Participatory Partner** *Reviews to provide feedback that is incorporated but lacks decision-making power.*	**Bystander Participant** *May attend meetings but their feedback, recommendations, or decision-making is not incorporated.*	**Sole Decision Maker** *Makes the final decision, or all of the decisions, by themselves with or without feedback from the group.*	*BIPOC Community Leader*	*BIPOC resident directly impacted*

REFLECTION: What do the racial demographics of our internal team and the power that BIPOC hold or do not hold say about possible changes that we need to make to achieve racial equity within our internal team (i.e. making sure that BIPOC colleagues are equal decision makers; making sure that BIPOC colleagues are accurately represented and not a token few, etc.)?

Section 3: How does this connect with other city plans and priorities?

What City of Alexandria plan(s) are impacted?

☐ **Community Health Improvement Plan**

☐ **Children and Youth Community Plan**

☐ **Unified Plan**

☐ **Small Area Plan:** _____

☐ **Department Business Plan:** _____

What is the relationship to City priorities?

☐ **Pandemic Recovery**

☐ **Provide diverse housing opportunities**

☐ **Foster economic development**

☐ **Support youth and families**

☐ **Community Engagement**

☐ **Compensation Plan**

☐ **Climate Action Plan**

Engaging BIPOC communities in racially equitable ways in the City of Alexandria is a top priority. Please check the box for ways that your team has already been, and plans to be, intentional about engaging BIPOC from the onset so they can shape the design, development, and strategy of this topic:

☐ **Power-Respecting Model (long-term goal): We plan on inviting BIPOC communities in Stage 1 to co-design the project with our team. They make the final decision of the direction and scope of the project and we are responsive and accountable to them.**

☐ **Power Sharing Model (recommended): We plan on inviting BIPOC communities in Stage 1 to co-design the project with our team. They will be equal decision-making partners in determining the final topic and the plan to address it.**

☐ **Collaborate: We plan on inviting BIPOC community members in Stage 1 to agree on the final topic & join our internal team on the decision-making process. Collectively, we all finalize the topic and plan to address it.**

☐ **Consult: We plan on inviting BIPOC community members in Stage 1 to share their ideas, come to a mutual understanding, and provide recommendations. Our internal team will make the final decisions of the topic & the plan based on these recommendations.**

Section 4: Who is this Topic Impacting and How?

Equity Mapping Index score. COMING SOON

The equity mapping index score is not ready for the pilot but will be ready when in the Spring of next year. Stay tuned!

Social Opportunity Index

Find the Social Opportunity Index here!

KNOW BEFORE YOU GO: What realities, current events, recent tragedies, and/or holidays are BIPOC communities currently experiencing that our team should be informed about?

_____
_____
_____

KNOW BEFORE YOU GO: What has been the harm that our institution has engaged in as it relates to serving BIPOC communities directly impacted by this project that our team should be informed about?

_____
_____
_____

Section 5: How am I Growing Personally To Advance Racial Equity

The last section in **Groundwork** is focused on YOU. Many of us make the unintended mistake of not having time to intentionally reflect and grow in our personal journey to advance racial equity.

Because we are people interacting with other people, it is EXTREMELY important that we focus on improving the way we interact with others on the personal level. This is the level that we often see some of the most harm take place to our BIPOC colleagues, as it relates to racism.

How do I know I am growing personally to advance racial equity?

A good way of checking in with yourself to ensure that you are advancing racial equity in your personal life is to examine all the ways you actively dismantle white supremacy culture in the daily decisions you make, in how you interact with people, and with the values you hold.

Another good way is to take the self-assessment again. In what areas have you grown since the last time you took it? What are the areas that you still need to go deeper in?

Please review the Reflection Guide below and be sure to ensure that your team members have completed this guide too! We encourage you to refer to this guide, along with the **"Commit to Growing in Your Personal Journey One-Pager"** (also linked on page 65 in the *Tangible Next Steps #4* Section) as you engage in each of the four stages, where you will be interpersonally relating with BIPOC community members!

Reflection Guide

Personal

☐ How much time have I spent learning the true realities and historical traumas of racism of BIPOC communities in this area?

_____
_____
_____

☐ LIST ALL: What are the unconscious racial biases, stereotypes, and/or thought patterns that I have discovered that I subconsciously hold?

_____
_____
_____

☐ How intentional have I been about unlearning my unconscious biases, thought patterns during this stage?

_____
_____
_____

☐ In what ways did my internal thoughts evoke racism/harm BIPOC colleagues or BIPOC communities? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I internally (and subconsciously) uphold during this stage? What are concrete ways I can change this for the next stage?

_____
_____
_____

Interpersonal

☐ How intentional have I been about reflecting on the way I make space and step back for BIPOC colleagues?

_____
_____
_____

☐ REFLECT: What have been my interactions with BIPOC colleagues compared to white colleagues during this stage? Have I listened, respected the ideas & contributions of, or found it easier to receive feedback from, my white colleagues more? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I uphold in my interactions with others during this stage? How can I change this for the next stage?

_____
_____
_____

☐ Did I practice humility during this stage or did I allow myself to get defensive?

_____
_____
_____

☐ REFLECT: When I saw racially problematic behavior from colleagues during this stage, did I call it out or was I silent? In which ways?

_____
_____
_____

Section 6: Assess how well your Groundwork advanced racial equity as a *process* and as an *outcome*!

Remember, a key component to racial equity is reflecting on how we are promoting racial equity, as well as ways we can strengthen our approach to fight racism! Before you go to Stage 1, be sure to complete the assessments below by using the Racial Equity Rubric on Processes on Pages 32-33 and the Racial Equity Rubric on Outcomes on Page 31.

Table 1. Assess How Well Your PROCESS in the "Groundwork" Section Advanced Racial Equity

	0 Intentionally Harmful Process	1 Unintentionally Harmful Process	2 Participatory Process	3 Elements of Racial Equity in the Process	4 Moderately Racially Equitable Process	5 Entirely Racially Equitable Process
Check the box of where your PROCESS ranks and share why						

Table 2. Assess How Well Your OUTCOME in the "Groundwork" Section Advanced Racial Equity

Outcomes in the Groundwork Section include but are not limited to decisions that were made regarding power-sharing models, team makeup and power distribution, history of racism that was researched, and the disaggregated data that was gathered. Try to list out all of the outcomes that were generated in this section and rank each separately!

	0 Harmful	1 Broad-based & appears to be race-neutral	2 Broad-based	3 Broad-based w/ elements of racial equity	4 Moderately Racially Equitable	5 Entirely Racially Equitable
Check the box of where your OUTCOME #1 ranks & share why.						
Check the box of where your OUTCOME #2 ranks & share why.						
Check the box of where your OUTCOME #3 ranks & share why.						

Stage 1: Co-Design & Alignment

Now that we are done with the groundwork and understand the harm and realities that BIPOC communities have faced, and continue to face, related to this topic, we can connect with them in a culturally sensitive way that aims to not repeat past harm. Instead, we can work to respect their power, humbly hear them, and work with them as equal partners!

There are three key components to co-designing with community: (1) co-create the community's terms for engaging with you and your institution; (2) achieving alignment on the way the topic is being understood and whether this is the right topic that needs to be addressed to eliminate current racial divides; and (3) co-create the process and structure for future stages.

Section 1: Co-Creating the Terms of Engagement

Step 1: Identifying where the BIPOC communities directly impacted are.

List the BIPOC community organizations, entities, and networks that work directly with BIPOC communities impacted.	Do we, or a partner, have a relationship with these organizations, entities, and networks?	Who from our team will connect with them?	What is our budget to honor them for their time and meet specific terms of engagement?

Step 2: Asking BIPOC communities directly impacted and/or BIPOC leaders who serve them what they need from us to engage in an authentic way

These questions should be asked to BIPOC residents directly and also be asked to BIPOC organizations that serve BIPOC communities. If you are speaking with an organization that is BIPOC-serving and NOT BIPOC-led, then you will be asking these questions to their BIPOC clients directly.

☐ **What location makes you/the community feel the most safe, seen, and heard (i.e. a community center, church, etc.)?**

☐ **What time(s) honor your/the community's schedules the most?**

☐ **What format(s) honor your/the community's preferences and realities the most (i.e. virtual, in-person, hybrid, phone, etc.)?**

☐ **What resources can we commit to offering to honor your/the community's realities (i.e. on-site childcare, transportation vouchers, meal, hourly stipend to participate, etc.)?**

☐ **What language(s) would you/the community feel the most comfortable speaking in?**

☐ **How can we partner with you/the community to co-format and co-facilitate the meeting, so we can respect cultural differences and show humility on our part? What do you need from us to account for your time and expertise (hourly stipend, etc.)?**

☐ **What is the best way of connecting with you/the community? Is this something we should do directly? Or through a particular contact or organization? What do you/they need from us (hourly stipend support, etc.)?**

Step 3: Revisiting Terms of Engagement to Co-Create them During the Initial Meeting

WHAT DO YOU NEED FROM US IN EACH MEETING AND DURING THE ENTIRE PROJECT?

CHECK ALL THAT APPLY

- [ ] ONSITE CHILDCARE FOR EACH MEETING &/OR CHILDCARE STIPEND
- [ ] CARD OR CASH FOR TRANSPORTATION TO EACH MEETING
- [ ] MEETING LOCATION TO REMAIN THE SAME
- [ ] LANGUAGE TRANSLATION FOR MATERIALS REVIEWED, MEETING NOTES, EMAILS, & VERBAL COMMUNICATIONS
- [ ] MEALS AT EACH MEETING
- [ ] FLEXIBILITY TO CALLS OR VIDEO CHAT MEETINGS
- [ ] HOURLY STIPEND TO HONOR MY TIME & EXPERTISE
- [ ] RECEIVING REGULAR UPDATES ABOUT PROJECT STATUS & HOW MY EXPERTISE IS BEING INCORPORATED
- [ ] A TRUSTED CO-FACILITATOR FROM MY COMMUNITY
- [ ] GROUP NORMS TO REDUCE RACIAL AGGRESSIONS AND MAKE SPACE FOR BIPOC STAFF, LEADERS, AND COMMUNITY MEMBERS TO BE HEARD
- [ ] OTHER(S):

  _____

  _____

WHAT TIME ARE YOU ABLE OR WILLING TO PROVIDE TO THIS PROJECT?

- [ ] 1 HR/WK
- [ ] 10 HRS/MTH
- [ ] 15 HRS/MTH
- [ ] 20 HRS/MTH
- [ ] OTHER(S):

  _____

WHAT FORMS OF COMMUNICATION WORK BEST?

CHECK ALL THAT APPLY

- [ ] TEXT
- [ ] PHONE CALL
- [ ] VIDEO CHAT
- [ ] IN-PERSON MEETING
- [ ] EMAIL
- [ ] OTHER(S):

  _____

HOW DO YOU PREFER TO OFFER YOUR EXPERTISE?

CHECK ALL THAT APPLY

- [ ] TEXT
- [ ] PHONE CALL
- [ ] VIDEO CHAT
- [ ] IN-PERSON MEETING
- [ ] EMAIL
- [ ] TRACK CHANGES IN A WORD DOCUMENT
- [ ] COMMENTS IN A WORD DOCUMENT
- [ ] VOICE RECORDING OR VOICE MEMO
- [ ] OTHER(S):

  _____

WHAT POWER MODEL ARE WE AGREEING TO?

- [ ] POWER RESPECTING MODEL
- [ ] POWER SHARING MODEL
- [ ] COLLABORATION MODEL
- [ ] CONSULTING MODEL

WHAT DO YOU NEED/ENVISION AT THE END OF THE PROJECT?

CHECK ALL THAT APPLY

- [ ] FORMAL ACKNOW-LEDGEMENT & THANK YOU W/MY NAME & CONTRIBU-TION
- [ ] AN EXPLANA-TION OF THE PROCESS THAT WE ENGAGED IN, W/MY CONTRIBU-TION OUTLINED
- [ ] A PICTURE & BIO OF ME AND MY ROLE IN THIS PROCESS
- [ ] CO-AUTHORSHIP CREDIT
- [ ] LEAD AUTHORSHIP CREDIT
- [ ] ACCOUNTA-BILITY FROM THE INTERNAL TEAM TO MY TERMS OF ENGAGING

Section 2: Achieving Mutual Alignment on the Project

What do you see as the main project and why?

_____
_____
_____

From your lived experience, what has been the history related to this project?

_____
_____
_____

How has/would this project impact(ed) you, your family, and your communities?

_____
_____
_____

What is currently being done to address it? How are you currently coping with it, noticing ways you are being resilient in spite of it, or creating innovative responses to address it? In what ways do you think we can partner to address it together?

_____
_____
_____

What are we missing to fully understand the project?

_____
_____
_____

Is there any need to shift scopes to be responsive to what you see as needed to eliminate racial inequities in this project?

_____
_____
_____

Section 3: Co-Creating the Process and Structure for Future Stages

Step 1: Agree on a Racially Equitable Timeline

As you create the timeline, have your team check the following aspects:

- ☐ Time for BIPOC community members to co-create and finalize the scope and shared expectations.

- ☐ Time for BIPOC community members to work with the internal team to draft a product (i.e. graphic, report, policy, decision, etc.) for review.

- ☐ Time for BIPOC community members and leaders, and internal team, to review the drafted product.

- ☐ Time for BIPOC community members and leaders, and internal team, to provide feedback.

- ☐ Time for BIPOC community members and leaders, and internal team, to convene and discuss feedback.

- ☐ Time to incorporate recommendations from discussion and be accountable to what was heard into a second draft.

- ☐ Time for BIPOC community members and leaders, and internal team, to review the second drafted product, which should reflect the recommendations.

- ☐ Time for BIPOC community members and leaders, and internal team, to provide feedback on whether this second draft accurately captures the expertise of BIPOC community members and leaders.

- ☐ Time for BIPOC community members and leaders, and internal team, to convene and finalize the product.

- ☐ Time to send finalized product to all team members for final sign off.

- ☐ Time to release the product with the proper acknowledgements and ensure that all BIPOC community members and leaders are aware of its release.

Step 2: Create the Format and Agenda for Each Meeting

How does the format, agenda, and design of the engagement opportunity authentically reflect communities desired terms of engagement in a culturally appropriate way where everyone can contribute?

_____
_____
_____

Section 4: Assess your personal journey!

Before moving on to Section 5, asses your personal journey! Just like we did in the Groundwork stage, take time to complete this reflection guide individually and meet with your team to discuss. Remember, growth only comes through honesty, vulnerability, and intentional reflection.

Reflection Guide

Personal

☐ How much time have I spent learning the true realities and historical traumas of racism of BIPOC communities in this area?

_____
_____
_____

☐ LIST ALL: What are the unconscious racial biases, stereotypes, and/or thought patterns that I have discovered that I subconsciously hold?

_____
_____
_____

☐ How intentional have I been about unlearning my unconscious biases, thought patterns during this stage?

_____
_____
_____

☐ In what ways did my internal thoughts evoke racism/harm BIPOC colleagues or BIPOC communities? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I internally (and subconsciously) uphold during this stage? What are concrete ways I can change this for the next stage?

_____
_____
_____

Interpersonal

☐ How intentional have I been about reflecting on the way I make space and step back for BIPOC colleagues?

_____
_____
_____

☐ REFLECT: What have been my interactions with BIPOC colleagues compared to white colleagues during this stage? Have I listened, respected the ideas & contributions of, or found it easier to receive feedback from, my white colleagues more? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I uphold in my interactions with others during this stage? How can I change this for the next stage?

_____
_____
_____

☐ Did I practice humility during this stage or did I allow myself to get defensive?

_____
_____
_____

☐ REFLECT: When I saw racially problematic behavior from colleagues during this stage, did I call it out or was I silent? In which ways?

_____
_____
_____

Section 5: Assess how well your Co-Design advanced racial equity as a *process* and as an *outcome*!

Remember, a key component to racial equity is reflecting on how we are promoting racial equity, as well as ways we can strengthen our approach to fight racism! Before you go to Stage 1, be sure to complete the assessments below by using the Racial Equity Rubric on Processes on Pages 32-33 and the Racial Equity Rubric on Outcomes on Page 31.

Table 1. Assess How Well Your PROCESS in STAGE 1 Advanced Racial Equity

	0 Intentionally Harmful Process	1 Unintentionally Harmful Process	2 Participatory Process	3 Elements of Racial Equity in the Process	4 Moderately Racially Equitable Process	5 Entirely Racially Equitable Process
Process #1: Terms of Engagement						
Process #2: Mutual Alignment						
Process #3: Co-Creating the Process for Future Stages						
Process #4: _____						

Table 2. Assess How Well Your OUTCOME in STAGE 1 Advanced Racial Equity

	0 Intentionally Harmful Process	1 Unintentionally Harmful Process	2 Participatory Process	3 Elements of Racial Equity in the Process	4 Moderately Racially Equitable Process	5 Entirely Racially Equitable Process
Outcome #1: Final Terms of Engagement						
Outcome #2: Final Project Alignment						
Outcome #3: Final Process for Future Stages						
Outcome #4: (Optional) _____						

Stage 2: Co-Develop the Strategy

Now that we are done identifying the terms for racially equitably engaging BIPOC staff, community members, and leaders, and have had a chance to mutually align the topic and scope of the project with community, it is now time to talk strategy and action!

Similar to our first stage, this second stage is all about working directly with BIPOC community members and leaders to co-create a strategy that reflects cultural humility and is aimed to eliminate current racial inequities in this project.

There are two key components to co-developing the strategy: (1) research the disaggregated data outcomes; (2) engage in strategy exploration, which includes identifying the benefits and burdens of proposed strategies. It is critically important that we integrate culturally humble and relevant responses within both key components. Therefore, you will see this thread throughout!

Section 1: Research the disaggregated data outcomes

Step 1: Research the disaggregated data outcomes

Let's get the baseline of data for this project! Use the chart below to list all of the relevant data points (including overall and disaggregated) related to this topic.

Indicator *What data area can help us understand this topic more?*	Data Points & Outcomes *What are the key data points within this indicator?*	Disaggregated Data Points & Outcomes* *What are the disaggregated data points by race?*
EX: Educational Attainment	*INSERT DATA POINTS HERE*	*INSERT DATA POINTS HERE*

*If the data points you have do not have disaggregated data points by race, then use the Data Equity Guide and strategize ways to identify/collect disaggregated outcomes within these data points (both quantitatively and qualitatively).

Are there data gaps? Are these data points accurate? Do they tell the full story of how the community is truly experiencing the impact (based on how they shared they have been impacted)?

_____
_____
_____

Is qualitative data a part of the data narrative? Who is the source of this qualitative data? Is it BIPOC community members and leaders directly impacted?

_____
_____
_____

Section 2: Strategy Exploration

What is the ideal outcome of this project?

_____
_____
_____

Refer to the Root Cause Analysis Graphic in the Groundwork Section on page 36: What strategies address the root causes?

_____
_____
_____

How do these strategies impact existing solutions/workarounds BIPOC communities directly impacted have already developed to address the problem?

_____
_____
_____

Benefit-Burdens Strategy Chart

Now that we have identified the benefits and burdens of the project, let's identify the benefits and the burdens of the actions/strategies that are integral to the completion of this project!

Before completing this chart, list existing BIPOC-led and/or BIPOC embraced efforts that have sought to address this project already. Be sure to include these efforts in the chart below for deeper analysis.

Explain here:

What is the strategy or (in)action to address this project? Include and prioritize the BIPOC-led efforts & solutions listed in the above section.	Who will benefit from this strategy or (in)action? How will this widen or maintain racial inequities?	Who will be burdened, or harmed, by this strategy or (in)action? How will this widen or maintain racial inequities?	What are the potential unintended consequences of this strategy or (in)action that disproportionately harm BIPOC and widen racial inequities?	What are alternatives (especially BIPOC-generated alternatives) to the unintended consequences of this strategy or (in)action to advance racial equity & eliminate racial inequities?

After completing this chart, which strategy is the most racially equitable? How would this work to narrow or eliminate current racial inequities?

Explain here:

How does the strategy work in solidarity to scale up existing solutions/workarounds BIPOC communities directly impacted have already developed to address the problem?

Explain here:

Source: The Benefits and Burdens Strategy Chart was co-created by the Office of Race and Equity and GamblinConsults.LLC.

Section 3: Assess your personal journey!

Before moving on to Section 4, assess your personal journey! Just like we did in the Groundwork stage and Stage 1, take time to complete this reflection guide individually and meet with your team to discuss. Remember, growth only comes through honesty, vulnerability, and intentional reflection.

Reflection Guide

Personal

☐ How much time have I spent learning the true realities and historical traumas of racism of BIPOC communities in this area?

_____
_____
_____

☐ LIST ALL: What are the unconscious racial biases, stereotypes, and/or thought patterns that I have discovered that I subconsciously hold?

_____
_____
_____

☐ How intentional have I been about unlearning my unconscious biases, thought patterns during this stage?

_____
_____
_____

☐ In what ways did my internal thoughts evoke racism/harm BIPOC colleagues or BIPOC communities? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I internally (and subconsciously) uphold during this stage? What are concrete ways I can change this for the next stage?

_____
_____
_____

Interpersonal

☐ How intentional have I been about reflecting on the way I make space and step back for BIPOC colleagues?

_____
_____
_____

☐ REFLECT: What have been my interactions with BIPOC colleagues compared to white colleagues during this stage? Have I listened, respected the ideas & contributions of, or found it easier to receive feedback from, my white colleagues more? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I uphold in my interactions with others during this stage? How can I change this for the next stage?

_____
_____
_____

☐ Did I practice humility during this stage or did I allow myself to get defensive?

_____
_____
_____

☐ REFLECT: When I saw racially problematic behavior from colleagues during this stage, did I call it out or was I silent? In which ways?

_____
_____
_____

Section 4: Assess how well your Co-Develop and Strategizing advanced racial equity as a *process* and as an *outcome*!

Remember, a key component to racial equity is reflecting on how we are promoting racial equity, as well as ways we can strengthen our approach to fight racism! Before you go to Stage 1, be sure to complete the assessments below by using the Racial Equity Rubric on Processes on Pages 32-33 and the Racial Equity Rubric on Outcomes on Page 31.

Table 1. Assess How Well Your PROCESS in STAGE 2 Advanced Racial Equity

	0 Intentionally Harmful Process	**1** Unintentionally Harmful Process	**2** Participatory Process	**3** Elements of Racial Equity in the Process	**4** Moderately Racially Equitable Process	**5** Entirely Racially Equitable Process
Process #1: Researching Disaggregated Data						
Process #2: Exploring Strategies						
Process #3: Identifying the benefits and burdens						
Process #4: Finalizing the Strategy						
Process #5: _____						

Table 2. Assess How Well Your OUTCOME in STAGE 2 Advanced Racial Equity

	0 Intentionally Harmful Process	**1** Unintentionally Harmful Process	**2** Participatory Process	**3** Elements of Racial Equity in the Process	**4** Moderately Racially Equitable Process	**5** Entirely Racially Equitable Process
Outcome #1: Researching Disaggregated Data						
Outcome #2: Final analysis of the benefits and burdens						
Outcome #3: Final Strategy Selected						
Outcome #4: (Optional) _____						

Stage 3: Co-Implementation

Now that we are done identifying the strategy that should rank highly on the Racial Equity Rubric on Outcomes and centers the needs, leadership, power, and expertise of BIPOC the most, it is now time to talk about implementing our vision!

Traditionally, we have implemented plans in rigid ways that do not allow for flexibility, reiteration, and accountability in areas where we may benefit from strengthening. One exciting aspect of racial equity is its openness to being adaptive to the feedback of BIPOC community, especially those with direct lived experience. With that said, making sure that we build in and prioritize responsiveness to the community within our implementation plan is key.

With that said, there are three key components to co-implementing: (1) co-creating the plan to implement with BIPOC community, especially those directly impacted; (2) identifying regular points of checking in and reporting back to BIPOC community as a mechanism of accountability; and (3) making sure to have a method in place to be responsive to this feedback on an ongoing basis during implementation, based on what their feedback is.

Section 1: General Overview of Co-Implementation

Every context that you will be co-implementing will look differently. But regardless of what context you are in, we believe there are three key components that every co-implementation stage should have: co-creation, accountability, and responsiveness. Please see the **Racial Equity Implementation Chart** on the next page that outlines how the co-implementation stage should take place.

RACIAL EQUITY IMPLEMENTATION FLOW CHART

CO-CREATE THE ACCOUNTABILITY + IMPLEMENTATION PLANS

Co-create the accountability and implementation plan with community. What tasks are needed to implement the strategy and what forms of accountability does the community want?

ACCOUNTABILITY CHECK IN WITH COMMUNITY

Check in with community using the agreed upon accountability structure to hold yourselves accountable to their needs, desires, and expectations.

CONTINUE IMPLEMENTING

If community believes the way the project or policy is being implemented is racially equitable and reflects co-design stage, team can continue implementing as planned.

OR

RE-DESIGN

If community believes that racism has taken place during implementation and/or the implementation is not responsive to community needs, then the team must rethink the implementation to address concerns.

Step 1: Co-Create the Accountability and Implementation Plans

In this chart, similar to the other stages, the plan of what the accountability method will be, as well as how the strategy will actually be implemented, should be co-developed with the BIPOC communities directly impacted. This is key. Here are some recommendations for co-creating the accountability and implementation plans:

- **Remember to still honor the terms of engagement that were co-created in Stage 1.** Use these terms of engagement during the meeting, or series of meetings, to continue to guide the way the BIPOC communities, especially those directly impacted, are respected for their power, leadership, and expertise and truly given space to be heard.

- **Consider asking these questions to co-create a mechanism for accountability:**
  - What mechanism of accountability does the community want?
  - How often does the community expect to have accountability checks with the implementation team?

- In what form of communication works best for them (i.e virtually, on the phone, in-person, written, a combination of these, etc.)?
- What will the format of each accountability check be (i.e. agenda, format, expectations, etc.)?
- Is this accountability method just an informal check-in without any real "check" to the power of those implementing? Or, does it have the power to "check" missteps, over-steps, and actions that need to change to be more racially equitable?
- How does the accountability mechanism chosen increase transparency, especially to BIPOC directly impacted and the wider BIPOC community (i.e. a public hearing that is recorded and posted online, a meeting that is recorded for public record, etc.)?

- **Consider asking these questions to co-create the implementation plan:**
  - What tasks are needed to implement the strategy?
  - How are these tasks promoting racial equity?
  - What are the benchmarks BIPOC communities and led efforts identify as markers of success?
  - Is the timeline for this project realistic or rushed? What does the community believe is a responsive and reasonable timeline for completion? Do we need a time range that is a bit more flexible instead of strict in order to account for possible slow-downs in the implementation process in the event that we need to redesign the implementation mid-project?
  - In what ways can we use our resources during implementation to financially support the existing and growing work of BIPOC communities, experts, activists, organizations, and BIPOC-led efforts?
  - If the implementation plan includes us working with a contractor or vendor, how can we ensure that this paid position is representative of the BIPOC community or communities directly impacted?
  - When appropriate, how can this plan seek to hire or pay BIPOC community members or BIPOC-led efforts to help co-implement the plan?
  - When appropriate, how can we fund the scaling up of existing BIPOC-led efforts instead of creating a new effort ourselves?

Step 2: Accountability Check with Community

After co-creating the accountability and implementation plans, the plan will be implemented. The accountability plan will determine when and in what way the implementing team will have an accountability check with the community. Here are some recommendations for facilitating the accountability check with BIPOC communities:

- Start each check-in by stating the implementation and accountability plans that were co-created.
- Make sure that each check-in adheres to ALL of the accountability components in the plan. Otherwise, this will compromise community trust as well as the process as a whole.
- Be transparent about what has been done, what has not been done, strengths, and areas of improvement.
- Create space for mutual dialogue. This is not just reporting how the implementation stage is going. It is also an opportunity for the community to ask questions, for those questions to be answered, and for communal reflection on what may need to be changed in the implementation to meet community needs.
- Be prepared for press pause on further implementation. In the case where community is feeling like the implementation has not been implemented in a racially equitable way, or there is a need for other things to be considered, the team will need to adjust to hear about ways the implementation plan should be redesigned to meet community concerns. If this is the case, then make the space to discuss specific things that need to be changed. After, continue finalizing these changes with your team and consider bringing it back to the community for final approval before starting to implement the newly re-designed plan.

Step 3: Responsiveness (The Decision to Continue Implementing or to Re-Design)

There are the two ways the implementing team will demonstrate its responsiveness to the community: (1) continuing to implement the plan; or (2) re-designing the implementation plan to meet changing, or existing, community needs. The accountability check-in will determine which the direction the implementation team takes. In the case that your team needs to re-design, we recommend the following:

- *Remember to be open, patient, and to practice humility.*
- *Remember that you are serving the community. So, in service to the community, you will need to continue to be responsive to the community.*
- *Remember to let go of the original timeline in order to account for thoughtfulness needed in the re-design phase.*

Here is a more detailed graphic of the process in the event that you need to spend additional time re-designing any phase within the implementation.

RACIAL EQUITY IMPLEMENTATION FLOW CHART (EXTENDED VERSION)

(*)YELLOW MEANS SLOW DOWN AND RETHINK

(**)GREEN MEANS YOUR TEAM IS GOOD TO CONTINUE!
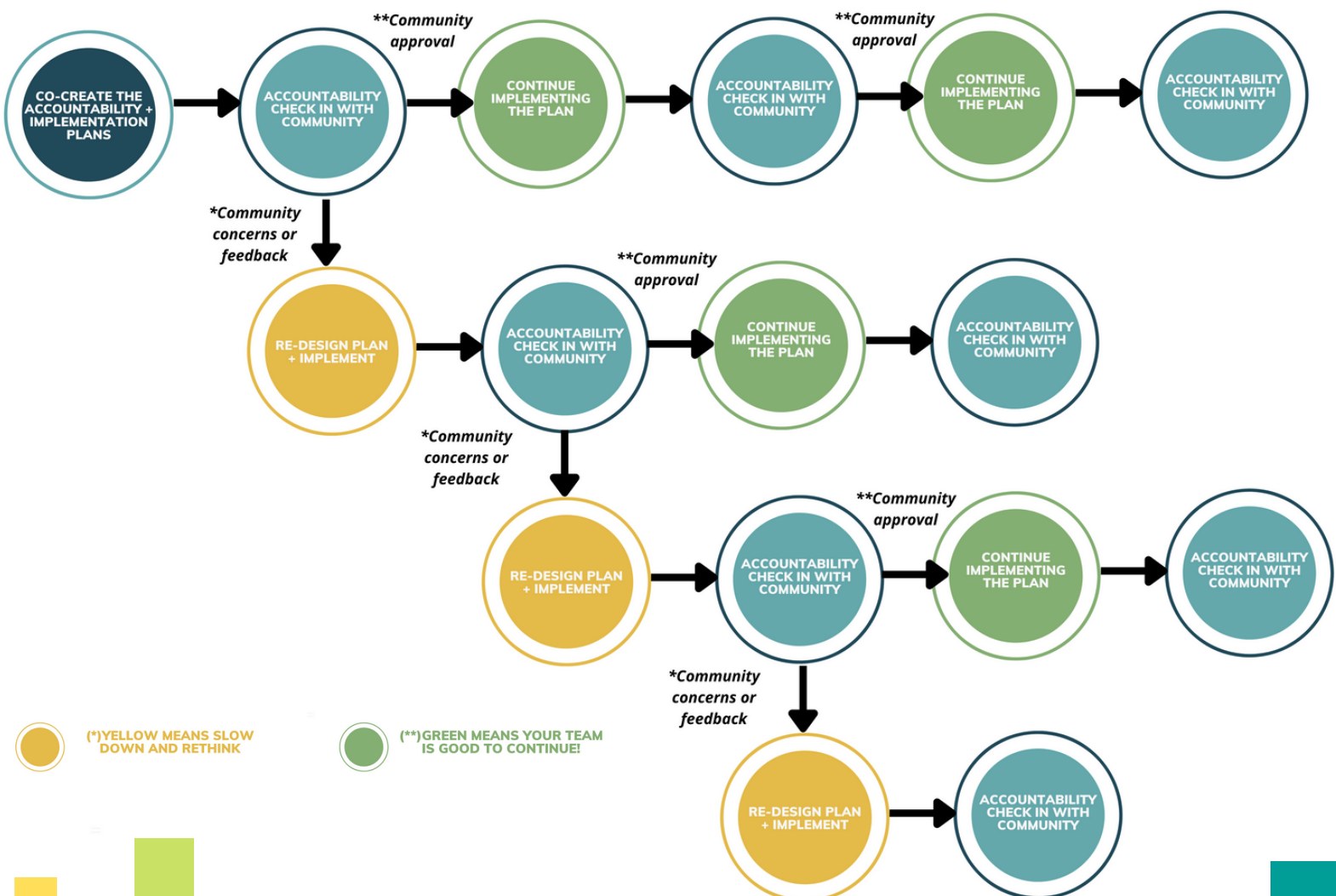
Section 2: Assess your personal journey!

Before moving on to Section 3, assess your personal journey! Just like we did in the last two stages, take time to complete this reflection guide individually and meet with your team to discuss. Remember, growth only comes through honesty, vulnerability, and intentional reflection.

Reflection Guide

Personal

☐ How much time have I spent learning the true realities and historical traumas of racism of BIPOC communities in this area?

_____
_____
_____

☐ LIST ALL: What are the unconscious racial biases, stereotypes, and/or thought patterns that I have discovered that I subconsciously hold?

_____
_____
_____

☐ How intentional have I been about unlearning my unconscious biases, thought patterns during this stage?

_____
_____
_____

☐ In what ways did my internal thoughts evoke racism/harm BIPOC colleagues or BIPOC communities? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I internally (and subconsciously) uphold during this stage? What are concrete ways I can change this for the next stage?

_____
_____
_____

Interpersonal

☐ How intentional have I been about reflecting on the way I make space and step back for BIPOC colleagues?

_____
_____
_____

☐ REFLECT: What have been my interactions with BIPOC colleagues compared to white colleagues during this stage? Have I listened, respected the ideas & contributions of, or found it easier to receive feedback from, my white colleagues more? How can I change this for the next stage?

_____
_____
_____

☐ What elements of white supremacy did I uphold in my interactions with others during this stage? How can I change this for the next stage?

_____
_____
_____

☐ Did I practice humility during this stage or did I allow myself to get defensive?

_____
_____
_____

☐ REFLECT: When I saw racially problematic behavior from colleagues during this stage, did I call it out or was I silent? In which ways?

_____
_____
_____

Section 3: Assess how well your Co-Implementation advanced racial equity as a *process* and as an *outcome*!

Remember, a key component to racial equity is reflecting on how we are promoting racial equity, as well as ways we can strengthen our approach to fight racism! Before you complete this project, be sure to complete the assessments below by using the Racial Equity Rubric on Processes on Pages 32-33 and the Racial Equity Rubric on Outcomes on Page 31. Also consider revisiting this assessment after each accountability check-in!

Table 1. Assess How Well Your PROCESS in STAGE 3 Advanced Racial Equity

	0 Intentionally Harmful Process	1 Unintentionally Harmful Process	2 Participatory Process	3 Elements of Racial Equity in the Process	4 Moderately Racially Equitable Process	5 Entirely Racially Equitable Process
Process #1: Co-creating Accountability Method						
Process #2: Co-Creating the Implementation Plan						
Process #3: Planning the Accountability Check						
Process #4: Being Responsive to Community						
Process #5: _____						

Table 2. Assess How Well Your OUTCOME in STAGE 3 Advanced Racial Equity

	0 Intentionally Harmful Process	1 Unintentionally Harmful Process	2 Participatory Process	3 Elements of Racial Equity in the Process	4 Moderately Racially Equitable Process	5 Entirely Racially Equitable Process
Outcome #1: Final Accountability Method						
Outcome #2: Final Implementation Plan						
Outcome #3: Accountability Check #1						
Outcome #4: Re-Design #1 (if needed)___						
Outcome #5: Implement #1 (if approved)						
Outcome #6 (Optional) _____						

IN THIS SECTION, WE DISCUSS:

- Example #1: The Research Report on Housing
- Example #2: The Service Program

NOTE: Please note that both examples have been created for the purposes of learning and do not reflect real events, agencies, or organizations.

ALEXANDRIA
RACE & EQUITY

APPLICATION

The Research Report on Housing

NOTE: This example has been created for learning and does not reflect real events or agencies.

A research team of 2 white staff within Alexandria's Office of Housing received a request from council to do a research project on housing insecurity provided to women with young children. They immediately met to outline the timeline, key milestones, a rough outline, and who would be responsible for which sections.

The team had just gone through racial equity training. So, they decided they would use the Racial Equity Tool for the City of Alexandria. After completing Section 2 of the Groundwork Phase in the tool (pages 37-38), they soon realized that their internal team did not accurately represent BIPOC individuals, especially BIPOC community members and those directly impacted by housing insecurity. So, they made the decision to write a draft of the research project themselves to save time and then email it to BIPOC staff in their department and other community partners working with housing in the city. The research team asked them to read the draft and give feedback to their internal team, which would then be incorporated in the final report sent to the council. The internal team also asked their BIPOC colleagues and community partners if they would be willing to email the report drafts to BIPOC their connections to receive feedback because they did not have relationships with any BIPOC institutions or community members directly impacted by housing insecurity in the city.

When one of their BIPOC colleagues expressed discomfort with the process

and said it reinforced racial inequities, one of the white staff on the research project responded, "We are trying our best. This is my first time, and I don't know about you, but I am certainly not an expert at this stuff. I'm sure anyone can make mistakes." The other white staff member did not respond.

The team continued to draft the report. They made sure to provide outcome data by race, with all of the statistics highlighting how poorly BIPOC were doing in comparison to their white counterparts. Eventually, the team decided to change the process slightly after reviewing Section 3 of the tool on page 39, where they realized that what they had previously been doing did not even classify as "consult"---the lowest stage of engagement. Instead of only sending the drafts to BIPOC community members for review, they also invited a few of them to provide their recommendations in a roundtable discussion that they held at their office. The team of two took rigorous notes and continued on the second iteration of the project. The biggest feedback they got was that even though they included race, it seemed to be from a deficit model instead of an asset-based approach, and they failed to thoughtfully bring in historical trauma. The team thanked all of the participants and told them that they would email them once the report was published, so they would have the link.

The team met that following week to discuss concrete ways they could ...

What about this promotes racial equity?

Instead of only providing general data about housing insecurities, the report provided disaggregated data by race.

The research team attempted to use the Racial Equity Tool to help guide their process.

They incorporated feedback from BIPOC individuals & institutions, including those directly impacted.

What about this DOES NOT promote racial equity?

The team started the project WITHOUT the use of the Racial Equity Tool.

The research team did not change the racial makeup of their internal team to reflect BIPOC individuals, including those with lived experience.

The team stopped using the Racial Equity Tool after Groundwork: Section 3 & did not use it to build a larger team with BIPOC community members & BIPOC directly impacted.

Case Study #1 (continued)

The Research Report on Housing

incorporate this feedback. They first decided to include stories of resistance of women and children of color that they found online. They also included the history for why the stats were the way they were, in a paragraph toward the end of the report. The final recommendations were for all women and children living in the county, who made below a certain income level to receive a variety of comprehensive support services, based on what the team saw other jurisdictions in the DMV were doing.

The team shared another draft of the report with all of these revisions with some of the BIPOC staff in their department for review and gave them one week to review before it was published. The BIPOC staff did all they could to review it, given the short notice. They provided their feedback, which included listing the names of all of the BIPOC individuals who provided their feedback

and also making sure that the team applied a racial equity lens to the recommendations.

The team of two incorporated this feedback by listing the names of people who helped inform the report, and then made sure to include a paragraph before the recommendation that outlined the impact of this issue on BIPOC women with small children, followed by their official recommendation to provide all women with small children in the county living below a certain income threshold with some support.

They published the report. Once it was online, the team sent the report link to the people who attended the roundtable and provided feedback through email and thanked them for their input.

The team was proud that they finally promoted racial equity!

The research team did not use the Racial Equity Ranker for Processes (p. 32-33) or the Racial Equity Ranker for Outcomes (p. 31) to assess how they were applying racial equity. If they did this in the Groundwork stage (p. 42), as well as with the other three stages, they likely would have seen that they needed to make significant changes to promote racial equity. This would have likely resulted in a higher score on both their process and their outcome for the overall project.

Overall Rank on Racially Equity in the Process

1

Overall Rank on Racial Equity in the Outcome

2

What about this DOES NOT promote racial equity?

The team skipped Stage 1. They did not co-design with BIPOC institutions & individuals, including those directly impacted, by asking them what their terms of engagement are & aligning what they all see as the scope.

The team did not slow down once they realized they missed steps from the Tool.

BIPOC staff, community partners and those with lived experience of housing insecurity do not have decision making power.

The team did not respond in an anti-racist way when concerns about the process were brought up by BIPOC colleagues.

The report's recommendation was broad-based and did not provide additional support for BIPOC women with children in a way to close current racial divides in Alexandria.

The team did not properly do the Groundwork IN THE BEGINNING OF THE PROJECT before implementation. This includes not doing the Root Cause Analysis of the history of racial divides within housing (p.36); selecting the form of community engagement (i.e. power respecting, power sharing, collaboration, or consulting) (p.39); & making the necessary decisions to change the internal team's racial makeup (p.38).

Case Study #2

The Service Program

NOTE: This example has been created for learning and does not reflect real events or organizations.

A multi-racial non-profit was excited to use the Racial Equity Tool with their team for the first time, as they worked to better serve their clients. Even though they supported racial justice, they realized that their internal processes for program design needed to change to shift power to their BIPOC community clients and promote racial equity.

In the summer, they conducted a series of listening sessions with their clients to see what they saw as the real issues that they needed support on. The top issue that came up, specifically for the Black and non-white Latino/a clients was their frustration with not being able to save for the future and continually being in a cycle of financial stress.

The team included one African American woman, one Asian woman, one brown Latina woman, and 1 non-Latinx white woman. Together, the team of four dedicated their first meeting to start the Groundwork section. They were eager to complete the Root Cause Analysis Chart because although the non-profit regularly spoke about structural issues, they never went deeper into a specific issue area related to the programs they worked on for the community. After completing it individually, they talked about as a team to finalize and strengthen the final analysis. It was clear that the racial wealth divide was the root cause (and dated back starting with Indigenous land removal and chattel slavery of African Americans) and that the racism that their

Black and Brown clients have and experienced, and continue to experience, in a variety of sectors (employment, criminal justice, immigration, education, etc.) only exacerbated this issue.

They continued using the tool. When they got to the internal team section, they noticed that the Brown and Black woman lacked decision making power. So, they changed it so that everyone had equal decision-making power in ALL project decisions.

The team then discussed the community engagement model that they were contemplating, on page X. Before using this tool, the non-profit had engaged in consulting BIPOC with lived experience, whereby they asked their clients for feedback on how they were doing and even on what could be improved in certain community programs the non-profit offered. However, in reading the levels of shifting power, they soon realized that consulting was the lowest ranked model. So, they decided to push themselves to do the recommended level, which was power sharing.

As homework, they each completed Section 5, "How am I Growing Personally to Advance Racial Equity" on page 41 and met two days later to share their answers and keep one another accountable to completing all of the steps in the Groundwork section. At the end of this meeting, they ranked how well their

What about this promotes racial equity?

The internal team used the Racial Equity Tool from the beginning of the project.

The internal team was racially diverse.

The internal team changed the power dynamics to equal decision-making power.

The team used the Racial Equity Rubrics for Processes and Outcomes in each stage.

The team was responsive to BIPOC clients in the co-creation of the program.

The non-profit provided monetary and non-monetary forms of compensation to the BIPOC client experts.

BIPOC staff and those with lived experience of the racial wealth divide have decision making power in each stage.

The team decided to work with an existing BIPOC project to scale it up.

The team decided to slow down during Stage 2 & were flexible to extending their timeline.

The Service Program

process was and how well their outcome was and had a chance to reflect and see ways they can grow for the next stage.

Now it was time for Stage 1 "Co-Design and Alignment." The team was slightly nervous but excited because this was their first time starting a program from scratch WITH their clients in a way that respected their power as equal decision makers in the process.

Because they were already connected with BIPOC with lived experience directly since they were their clients, completing the chart in Step 1 was slightly easier. They even figured that staff should direct connect with clients with whom they had existing relationships. However, they struggled to complete the chart under the budget section, where the non-profit would commit to a certain amount of resources to honor the time, expertise, and specific terms of engagement that their BIPOC clients voiced. They met with their director to discuss this. They looked at their budget and reserved $500 for now. Something that they reflected on was perhaps having a pool of funds appropriated for compensating BIPOC engagement in their next year's budget so that they could be proactive. Another person even recommended adding this as a standard line item in their grant proposals to funders. The director thought that both proposals were good ideas that the non-profit would implement.

They connected with a series of BIPOC

clients and engaged in Step 2 to inform their formal meeting in Step 3. They used the input gathered in the client calls in Step 2 to determine the time that worked best for community members, a meeting location at a local church that was in walking distance to the Black and Brown communities they served that many of the clients attended, onsite childcare for families with children, the hybrid virtual and in-person model to honor clients who wanted to participate, and a co-facilitation model whereby the clients decided who would co-facilitate the first meeting with the non-profit.

The client expert and the non-profit staff member welcomed everyone. They shared the expectations of the meeting, which was to: (1) identify the terms of engagement of client experts; (2) achieve mutual alignment on the program; and (3) to create a process for moving forward. Each facilitator took turns speaking and they were mindful to hear from everyone in the room, especially from client experts. The non-profit shared that they only had $500 budget for stipends, meaning that each of the five client experts received a total of $100. The client experts expressed that while they would like more money to compensate them for their time because the staff were getting paid a lot more, that if each meeting was only 1 hour and there were only 3 meetings (totaling $33/hour), and each meeting provided food, childcare, & transportation stipends for those who needed it, then that would be the only way they would agree. The staff agreed to

The Service Program

those terms and apologized again for the low stipend. At the end of this 2-hour meeting, they spent time using the Racial Equity Rubrics on Processes & Outcomes to assess how well they promoted racial equity. They spoke about ways they could grow for their next meeting so they could rank even higher in the next stage! Before the meeting ended, everyone co-created the goals and agenda for the strategy meeting.

The two co-facilitators worked together to send out the notes. The staff member completed all of the administrative tasks and the client expert reviewed and approved everything before it went out to the team.

They opened up their second meeting with a reminder of areas

they committed to growing and changing based on their assessment from their last meeting and took turns identifying what the goals and agenda that they identified in their last meeting. They all worked on the disaggregated racial data chart together and noticed that they needed additional time before moving to Section 2. So, they agreed to dedicate the third meeting to completing Section 2, instead of rushing through the stage.

During the third meeting, the team realized that they needed an additional meeting to finalize the strategy and have a dedicated discussion on assessing how well each strategy did or did not promote racial equity. This was especially true because many client experts mentioned that it did not seem like community-run programs that were

not well-funded but that made a difference needed to be considered more seriously before moving forward. So, the team collectively decided to slow down in the process and have an additional meeting. While the non-profit was unable to pay clients for their time for the next two meetings, they still provide childcare, transportation stipends, & food. And the end of the next meeting, the team assessed themselves.

The program that the team selected was for the non-profit to partner with a lesser known BIPOC effort that was making cultural relevant efforts to build wealth in Black and Brown communities. The program would be funded by the non-profit and they would provide funds to the BIPOC collective who created this strategy, for non-profit staff time to help scale this up, and for the seed money that would be given to all the non-profit's clients who participated in the 4 week "Financially Free Cohort." The seed money could be used to invest in an asset, including to start a business or to purchase a home, and totaled to $5,000 each.

The research team did use the Racial Equity Ranker for Processes (p. 32-33) or the Racial Equity Ranker for Outcomes (p. 31) to assess how they were applying racial equity. They seemed to share powering in each stage. However, BIPOC community did not lead at least one stage, the non-profit did not representatively hire BIPOC with direct lived experience from the community, they did not mention creating or using a set of group norms, and they violated the terms of engagement that were co-created with client experts' multiple times, without appropriate compensation.

Overall Rank on Racial Equity in the Process

3.5

Overall Rank on Racial Equity in the Outcome

3.5

IN THIS SECTION, WE DISCUSS:

- The key 7 next steps that you and your team can take
- Provide clickable resources that will help your team grow even more!

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NEXT STEPS

NEXT STEPS

Now it is time to carry this work forward. We identified tangible next steps that will strengthen your personal and professional ability to use the Racial Equity Tool in your agency or organization to operationalize racial equity. Here is a brief overview of your next eight tangible steps.

01 Meet with your colleagues!

Meet with your colleagues and incorporate the use of the Racial Equity Tool in your agency or organization's work plans and priorities! Discuss tangible projects that you and your team can use this tool as a practice run to learn and grow and eventually use in all of your projects!

02 Receive Technical Assistance from us!

Go to www._____or email us at _____to schedule time to meet with someone from our team. Alternatively, come to our monthly office hours for support as you implement the practices you learned in this tool!

03 Get equipped to overcome possible barriers and challenges.

Click here for a brief 2 pager on best practices for how to address challenges in your agency or organization related to promoting racial equity internally, as well as externally with your programs, policies and initiatives.

04 Commit to growing in your personal journey.

Click here for a brief 2 pager on concrete steps to grow in your personal journey, tailored to whether you are a Black, Indigenous, Person of Color, or whether you are white. This resource has great audio and visual resources that will help you learn and grow!

05 Get equipped to understand and dismantle white supremacy.

Click here for a help resource to help you learn the 101 on white supremacy, so that you can become equipped to understand the role of it within your agency or organization, and learn tangible ways to dismantle it!

06 Access these additional resources.

We recognize that after reviewing this tool, it may benefit you to have a resource that will help you identify BIPOC efforts, and other helpful sources of knowledge. Please click this link to access a resource with key community partners and efforts!

07 Continue to Evaluate, Report Back, and Grow.

Find dedicated time to evaluate your overall growth and receive feedback from agencies; community partners; and BIPOC residents to measure change and create a culture of ongoing learning, growth and accountability.

IN THIS SECTION, WE DISCUSS:

- The definitions of key racial equity terms!

ALEXANDRIA
RACE & EQUITY

GLOSSARY

GLOSSARY OF TERMS

Unless otherwise stated, the below glossary of terms has been curated by the Office of Race and Social Equity. For a complete list of all of the terms mentioned below, please go to this webpage.

A

Affirmed - To be acknowledged, respected, valued, and supported for one's full identity and self—including race, ethnicity, sexual orientation, gender identity and expression, experiences, ideas, beliefs, etc.— and to be encouraged in the development and exploration of who one is.

Anti-Blackness/Anti-Black Racism - Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that Black people are inferior to another racial group. Anti-Black racism is reflected in interpersonal, institutional, and systemic levels of racism & is a function of white supremacy.

Anti-Racism/ Anti-Racist - Active process of identifying and challenging racism, by changing systems, organizational structures, policies and practices, and attitudes, to redistribute power in an equitable manner.

B

BIPOC (Black, Indigenous, and People of Color) - Black, Indigenous, and People of Color (BIPOC) is the evolution of the term "minority," "minorities," or "minority communities" which are inaccurate given that people of color are majority identities on a global level. Those terms have also been rejected for their potential to infer any inferior characteristics. The community may or may not also be a geographic community. Given that race is a socially defined construct, the definitions of these communities are dynamic and evolve across time. BIPOC refers to groups who identify as non-white.

C

Communities of Color - See BIPOC and People of Color.

Cultural Humility - When one maintains an interpersonal stance that is open to individuals and communities of varying cultures, in relation to aspects of the cultural identity most important to the person. Cultural humility can include a life-long commitment to self-critique about differences in culture and a commitment to be aware of and actively mitigate power imbalances between cultures.

Culture - The language, customs, ideas, beliefs, rules, arts, knowledge, traditions, attitudes and collective identities shared by a group of persons, transmitted from generation to generation. Adherence to the customs is required by a system of rewards and punishments. Language and other symbolic media are the chief agents of cultural transmission, but many behavioral patterns are acquired through experience alone.

Cultural Racism - Those aspects of society that overtly and covertly attribute value and normality to white people and whiteness, and devalue, stereotype and label Black, Indigenous, People of Color as "other," different, less than or invisible.

D

Discrimination - The unequal treatment of members of various groups based on race, ethnicity, gender, gender expression, socioeconomic class, sexual orientation, physical or mental ability, religion, citizenship status, a combination of those identified, and/or other categories. In contrast to prejudice, discrimination is behavior. To discriminate is to treat a person, not on the basis of his or her intrinsic qualities, but on the basis of a prejudgment about that person or group. Discrimination can either be de jure (legal, as in segregation laws) or de facto (discrimination in fact, without legal sanction).

E

Equity - Fairness and justice in policy, practice and opportunity consciously designed to address the distinct historical and structural challenges of non-dominant social groups, with an eye to equitable outcomes. The goal of equity is to acknowledge unequal starting places and correct the imbalance.

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. Ethnicity is not the same as race.

I

Individual Racism - The beliefs, attitudes and actions of individuals that support or perpetuate racism. Individual racism can occur at both a conscious and unconscious level and can be both active and passive. Examples include telling a racist joke, using a racial epithet or believing in the inherent superiority of whites.

Institutional Racism - Institutional racism refers to organizational policies and practices — based on explicit and/or implicit biases — that produce outcomes consistently advantaging or disadvantaging one racial group. These laws, policies, and practices are not necessarily explicit in mentioning any racial group but work to create advantages for White persons and disadvantages for Black, Indigenous, People of Color (BIPOC).

Internalized Racism - The conscious and unconscious development of ideas, beliefs, actions, and behaviors that demonstrate one's acceptance of the dominant society's racist tropes and stereotypes about their own race. Internalized racism is the simultaneous hating of oneself and/or one's own race and valuing of the dominant race. Internalized racism is an individual's system of oppression in response to any and all forms of racism.

Interpersonal Racism - The racism that occurs between individuals. It is when someone consciously or unconsciously employs or acts upon on racist thoughts, in ways that perpetuate stereotypes and harms people of color. See also, <u>microaggressions</u>.

"ISMS" - A way of describing any attitude, action or institutional structure that subordinates (oppresses) a person or group because of their target group, color (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g., anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobism), etc.

J

Justice - The proactive process of reinforcing and establishing a set of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts, and outcomes for all individuals and groups. *See also, racial justice.*

L

Liberation - The progression toward or the conscious or unconscious state of being in which one can freely exist, think, dream, and thrive in a way which operates outside of traditional systems of oppression. Liberation acknowledges history but does not bind any person to disparate systems or outcomes. Liberation is a culture of solidarity, respect, and dignity.

O

Oppression - A system of supremacy and discrimination for the benefit of a limited dominant class that perpetuates itself through differential treatment, ideological domination, and institutional control. Oppression reflects the inequitable distribution of current and historical structural and institutional power, where a socially constructed binary of a "dominant group" horde power, wealth, and resources at the detriment of the many. This creates a lack of access, opportunity, safety, security, and resources for non-dominant populations. Oppression resides not only in external social institutions and norms but also within the human psyche as well. Eradicating oppression ultimately requires struggle against all its forms, and that building coalitions among diverse people offers the most promising strategies for challenging oppression systematically.

P

People of Color - Political or social (not biological) identity among and across groups of people that are racialized as non-White. The term "People of color" is used to acknowledge that many races experience racism in the U.S, and the term includes, but is not synonymous with, Black people. *See also, BIPOC.*

Power - The ability to define, set, or change situations. Power can manifest as personal or collective self-determination. Power is the ability to influence others to believe, behave, or adopt values as those in power desire.

Privilege - A set of conditions or immunities that allow a group of people to benefit on a daily basis beyond those common to others. Advantage can exist without a person's conscious knowledge.

R

Race - A social and political construction—with no inherent genetic or biological basis—used by social institutions to arbitrarily categorize and divide groups of individuals based on physical appearance (particularly skin color), ancestry, cultural history, and ethnic classification. The concept has been, and still is, used to justify the domination, exploitation, and violence against people who are racialized as non-White. Racial categories subsume ethnic groups.

Racial Disproportionality - The underrepresentation or overrepresentation of a racial or ethnic group at a particular decision point, event, or circumstance, in comparison to the group's percentage in the total population.

Racial Equity - Racial equity is the condition that would be achieved if one's racial identity no longer predicts one's life outcomes. 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 Inequity - Race as the number one predictor of life outcomes, e.g., disproportionality in education (high school graduation rates), jobs (unemployment rate), criminal justice (arrest and incarceration rates), life expectancy, etc.

Racial Justice - The proactive process of reinforcing and establishing a set of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts, and outcomes for all individuals and groups impacted by racism. The goal, however, is not only the eradication of racism, but also the presence of deliberate social systems and structures that sustain racial equity through proactive and preventative measures.

Racism - Racism is a complex system of beliefs and behaviors, grounded in a presumed superiority of the white race. These beliefs and behaviors are conscious and unconscious; personal and institutional; and result in the oppression of people of color and benefit the dominant group, whites. Prejudice becomes racism when it is practiced by the economically, socially or politically powerful. A simpler definition is racial prejudice + power = racism.

R

Stereotype - Fixed, widely held image, beliefs or assumptions about a group of people made without regard to individual differences. Unlike prejudice, which may be formed by a single individual, stereotypes are held by a large number of people in a society. Stereotypes are impervious to evidence and contrary argument.

Structural Racism Framework - Structural Racism in the U.S. is the normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage whites while producing cumulative and chronic adverse outcomes for people of color. It is a system of hierarchy and inequity, primarily characterized by white supremacy – the preferential treatment, privilege and power for white people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other racially oppressed people.

Systemic Racism - Systemic- Interplay between individual, interpersonal, and institutional, which creates natural energy and cycle of continued advantage/power and inequity. It continues without action. Pop Wisdom: The structural racism framework is what allows systemic racism to exist.

Systems Change - A process designed to address the root causes of social problems and fundamentally alter the components and structures that perpetuate them in public systems (i.e. education system, child welfare system, etc.).

T

Transactional Goals-* Transactional deliverables / quantifiable are ranked above meaningful engagement or qualitative goals. Rushing to achieve numbers. Transactional goals are products of white supremacy culture, and valuing people based on what you or your institution desires to extract or gain from them (i.e. story, data, etc.). The opposite of transactional goals would be transformations goals (see below).

Transformational Goals-* Working towards meaningful engagement with depth, quality; using qualitative goals in addition to whatever deliverables a foundation is asking for. The timeline for the deliverables Includes enough time for quality.

These definitions were taken the following sources:
"Tools for Addressing White Dominant Culture Worksheet." Cuyahoga Arts and Culture. 2019.
https://www.cacgrants.org/assets/ce/Documents/2019/WhiteDominantCulture.pdf
"Racial Equity Definitions." GamblinConsults. GamblinConsults.Com.

W

White Privilege - The unearned power and advantages that benefit people just by virtue of being White or being perceived as White. Generally white people who experience such privilege do so without being conscious of it.

White Supremacy -* The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. White supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and "undeserving." White supremacy also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

-AND-

An institutional system that centers whiteness and the power of white people and institutions. White supremacy is upheld by the systemic exploitation and oppression of BIPOC continents, nations and people, both domestically and globally, by people and nations of European descent. The purpose and byproduct of white supremacy is the maintaining and defending of a system of wealth, power, and privilege. (Gamblin Consults)

*These definitions were taken the following sources:
"Racial Equity Definitions." GamblinConsults. GamblinConsults.Com.

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