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DEPARTMENT OF HUMAN RIGHTS

JAMES L. BENNETT, DIRECTOR

INSTITUTE FOR TRAINING AND DEVELOPMENT

CHRISTINA M. SMITH, PHD, DIRECTOR

An Introduction to Diversity, Equity, Inclusion and Accessibility



State Employee Participant Guide

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Section 1

Acknowledgements and Framework

Training Objectives

- To understand the importance of identity and experiences.
- To introduce Diversity, Equity, Inclusion, and Accessibility (DEIA) Terminology and Concepts.
- To explore approaches for increasing your DEIA awareness.
- To introduce individual and interpersonal DEIA inclusive practices that can be applied within your workplace.

Acknowledgements

- We have different levels of understanding diversity, equity, inclusion, and accessibility (DEIA).
- This training is an Introduction **only** to DEIA concepts and terminology. .
- Discussing identity can be difficult, exciting, and transformative.
- Discussing or learning about DEIA in a remote or digital format with individuals outside of your friends and family may represent change.

Training Framework



If born, immigrated, and raised in the US, we have received explicit and implicit messages about individuals, groups, and communities.



We acknowledge that individuals and groups historically hold positions of power and privilege.



We understand that some groups within the US hold historically marginalized identities and experiences.



We also recognize both the current and historical impact of systems of inequity.

“Being human is given. But keeping our humanity is a choice.”

-Unknown

Overview of DEIA Framework

Diversity, Equity, Inclusion, and Accessibility (DEIA) Framework

A DEIA framework includes an acknowledgement of a range of individual and group experiences and conditions related to institutions and systems. This framework incorporates diversity as an element of creating a culture of acknowledgment of identity and difference. These differences are acknowledged by centering equity on resources, access, and opportunity.¹

We begin by defining diversity, equity, inclusion, and accessibility.

- Diversity is the representation of people from a variety of backgrounds and experiences.
- Inclusion is the action or state of including and feeling as an empowered sense of belonging within a group or organization.
- Accessibility is the degree to which all people, including people with disabilities and people with limited English proficiency, can fully use or participate in services, facilities, workplaces, products, and communications with ease.

Each of these three foundational elements contribute to equity-- “the state, quality, or ideal of being just, impartial, and fair.”²

Empowerment Lens

Focuses on how equity and racial justice relate to a particular issue at hand, and then how that issue also exists in relation to a much larger system of factors, root causes, and outcome disparities.^{3 4}

¹ <https://www.aecf.org/blog/racial-justice-definitions>

² <https://www.aecf.org/blog/racial-justice-definitions#:~:text=Equity%20is%20defined%20as%20%E2%80%8B,synonymous%20with%20fairness%20and%20justice>

³ https://drive.google.com/file/d/1wzIqTE9kAQry_M4nKEGM_y1a2YBnsq1W/view

⁴ Equity Empowerment Lens Logic Model: <https://multco.us/file/31825/download>

Equity-Centered Agency Culture

Makes a commitment to authentically bringing traditionally excluded individuals and or groups into processes, activities, and decision-making in a way that shares power at all levels of the agency.^{5 6}

Developing, Implementing, and Sustaining an Equity-Centered Agency Culture



Personal and Social Identity

Personal Identity: is often shaped by many factors, including the influences of family, community, internal messages, and historical facts about social labels that we have created about ourselves.⁷

Social identity: is developed from birth (sex and race) and moves throughout our lives (class, education, religion, etc.). Although we may absorb social labels (doctor, teacher, artist, activist, etc.), changing our social identity (or how others see us) is harder to influence because social identities are often constructed by larger societal messages, beliefs, and stereotypes based on our group membership.⁸

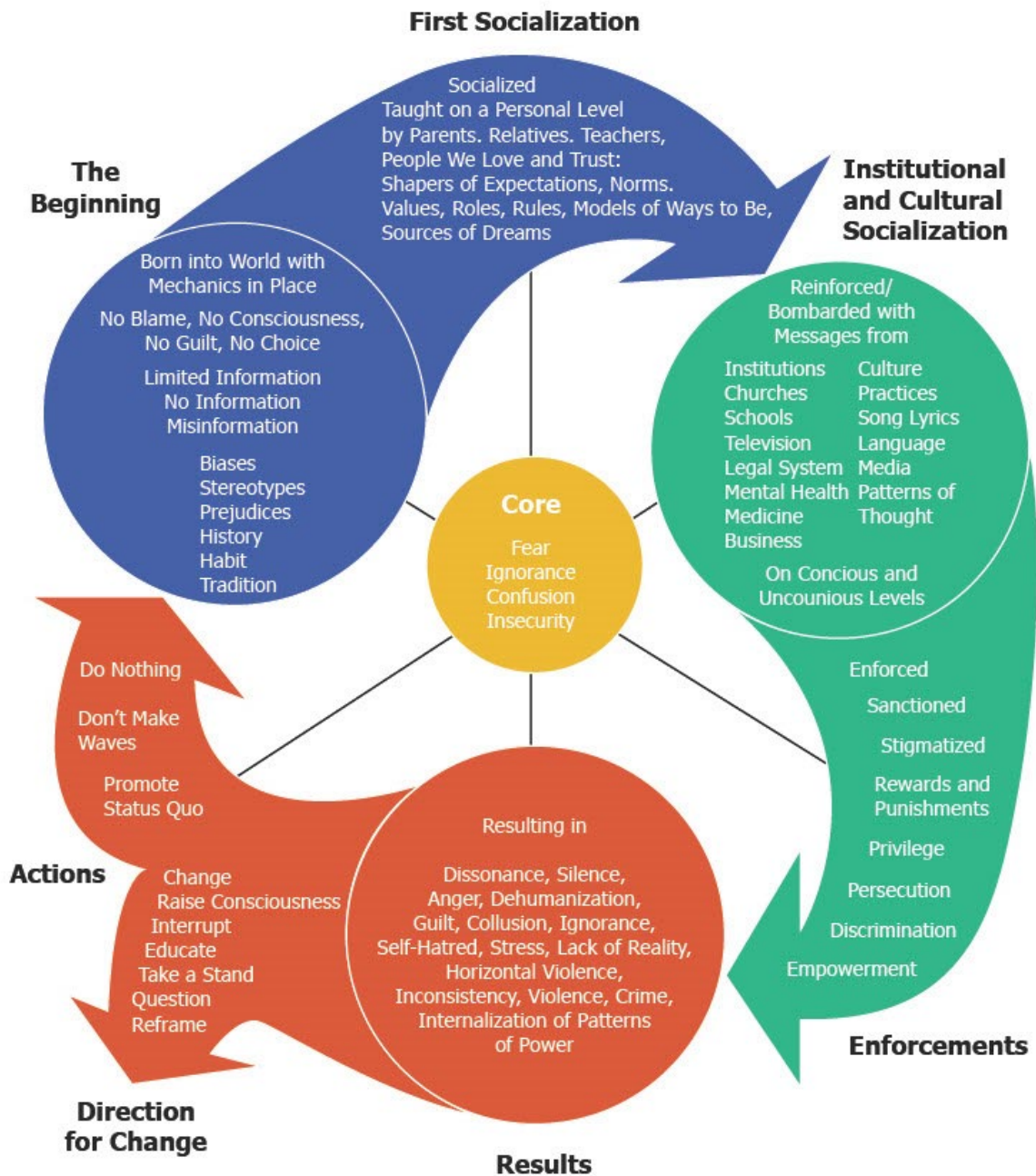
⁵https://ssir.org/articles/entry/equity_and_inclusion_the_roots_of_organizational_well_being

⁶ <https://www.racialequitytools.org/resources/plan/informing-the-plan/organizational-assessment-tools-and-resources>

⁷<https://courses.lumenlearning.com/suny-realworldcomm/chapter/8-1-foundations-of-culture-and-identity/>

⁸ <https://www.facinghistory.org/resource-library/exploring-concept-identity-adapted-version>

Cycle of Socialization



⁹The Cycle of Socialization (COS) was developed by Dr. Bobbie Harro, to reflect on the ways in which people think about themselves and how people relate to others.¹⁰ The diagram, was referenced and popularized within the text, Teaching

⁹ Harro, B. (2000). The Cycle of Socialization. In M. Adams, W. Blumenfeld, R. Castaneda, H. Hackman, M. Peters. & X. Zuniga (Eds.), Readings for diversity and social justice, pp. 16-21. New York: Routledge

¹⁰ Harro, B. (2000). The Cycle. Readings for Diversity and Social Justice, 15.

for Diversity and Social Justice,¹¹ provides an illustration of the ways we are affected by oppression and how systems of oppression are maintained based on power.

- The beginning of the cycle which is depicted by the first circle is the lens of identity in which we are all born. The mechanics of oppression are already in place.
- The second circle represents those reinforcing messages from institutions and cultural socializations on both conscious and unconscious levels,
- The second arrow shows reinforced messages of stigmatization, rewards, punishment, privilege, persecution, discrimination, and empowerment that keeps us playing by the rules.
- The final arrow of the cycle of socialization provides two choices for individuals: A) An individual decides to maintain the status quo or B), An individual may engage in conscious raising education and behaviors that question reframe and where needed dismantle beliefs, thinking, and behavior.

Understanding the cycle of socialization with its core themes, provides an opportunity to consider personal change.

¹¹ Adams, M., Bell, L. A., & Griffin, P. (Eds.). (2007). *Teaching for diversity and social justice* (2nd ed.). Routledge/Taylor & Francis Group.

Section 2

Shared Language

Introduction to Terminology and Concepts



Ecosystems of Power – acknowledges the different forms of power that behave and interact with each other in different ways to create and or sustain individual and group barriers and inequities.¹²

Examples of ecosystems of power: (economic, environmental, educational, political, and legislative, legal, and judicial, and cultural)

- **Economic power:** Having the ability to control or influence the behavior of others using economic resources including among others:
 - Access and barriers to public accommodations.
 - Access to revolving credit.
 - Access to mortgages and lending opportunities.
- **Environmental power** is physical spaces, office buildings, homes, retail spaces, natural eco-systems that include among others:
 - Access to eco-friendly and green space within communities.
 - Access to safe and accessible safe housing, recreational, and retail space.
 - Access to resources for community investment and economic development.
 - Access to fresh foods within communities.
- **Educational power** is the relationship between educational institutions at all levels and the reinforcing messages delivered through curricula, educational bias, and instructor bias in shaping student worldview. What is included

¹² <https://www.ncrp.org/publication/responsive-philanthropy-february-2019/how-to-think-about-power-especially-if-you-have-some>

and/or excluded as acceptable pedagogy has an enormous effect and influence on shaping opinions and deciding what should be viewed as valid and credible.

Examples:

- The quality of education (i.e., school tax base, preparation of teachers, resources for the student base).
 - Curricula, pedagogy, and geo-political views of an administration, region, or state, etc.
- **Political and Legislative power** is the ability to control the behavior of people and/or influence the outcome of events.

Examples:

- Passage of the 19th Amendment which gave women the right to vote in 1920 (*after a 100-year campaign*). Although, actively involved in the Women's Suffrage Movement, Black women were denied the right to access this civil right until the passage of the Voting Rights Act of 1965.
 - Passage of the Social Security Act of 1935.
 - Passage of the Civil Rights Act 1964 prohibiting discrimination based on race, religion, sex, and national origin.
 - Passage of the Voting Rights Act of 1965.
 - Illinois Human Rights Act: 1979
 - Passage of the Americans with Disability Act: 1990
 - Deferred Action for Childhood Arrivals (DACA): 2012
 - Passage of Marriage Equality Act: 2009
 - A range of Immigration, Nationality, Naturalization, and Quota Acts between early 1900s – 2018.
- **Legal and Judicial power:** the relationship between branches of the legal system (i.e., law enforcement, municipal, state, and federal branches of government or courts):

Examples:

- Being charged with a federal offense prevents, in many states, having the ability to regain the right to vote, ability to obtain levels of employment, and the ability to access some housing.
- Legislative and Judicial decisions reinforcing systems of inequity within law related to sentencing.

- State sponsored violence: from slavery, legal segregation, Jim, James, and Juan Crow laws.
- **Cultural power:** the ability to shape messages, values, and social norms including among others:
 - Cultural acceptance of the categorization of individuals by identity groups.
 - Cultural acceptances include examples about terms “good American,” “patriotic,” or what is considered accurate US history.
 - Media images and coverage of social groups.

Privilege: Privilege represents access within a range of situations, based on any number of categories including race, gender, education, and ability, among others. Recognizing and understanding one’s privilege and advantages can be made difficult based on an individual’s personal view of their individual commitment and accomplishments to earned access.¹³

Prejudice: A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations or stereotypes.¹⁴

Disability: The Americans with Disabilities Act (ADA) defines disability as a physical or mental impairment that substantially limits one or more major life activities.¹⁵ An individual can be born with a disability or acquire it in their life. Some examples include but are not limited to mobility disabilities, physical disabilities, neurological disabilities, intellectual disabilities, chronic illnesses, learning disabilities, and mental disabilities. Some of these may be invisible disabilities that are not apparent to an observer.¹⁶

ADA’s definition secures important legal rights for disabled people. Yet, disability is also more complex. First, disability falls on a spectrum and can change. Second, a focus on disability as an impairment or medical diagnosis can ignore the interpersonal, institutional, and structural levels of oppression that exclude

¹³ <https://www.racialequitytools.org/glossary>

¹⁴ <https://www.racialequitytools.org/glossary>

¹⁵ <https://www.accessliving.org/newsroom/blog/disability-101/>

¹⁶ <https://invisibleabilities.org/what-is-an-invisible-disability/>

disabled people and contribute to disability.¹⁷ Finally, disabled people can claim disability as a social identity that leads to valuable knowledge.¹⁸

To unpack this concept further, we will briefly discuss three primary models of disability.¹⁹

- The outdated ‘medical model’ of disability frames impairment as the problem. In the medical model, disability is assumed to be abnormal and in need of fixing, curing, or accommodating.
- The ‘social model’ frames society as the problem. In this model, social barriers need to be changed to make room for disability as a part of human experience.
- The ‘political’ and ‘disability justice’ model additionally frames intersecting oppressions as the problem. This model calls attention to how oppressions create both impairments and social barriers.
- The political model claims disability as an identity and centers the knowledge developed by Black, Indigenous, and people of color with disabilities, LGBTQ+ disabled people, and poor disabled people that contribute to building a more equitable society.

We alternate between people-first language, such as people with disabilities, and identity-first language, such as disabled people, to recognize the significance both approaches have in disability communities.²⁰

¹⁷ <https://disabilityphilanthropy.org/resource/fact-sheet-disability-101/>

¹⁸ <https://leavingevidence.wordpress.com/2011/02/12/changing-the-framework-disability-justice/>

¹⁹ <https://cdsc.umn.edu/cds/terms>

²⁰ <https://disabilityphilanthropy.org/resource/disability-and-language/>

Assigned Sex: is a label — male or female — assigned by a doctor at birth based on the genitals, organs, hormones, and chromosomes you have at birth. Intersex people born with a combination of genitals, organs, hormones, or chromosomes assigned male or female have advocated against such labeling.²¹

Gender: is much bigger and more complicated than assigned sex and it can be **easy to confuse sex and gender**. Gender includes norms, behaviors and roles that are socially constructed. As a social construct, gender varies from society to society and can change over time.²²

Gender Identity: One's innermost concept of self as a woman, man, a blend of both or neither. It is how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.²³ Let's explore some of the other terms associated with one's gender identity.

- **Pronouns:** Gender pronouns are a tool for people to communicate their gender to others. Some examples of pronouns are she/her/hers, he/him/his, or gender-neutral- them/they/theirs. Providing people, the opportunity to describe what pronouns they use is a first step toward respecting people's identity and creating a more welcoming space for people of all genders.²⁴
- **Cisgender:** A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth.²⁵ (*Cisgender can refer to both men and women*).
- **Transgender:** is a broad term that can be used to describe people whose gender identity is different from the gender they were thought to be when they were born. "Trans" is often used as shorthand for transgender. To treat a transgender person with respect, you treat them according to their gender identity, not their sex at birth. For instance, you should refer to them by the gender pronouns they have indicated that they use.²⁶

²¹ <https://interactadvocates.org/resources/intersex-brochures/>

²² https://www.who.int/health-topics/gender#tab=tab_1

²³ <https://www.glsen.org/activity/pronouns-guide-glsen>

²⁴ <https://www.glsen.org/activity/pronouns-guide-glsen>

²⁵ <https://www.hrc.org/resources/glossary-of-terms>

²⁶ <https://transequality.org/issues/resources/understanding-transgender-people-the-basics>

- **Gender Non-Conforming or Gender Neutral**: Broad terms referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit neatly into a category.²⁷
- **Non-Binary**: People whose gender is not a man or woman and use many different terms to describe themselves, with non-binary being one of the most common. Other terms include genderqueer, agender, bigender, and more. None of these terms mean exactly the same thing – but all speak to an experience of gender that is not simply male or female.²⁸

Gender Expression: Describes the external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially constructed behaviors and characteristics typically associated with being either masculine or feminine.²⁹

Sexual Orientation: Is emotional, romantic, or sexual attraction to other people.³⁰ This includes but is not limited to heterosexual (*straight*); queer, lesbian, gay, and/or bisexual.

Asexuality: An asexual person does not experience sexual attraction – they are not drawn to people sexually and do not desire to act upon attraction to others in a sexual way. There is, however, considerable diversity among Individuals in the needs and experiences often associated with sexuality, relationships, and attraction.³¹

²⁷ <https://www.hrc.org/resources/glossary-of-terms>

²⁸ <https://transequality.org/issues/resources/understanding-non-binary-people-how-to-be-respectful-and-supportive>

²⁹ <https://www.hrc.org/resources/glossary-of-terms>

³⁰ <https://www.hrc.org/resources/glossary-of-terms>

³¹ <http://www.asexuality.org/?q=overview.html>

Race: Race is a human-invented, shorthand term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real social construction that gives or denies benefits and privileges. American society developed the notion of race early in its formation to justify its new economic system of capitalism, which depended on the institution of forced labor, especially the enslavement of African peoples.³²

Ethnicity: Ethnicity is a sociological concept based on shared group characteristics such as culture, language, geolocation, and heritage.³³ The term “ethnicity” first appeared in the 20th century. It was meant to define social groups outside of racial distinctions. The definition of ethnicity is not unchanging.³⁴ According to Matthew Jacobson, the concept of whiteness has evolved over time, and it was not always a fixed and inclusive category.

In the late 19th and early 20th centuries, whiteness expanded to include groups such as the Slavs, Iberics, Hebrews, and Celts, who were once considered outside the bounds of the white race. This was partly due to the efforts of these groups to assimilate and become more like the dominant Anglo-Saxon Protestant culture. Additionally, as the United States became more diverse through immigration, the definition of whiteness became more fluid, allowing for greater group inclusion.³⁵

For example, in 1930, Mexican was put on the census questionnaire as a race. Civil rights groups and the Mexican government itself protested the category because the entire southwest used to be part of Mexico. When it was taken over by the United States, they promised Mexico that the Mexican residents who lived there would be treated as full citizens. Well at the time you had to be white to be a full citizen. Those protesting the use of Mexican as a racial category were successful and it was removed from the following census.³⁶

Centuries ago, a policy allowed black Puerto Ricans with mixed racial heritage to petition Spain to be reclassified as white for a fee. The practice of reclassifying people's race continued after the United States seized Puerto Rico in 1898. Before the 1960s, census takers in the United States and Puerto Rico decided people's race for them and applied whiteness liberally on the island sometimes reclassifying

³² <https://nmaahc.si.edu/learn/talking-about-race/topics/historical-foundations-race>

³³ <https://www.pbs.org/video/what-is-ethnicity-5ohuil/>

³⁴ <https://www.oxfordbibliographies.com/view/document/obo-9780199730414/obo-9780199730414-0022.xml>

³⁵ Jacobson, Matthew Frye. *Whiteness of a Different Color*. United States, Harvard University Press, 1999.

³⁶ <https://www.npr.org/sections/codeswitch/2014/06/16/321819185/on-the-census-who-checks-hispanic-who-checks-white-and-why>

people from black to white.³⁷ In 1970, the Hispanic origin question first appeared on census forms.

Socio-Economic Status (SES): Socio-economic status, material conditions, or more socially associated with the terms **social class**, or **status-based identity**³⁸ (working class or “blue collar”³⁹, “pink collar jobs” and industries largely held by women”⁴⁰, service industry, middle class, “white collar,”⁴¹ “gig economy jobs, largely comprised of contract and temp positions”⁴², wealthy, etc.), among others. While this is often associated with income, resources, educational attainment, and occupational prestige, there can also be personal and ascribed social, group, and community stereotypes associated among and between these socially constructed groups.

Intersectionality: Intersectionality is a framework for conceptualizing a person, group of people, or social problem as affected by several forms discriminations and disadvantages. It considers people’s overlapping identities and experiences to understand the complexity of prejudices they face.⁴³

Discrimination: Treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit.^{44 45}

OPPRESSION = Power + Prejudice:

Oppression is the systemic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.^{46 47}

³⁷ <https://www.nytimes.com/2020/02/09/us/puerto-rico-census-black-race.html>

³⁸ http://spcl.yale.edu/sites/default/files/files/Destin_etal17.pdf

³⁹ <https://www.investopedia.com/terms/b/bluecollar.asp>

⁴⁰ <https://work.chron.com/meaning-pink-collar-job-11777.html>

⁴¹ <https://www.investopedia.com/terms/w/whitecollar.asp>

⁴² <https://www.investopedia.com/terms/g/gig-economy.asp>

⁴³ <https://www.ywboston.org/2017/03/what-is-intersectionality-and-what-does-it-have-to-do-with-me/>

⁴⁴ <https://www.racialequitytools.org/glossary>

⁴⁵ Institute for Democratic Renewal and Project Change Anti-Racism Initiative, *A Community Builder's Tool Kit*, Appendix I (2000). <https://drive.google.com/file/d/1mM2ATbM9aUwBRFxuk7O1hgIjzYYV5IK1/view>

⁴⁶ <https://www.dismantlingracism.org/>

⁴⁷ Ibid.

Important Terms

Ableism: Stereotypes and practices that devalue or discriminate against disabled people by assuming non-disabled bodies and minds are the ‘norm.’⁴⁸ Includes the use of ableist language (e.g., “insane,” “lame,” “crippled”), exclusion of disabled people from services or communications, and no longer considering a disabled person for an opportunity due to their disability.⁴⁹

Anti-Blackness: Anti-Blackness refers to actions or behaviors that minimize, marginalize or devalue the full participation of Black people in life. The spectrum of anti-Black actions and behaviors spans from unconscious bias to motivated acts of prejudice. The impact of anti-Blackness is aggravated by intersectional dimensions of diversity - class, disability, ethnicity, gender, gender expression, immigrant and immigration status, sexual orientation, veteran status, among others.^{50 51}

BIPOC: Black, Indigenous, and People of Color.⁵²

Cisgender: A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth.⁵³

Indigenous People: It is estimated that there are more than 370 million Indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement, or other means.⁵⁴

Latina/o/e/x: Latine/Latinx are used as gender-neutral terms to address people of Latin American descent. The traditional terms "Latino" and "Latina" are gendered, with "Latino" being used to refer to men and "Latina" being used to refer to women.

⁴⁸ <https://disabilityphilanthropy.org/resource/fact-sheet-disability-101/>

⁴⁹ <https://www.accessliving.org/newsroom/blog/disability-101/>

⁵⁰ <https://www.dictionary.com/browse/anti-black>

⁵¹ <https://inclusion.uci.edu/action-plan/msi/uci-black-thriving-initiative/confronting-anti-black-racism/change-the-culture/#definition>

⁵² <https://www.healthline.com/health/bipoc-meaning>

⁵³ <https://www.hrc.org/resources/glossary-of-terms>

⁵⁴ United Nations. *Permanent Forum on Indigenous Issues*. Retrieved from https://www.un.org/esa/socdev/unpfii/documents/5session_factsheet1.pdf

This can be problematic because not all people of Latin American descent identify as men or women, and some prefer to use gender-neutral terms.⁵⁵

As a more inclusive replacement for the gendered terms, "Latine" and "Latinx" have been introduced. Latinx and Latine are terms that are used by people who want to completely avoid the association with gender, to avoid using language that is gendered when it is not necessary, or specifically to refer to nonbinary individuals or groups that include members of both genders. English-speaking people are generally more familiar with the term Latinx. For a variety of reasons, such as being easier to pronounce or use when creating plurals, Latine is preferred when speaking Spanish. However, not everyone uses Latine or Latinx, with many still using Latino as a gender-neutral default.⁵⁶

By using these gender-neutral terms, it allows for people of Latin American descent to self-identify their gender without feeling constrained by traditional gendered terms. It also promotes inclusivity and respect for those who do not conform to traditional gender categories.

It is important to note that it is not always necessary to use a gender-neutral term to refer to an individual, but it is always best to ask the person what they prefer to be called and to respect their wishes.

Marginalized group: To relegate to an unimportant or powerless position within a society or group.⁵⁷

Oppressive Practices: can take many forms, ranging from hurtful remarks made in ignorance to insults, threats, and physical violence.⁵⁸

Privileged/Dominant Group(s): Social identity group(s) within the U.S. that have historically had control of major institutions that shape society.⁵⁹

Race Equity: is defined as both an outcome and a process. As an outcome, we achieve racial equity when race no longer determines one's socioeconomic outcomes; when everyone has what they need to thrive, no matter where they live. As a process, we apply racial equity when those most impacted by structural

⁵⁵ <https://www.dictionary.com/e/latine-vs-latinx/>

⁵⁶ <https://www.bestcolleges.com/blog/hispanic-latino-latinx-latine/>

⁵⁷ <https://www.merriam-webster.com/dictionary/marginalize>

⁵⁸ <https://www.morningsidecenter.org/teachable-moment/lessons/guidelines-stopping-oppressive-behavior>

⁵⁹ <https://www.mortengroup.com/>

racial inequity are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.⁶⁰

Sinophobia: A fear or dislike of China, or Chinese people, their language or culture and a fear of goods made in China or goods labelled as made in China.⁶¹

Sexism: Prejudice or discrimination based on sex or gender, especially against women and girls. Although its origin is unclear, the term sexism emerged from the “second-wave” feminism of the 1960s through the ’80s.⁶²

Systemic Oppression: is a lens we intentionally employ to sharpen our focus on the ways in which any given form of oppression (race, gender, class, language, sexual orientation, etc) may be negatively impacting people’s ability to make progress on the things they care about and/or preventing individual or collective action toward the achievement of a particular goal.⁶³

Transphobia: is an emotional dislike of people whose gender identity or expression differs from assumptions of their sex assigned at birth.⁶⁴

Targeted group: Social identity group(s) within the U.S. that have historically had limited or no control of institutions, including (at times) personal choices.⁶⁵

Xenophobia: is an aversion or hostility to, disdain for, or fear of foreigners, people from different cultures, or strangers.⁶⁶

White Supremacy: The idea (ideology) that **some** white people and their ideas, thoughts, beliefs, and actions are superior to People of Color and their ideas, thoughts, beliefs, and actions.⁶⁷

White Supremacy Culture: refers to unquestioned standards of behavior and ways of functioning embodied by institutions. These standards may be seen as mainstream and acceptable cultural practices.⁶⁸

⁶⁰ <https://www.raceforward.org/about/what-is-racial-equity>

⁶¹ <https://www.collinsdictionary.com/dictionary/english/sinophobia>

⁶² <https://www.britannica.com/topic/sexism>

⁶³ <https://www.nationalequityproject.org/frameworks/lens-of-systemic-oppression>

⁶⁴ <https://williamsinstitute.law.ucla.edu/publications/trans-prejudice-opinions-rights/>

⁶⁵ <https://www.mortengroup.com/>

⁶⁶ <https://www.dictionary.com/browse/xenophobia>

⁶⁷ <https://www.racialequitytools.org/glossary>

⁶⁸ Ibid.

Section 3

Levels and Impact of Oppression

Individual Level of Oppression

At this level, an individual has generally developed attitudes and opinions about other individuals and groups based on **unverified, generalized, and selective information.**^{69 70}

Examples:

Social Identity and Oppression Chart

When reviewing the Social Identity and Oppression chart, consider your identities. It is understood that this chart represents an oversimplification of what is often a dynamic interplay of our intersectional identity based on a range of factors, circumstances, conditions, and experiences. A reminder from the personal and social identity definitions that our identities are personally constructed and socially applied.

The social identity and oppression chart below, is designed to offer a range of examples on the ways in which oppression or (isms) occur at many levels. While oppression includes the elements of power and prejudice, it is also manifested through societally norms, institutional bias, impersonal interaction, and individual beliefs. All of us may experience privilege and marginalization based on these many factors.

⁶⁹ <https://courses.lumenlearning.com/suny-realworldcomm/chapter/8-1-foundations-of-culture-and-identity/>

⁷⁰ <https://facinghistory.org/resource-library/my-part-story-exploring-identity-united-states/identity-and-labels>

Social Identity and Oppression | Themes

SOCIAL IDENTITY	TARGET GROUP(S)	PRIVILEGED GROUP(S)	OPPRESSION
Race	Black, Indigenous, People of Color (BIPOC)	White People	Racism
Class	Working class, Poor	Middle, Wealthy	Classism
Gender Identity	Transgender, gender queer, gender non-conforming, women	Cisgender people (men)	Transphobia, sexism
Sexual Orientation	Lesbian Gay, Bisexual, Queer people	Heterosexual people	Heterosexism
Disability	People with disabilities or disabled people	People without disabilities or non-disabled people	Ableism
Age	People over 40	Younger people	Ageism
Education	People without college degrees	People with college degrees	Classism
Immigration Status	Immigrants, undocumented people	US citizens, documented immigrants	Nationalism, Xenophobia
Religion	Islam and Judaism	Christianity	Anti-Semitism and Islamophobia

*Target Group(s): Social identity group(s) within the U.S. that have historically had limited or no control of institutions, including (at times) personal choices.

*Privileged/Dominate Group(s): Social identity group(s) within the U.S. that have historically had control of major institutions that shape society

*Adapted from Morten Group, Target, and Privileged Group Chart

*Added supplemental articles in the cited and recommended resources.

Understanding Implicit Bias

Implicit bias also known as **unconscious or hidden bias**, are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individual attitudes and actions, creating real-world implications. This can occur even though individuals may not be aware that those biases exist internally.^{71 72}

Examples:

Ableism: Stereotypes and practices that devalue or discriminate against disabled people by assuming non-disabled bodies and minds are the ‘norm.’⁷³ Includes the use of ableist language (e.g., “insane,” “lame,” “crippled”), exclusion of disabled people from services or communications, and no longer considering a disabled person for an opportunity due to their disability.⁷⁴

Attribution Bias: An attribution is the reason a person gives for why an event is happening. When examining others’ behavior, there are two main types of attribution: 1) situational and 2) dispositional. Dispositional Attribution considers the person’s behavior more than the impact of the situation or environment.⁷⁵

Blind Spot Bias: The tendency of people to see themselves as less susceptible to unconscious predispositions and cognitive influences than others. This bias stems from the fact that a person generally relies on introspection when assessing his or her own biases but relies on overt behavior when assessing bias in others.⁷⁶

Confirmation Bias: The tendency to gather evidence that confirms preexisting expectations, typically by emphasizing or pursuing supporting evidence while dismissing or failing to seek contradictory evidence.⁷⁷

Conformity Bias: Conformity is a type of social influence involving a change in belief or behavior to fit in with a group. This change is in response to real (involving the physical presence of others) or imagined (involving the pressure of social norms / expectations) group pressure.⁷⁸

⁷¹ <https://kirwaninstitute.osu.edu/research/state-science-implicit-bias-review>

⁷² Ibid.

⁷³ <https://disabilityphilanthropy.org/resource/fact-sheet-disability-101/>

⁷⁴ <https://www.accessliving.org/newsroom/blog/disability-101/>

⁷⁵ <https://www.simplypsychology.org/attribution-theory.html>

⁷⁶ <https://dictionary.apa.org/bias-blind-spot>

⁷⁷ <https://dictionary.apa.org/confirmation-bias>

⁷⁸ <https://www.simplypsychology.org/conformity.html#>:

Gender Bias: Gender bias refers to a person receiving different treatment based on the person's real or perceived gender identity. ⁷⁹

In-group v. Out-group Bias: Ingroup bias refers to a form of favoritism toward one's own group or derogation of another group.⁸⁰ The unconscious tendency to associate with and prefer others who are like us because it is easier to spend time with others who are not different which strengthens our individual and group identity.

Implicit Racial Bias: can cause individuals to unknowingly act in discriminatory ways. This does not mean that the individual is overtly racist, but rather that their perceptions have been shaped by experiences and these perceptions potentially result in biased thoughts or actions.⁸¹

Explicit Bias (Perceived Threat)

Explicit bias refers to the attitudes and beliefs we have about a person or group on a **conscious** level. These biases and their expression arise as the direct result of a perceived threat.⁸²

Examples:

When can biases be useful as we move through our daily lives?

What makes perceived threats harmful and deadly for some groups?

Interpersonal Level

Interpersonal level of Oppression holds a personal belief that a group is better than another and has the right to control the other. Further, this form of thinking gives permission and reinforcement for individual members of one group to personally

⁷⁹https://www.law.cornell.edu/wex/gender_bias

⁸⁰<http://psychology.iresearchnet.com/social-psychology/group/ingroup-outgroup-bias/>

⁸¹<https://www.jrsa.org/pubs/factsheets/jrsa-factsheet-implicit-racial-bias.pdf>

⁸²<https://perception.org/research/explicit-bias/>

disrespect or mistreat individuals in another or (oppressed) group.⁸³ The interaction occurs between, within, and across difference. These are where the individual and the systemic levels of oppression intersect.

Microaggressions

Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.”⁸⁴

Three Types of Microaggressions

Micro-assaults are overt and conscious-explicit or subtle slights and insults expressed to marginalized groups.

Micro-Insults are often covert and unconscious, meant to tear down a person’s identity through insensitive comments and the use of stereotypes.

Micro-invalidations are often covert or unconscious and used to cancel the thoughts, feelings, and lived experiences of marginalized individuals.

⁸³http://www.coloradoinclusivefunders.org/uploads/1/1/5/0/11506731/the_four_is_of_oppression.pdf

⁸⁴ Sue, D. W. (2010). Microaggressions: More than just race. *Psychology Today*, 17.

Recognizing Microaggressions and the Messages

Micro-assaults

Theme	Microaggression	Message
Verbal:	Name-calling and epithets, “Oriental”, “Colored”, “N-word”, “Thug”, “Gang Involved.” When a person in a car shouts a slur from the car and speeds away.	You are an outsider.
Nonverbal:	Crossing the street or clutching a handbag in the presence of certain individuals.	You are dangerous.
Environmental:	When LGBTQIA individuals or couples are surrounded as a form of intimidation pretending to have “friendly” conversation. Other visual offensive signs and displays.	You don’t belong here. You are not safe.

Micro-insults

Theme	Microaggression	Message
Criminality/Assumptions of Criminal Status: A person of color is presumed to be dangerous, criminal, or deviant on the basis of their race.	A person clutches their purse or checks their wallet as a Black or Latinx person approaches or passes. A store owner following a customer of color in retail businesses.	You are a criminal. You are dangerous.
Alien in Own Land: When Asian Americans and Latinx Americans are assumed to be foreign-born.	“Where are you from?” “Where were you born?” “You speak good English.” A person asking an Asian American to teach them	You are not American. You are a foreigner.

	words in their “native language.”	
<p>Pathologizing Cultural Values / Communication Styles:</p> <p>The notion that the values and communication styles of the dominant / white culture are ideal.</p>	<p>Asking a Black person: “<i>Why do you have to be so loud / animated? Just calm down.</i>”</p> <p>To an Asian or Latinx person: “<i>Why are you so quiet? We want to know what you think. Be more verbal. Speak up more.</i>”</p> <p>Dismissing an individual who brings up race / culture in a work / school setting.</p>	<p>Integrate into what is considered an acceptable culture.</p> <p>Leave your cultural baggage outside.</p>
<p>Ascription of Intelligence: Assigning intelligence to a person of color on the basis of their race or ethnicity.</p>	<p>“You are a credit to your race or your people.”</p> <p>“You are so articulate.”</p> <p>Asking an Asian person to help with a math or science problem.</p>	<p>People of particular groups are thought to be less-intelligent.</p> <p>All Asians are stereotyped about levels of proficiency.</p>
<p>Myth of Meritocracy:</p> <p>Statements which assert that race does not play a role in life successes.</p>	<p>“I believe the most qualified person should get the job.”</p> <p>“Everyone can succeed in this society, if they work hard enough.”</p>	<p>Particular people or groups are given extra or unfair benefits because of their group identity.</p> <p>People who are not able to succeed are lazy and/or incompetent and need to work harder.</p>

Micro-invalidations

Theme	Microaggression	Message
<p>Color Evasiveness</p> <p>Statements that indicate that a person does not want to or need to acknowledge race and ethnicity and associated inequities.</p> <p><i>** The term ‘color blindness,’ while conceptually important, has been criticized by scholars in critical disability studies for its use of ableist language. They</i></p>	<p>“<i>When I look at you, I don’t see color.</i>”</p> <p>“<i>There is only one race, the human race.</i>”</p> <p>“<i>America is a melting pot.</i>”</p> <p>“<i>I don’t believe in race.</i>”</p> <p>Denying the experiences of individuals by questioning the credibility / validity of their stories.</p>	<p>An individual’s culture and identity are not acknowledged.</p> <p>An individual’s lived experiences are minimized or devalued.</p>

<p><i>have suggested 'color evasiveness' as an alternative.</i>⁸⁵</p>		
<p>Environmental Microaggressions:</p> <p>Macro-level microaggressions, which are more apparent on systemic and environmental levels.</p>	<p>Naming of college and university buildings, and public institutions.</p> <p>Systemic barriers experienced by individuals with disabilities.</p> <p>Funding school systems based on tax base on neighborhood and community resources.</p>	<p>Individual institutional, and broader social and cultural acceptances.</p> <p>Persons with a disability are an afterthought when considering accessibility and equity at all levels of institutional and social policies and procedures.</p> <p>Tax based inequities based on region and communities.</p>
<p>How to offend without really trying</p>	<p><i>"Indian giver."</i> <i>"That's so gay."</i> <i>"She welshed on the bet."</i> <i>"You people ..."</i> <i>"We got gypped."</i> <i>Imitating accents or dialects.</i> <i>Stigmatizing limited English proficiency</i></p>	

Adapted from: Wing, Capodilupo, Torino, Bucceri, Holder, Nadal, Esquilin (2007). Racial Microaggressions in Everyday Life: Implications for Clinical Practice. *American Psychologist*, 62, 4, 271-286.

Micro-interventions

Micro-Interventions and Tools for Difficult Conversations, by Tasha Souza (From Responding to Microaggressions in the Classroom: Taking Action⁸⁶)

- Ask clarifying questions to assist with the understanding intentions.
- Come from curiosity not judgement.
- Tell what you observed as problematic in a factual manner.
- Impact exploration: ask for, and/or state, the potential impact of such a statement or action on others.

⁸⁵ <https://doi.org/10.1080/13613324.2016.1248837>

⁸⁶ <https://www.facultyfocus.com/articles/effective-classroom-management/responding-to-microaggressions-in-the-classroom>

- Own your own thoughts and feelings around the impact.

Open the Front Door Technique developed by Ganote, Souza, Cheung (Micro-resistance and Ally Development⁸⁷)

- **Observe:** Describe clearly and succinctly what you see happening.
- **Think:** State what you think about it.
- **Feel:** Express your feelings about the situation.
- **Desire:** Identify the desired outcome.

Detour Spotting developed by Jona Olsson

(Tools for white people who are interested in engaging in anti-racist practices⁸⁸)

- I can't hear you if you are angry.
- You're being overly sensitive.
- I feel (unsafe, judged, attacked, abused, etc.) in response to a person of color pointing out being harmed.
- Tone policing: I will only talk if everyone is respectful.
- When are we going to stop talking about racism and get to the real work?
- I can't possibly be racist because I am partnered with/parent to a person of color.

Institutional Level of Oppression

Institutional Oppression is the systematic mistreatment of people within a social identity group, supported and enforced by the society and its **institutions**, solely based on the person's membership in the social identity group.

⁸⁷ https://psychiatry.ucsd.edu/_files/education/microaggressions-handout.pdf

⁸⁸ <http://www.wcucc.org/wp-content/uploads/2018/07/Detour-spotting-for-white-anti-racists-Article.pdf>

The Lens of Systemic Oppression

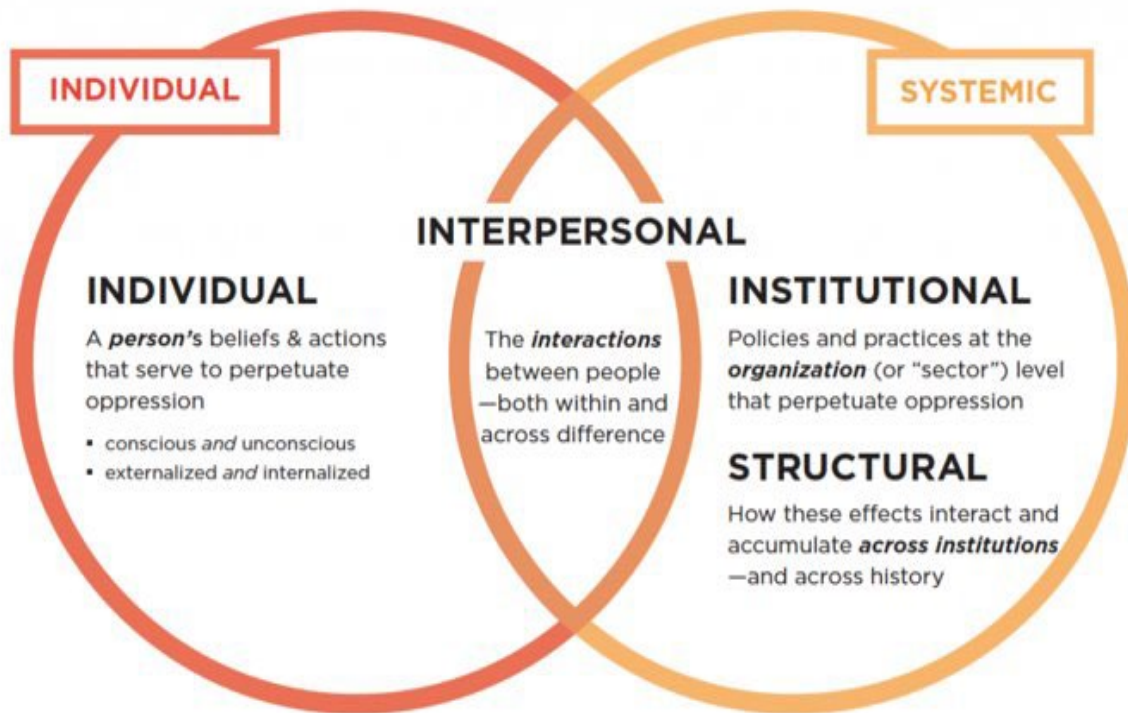


Image Source: National Equity Project

According to a national organization committed to confronting racism,⁸⁹ oppression exists when the following four conditions are found:

1. Dominant groups have the power to define reality for themselves and others.
2. Target groups may internalize these negative messages and lived experiences.
3. Genocide, harassment, and discrimination are systematic and institutionalized, making it easier for individuals to overlook their participation and preventing action.
4. Members of both the dominant and target groups are socialized to play their roles as normal as a social expectation.

⁸⁹ <https://www.nationalequityproject.org/>

Current and Historical Data on Systemic Oppression

COVID-19 data from the CDC: death rates among Black and Hispanic/Latino people are much higher than for white people, in all age categories.⁹⁰ Infection rates could be higher among Hispanic/Latinx and Black people because of occupations, multigenerational homes, and less ability to social distance.

Hispanic/Latinx and Black people may also more vulnerable to COVID-19 if they become infected because of less access to health care or greater prevalence of co-morbidities such as hypertension, obesity, diabetes, and lung disease – which in turn reflect broader racial inequalities.⁹¹

Employment Data

Data reveals that 54% of employed Asians worked in management, professional, and related occupations — the highest-paying major occupational category — compared with 41% of employed whites, 31% employed Blacks, and 22% of employed Hispanics/Latinxs. Labor market differences among the race and ethnicity groups are associated with many factors, not all of which are measurable.⁹²

Corporate CEOs

A 2019 study looked at the CEOs of Fortune 500 and S&P 500 companies. Only 8.7% of the 675 companies in the study had CEOs of color.⁹³

Transgender Individuals

The 2015 United States Transgender Survey found that, among transgender people who visited a place of public accommodation where staff knew or believed they were transgender, nearly 1 in 3 experienced discrimination or harassment—including being denied equal services or even being physically attacked.⁹⁴

⁹⁰<https://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html>

⁹¹Ibid

⁹²<https://www.bls.gov/opub/reports/race-and-ethnicity/2018/home.htm>

⁹³<https://www.businessinsider.in/strategy/news/corporate-america-is-seeing-a-spike-in-the-age-of-ceos-being-hired-and-yes-theyre-overwhelmingly-white-men/articleshow/71856494.cms>

⁹⁴<https://www.americanprogress.org/issues/lgbtq-rights/news/2017/05/02/429529/widespread-discrimination-continues-shape-lgbt-peoples-lives-subtle-significant-ways/>

Native Americans

Native Americans are more likely to be killed by police than people of any other race. Native women are 2.5 times more likely to be raped or sexually assaulted than any other ethnic group, and 97% have experienced violence perpetrated by at least one non-Native person. Native youth not only have the lowest graduation rates of any racial group, but they are also dying by suicide at the highest rate of any demographic in the United States. These same teens are twice as likely to be disciplined than their white peers in school and are twice as likely to be incarcerated for minor crimes than teens of any other race.⁹⁵

Asian Americans

Anti-Asian hate crime in 16 of America's largest cities increased 145% in 2020 according to an analysis of official preliminary police data by the Center for the Study of Hate & Extremism at California State University. In a study entitled Anti-Asian Prejudice & Hate Crime, data further indicated that this rise occurred amidst an overall decline in hate crime likely caused by a lack of interaction at frequent gathering places liked transit, commercial businesses, schools, events, and houses of worship. In 18 of major U.S. cities, including the 16 largest ones, hate crimes overall declined by six percent⁹⁶

People with Disabilities

Historically, society has tended to isolate and segregate individuals with disabilities, and despite some improvements, such forms of discrimination continue to be a serious and pervasive social problem. Discrimination against individuals with disabilities persists in such critical areas as employment, housing, public accommodations, education, transportation, communication, recreation, institutionalization, health services, voting, and access to public services.⁹⁷

Gender Pay Gap

According to the most recent Census Bureau data from 2018, women of all races earned, on average, just 82 cents for every \$1 earned by men of all races.⁹⁸

Women of all sexual orientations have significantly higher rates of poverty than cisgender straight men and gay men.⁹⁹

⁹⁵<https://www.teenvogue.com/story/racism-against-native-americans>

⁹⁶<https://www.csusb.edu/sites/default/files/FACT%20SHEET-%20Anti-Asian%20Hate%202020%20rev%203.21.21.pdf>

⁹⁷<https://www.law.cornell.edu/uscode/text/42/12101>

⁹⁸<https://www.americanprogress.org/issues/women/reports/2020/03/24/482141/quick-facts-gender-wage-gap/>

⁹⁹<https://williamsinstitute.law.ucla.edu/wp-content/uploads/National-LGBT-Poverty-Oct-2019.pdf>

Institutional and Structural Reinforcements



Recognizing and examining the institutional and structural reinforcements serves as a reminder to **see**, **confront**, and where possible, **disrupt** these practices.

In the *Five Faces of Oppression* (2014), Young asserts that “the **conscious** actions for most individuals are not at the forefront of our thinking.”¹⁰⁰ “Individuals are “simply doing their job and not understanding themselves as agents of oppression.”¹⁰¹

The **Liberatory Consciousness Cycle**, developed by Barbara Love provides one approach among others for assessing our own thinking, analysis, actions and accountability/allyship at individual and institutional levels.^{102 103 104}

Developing an **awareness** requires an acknowledgment of the influence of individual, institutional, and systemic levels of oppression, and the many ways in which those with both privileged and marginalized identities are impacted.

Developing an **analysis** of these complex set of influencing factors, moves an individual towards an examination of self, systems, and the role we all play in upholding or dismantling oppressive practices.

Action is the intentional and important step in developing strategies informed by an increased awareness and understanding of **current and historical experiences and conditions**.

Finally, developing explicit **Accountability/Allyship** practices, requires an understanding of individual lived experiences and the importance of developing and sustaining actions that have a consistent and intentional focus on creating greater forms of access and inclusion.

¹⁰⁰Young, I.M., *The Five Faces of Oppression*: (2014) <https://results.org/wp-content/uploads/Chapter-Fives-Faces-of-Oppression.pdf>

¹⁰¹ Ibid

¹⁰² Love, Barbara J. "Developing a liberatory consciousness." *Readings for diversity and social justice* 2, no. 470-474 (2000).

¹⁰³ Harro, B. (2000). The cycle of liberation. *Readings for diversity and social justice*, 2, 52-58.

¹⁰⁴ https://www.racialequityalliance.org/wp-content/uploads/2015/10/GARE-Racial_Equity_Toolkit.pdf

In describing the context in which we have all been socialized, Love (2000) further explains that *“no single human can be charged with the creation of the oppressive system whether they benefit from them or are placed at a disadvantage by them.”*¹⁰⁵

Where are stereotypes, biases, and forms of discrimination reinforced in the examples below?

- Education
- Accessing healthcare
- Accessing employment
- Law enforcement and criminal justice
- Child welfare systems
- Safety net and social support systems
- Everyday living

¹⁰⁵ Harro, B. (2000). The cycle of liberation. *Readings for diversity and social justice*, 2, 52-58.

Section 4

Developing and Maintaining an Equity-Centered Agency Culture

DEIA Action Steps

Managing Difficult Conversations

When thinking about having difficult conversations, there are many strategies for approaching them. For our purpose, we will use the **Three Conversations Model**¹⁰⁶ focuses on:

- 1) The “what happened conversation”
- 2) The “feelings conversation”; and
- 3) The “identity conversation”- exploring: 1) how we view ourselves, 2) how we view others, and 3) how we think others view us.

This model provides a tool for understanding the tensions often experienced between having our message heard and having, where possible, the conversation provides an opportunity for learning.^{107 108}

As you think about the difficulty in navigating difficult conversations, we want to provide you with an opportunity to reflect on and practice some approaches for applying some of the terms and concepts discussed today.

DEIA Personal Actions Steps (*My Thinking*)

- Recognize that based on intersectional identities, people have different experiences with power, privilege, and oppression.
- Recognize, analyze, and disrupt your own implicit and explicit bias.
- Own your responsibility and need for personal growth.
- Be accountable and courageous.

DEIA Interpersonal Action Steps (*My Actions*)

- Acknowledge that courageous conversation is the **beginning point** of interrupting forms of oppressions.
- Engage in conversation and interaction with an emphasis on how the understanding relates to your intentions and impact.
- Recognize and **confront** Detour Spotting behavior.

¹⁰⁶ <https://www.skillpacks.com/3-levels-of-conversation/>

¹⁰⁷ Stone, D., Heen, S., & Patton, B. (2010). *Difficult conversations: How to discuss what matters most*. Penguin.

¹⁰⁸ <https://eye.hms.harvard.edu/files/eye/files/difficult-conversations-summary.pdf>

- **Recognize** and **eliminate** the use of micro-aggressions as tools of bias, bigotry, and oppression.
- Understand that **critique is not persecution**.
- Understand that **accountability is not cancelation**.
- Engage in intentional actions aimed at dismantling oppressive systems.

Notes:

Advancing DEIA within State Government

The history of the US is built upon the many acts of resistance, transformation and movement building dedicated to justice and equity. The institutional equity for which each of our agency is engaged, joins a long body of efforts and successes dedicated to social change.

As individuals, and especially governmental agencies, you have an important relationship to the public. As you move through your work and broader lives consider incorporating new learning and skills to support a deeper understanding of intersectional identity and the real-world influences and impact of power, privilege, and oppression. DEIA strategies should inspire us all to become more conscious of the role our beliefs, behaviors and practices can have in sustaining dismantling and advancing more equitable and inclusive systems.

As individuals, and especially governmental institutions, we have the power to shape systems, cultural values, and norms. As we move through our work, and broader lives, consider incorporating new learning and skills to support a deeper understanding of intersectional identity and the real-work influences and impact of power, privilege, and oppression. DEI and anti-racist strategies should inspire us all to become more conscious of the role our beliefs, behaviors, and practices can have in sustaining, dismantling, and transforming oppressive practices and systems.

IDHR Mission and Vision

Illinois Department of Human Rights

Mission Statement

- To secure for all individuals within the State of Illinois freedom from unlawful discrimination, and
- To establish and promote equal opportunity and affirmative action as the policy of this state for all its residents.

Vision Statement

We, the employees of the Illinois Department of Human Rights, believe that everyone has an inalienable right to live free from discrimination, in every aspect of life. We are dedicated to delivering quality service to the people of Illinois with integrity, honesty, and respect.

Departmental Contact Information: IDHR.webmail@Illinois.gov

The Institute of Training and Development: IDHR.training@illinois.gov

Equity Office | Office of the Governor

The Office of Equity is building a statewide strategy for advancing diversity, equity, inclusion, and access (DEIA) in our services, systems, and operations. This is a collaborative effort between the Office of the Governor's Equity Office with other state agencies, commissions and boards and all other sectors and partners across our great state. One of the essential roles of the Office of Equity is to provide vision, direction, guidance, and support to DEIA initiatives. We are striving to make Illinois a state free of social inequity with a healthy and thriving population who have access to high quality services delivered by diverse, inclusive, and equity-oriented state government, systems, and agencies.

Office of Equity | Office of the Governor Contact information

GOV.equityoffice@illinois.gov

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Access Living Chicago

<https://accessliving.org/>

African American Policy Forum

<https://www.aapf.org/kim-media-highlights>

Alliance for Pilipino for Immigrant Rights and Employment

<https://www.afirechicago.org/>

American Immigration Council

<https://www.americanimmigrationcouncil.org/about/our-mission>

APA Dictionary of Psychology

<https://dictionary.apa.org/>

American Psychological Association

<https://dictionary.apa.org/bias-blind-spot>

Arab American Action Network

<https://aan.org/>

Asexuality

<http://www.asexuality.org/?q=overview.html>

Asian Americans Advancing Justice- Chicago

<https://www.advancingjustice-chicago.org/>

Aspen Institute

<https://www.aspeninstitute.org/>

Awake to Work to Woke

<https://equityinthecenter.org/aww/>

Black Lives Matter

<https://blacklivesmatter.com/>

Black Ingenious People of Color Project (BIPOC)

<https://www.thebipocproject.org/>

Britannica.com

<https://www.britannica.com/science/physiology>

Center for Disability Rights: National Policy Office

<https://www.cdrnys.org/ncdr>

Center Link for LGBTQIA Centers

<https://www.lgbtcenters.org/>

Chicago Torture Justice Center

<https://www.chicagotorturejustice.org/>

Coalition for a Better Chinese Community

<https://cbcacchicago.org/>

Colorado Funders for Inclusiveness and Equity

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

Collins Dictionary.com

<https://www.collinsdictionary.com/us/>

Genderbread.org

<https://www.genderbread.org/>

Government Alliance on Race and Equity

<https://www.racialequityalliance.org/>

Haas Institute for a Fair and Inclusive Society

<https://vcresearch.berkeley.edu/research-unit/haas-institute-fair-and-inclusive-society>

Institute for Democratic Renewal and Project Change Anti-Racism Initiative, *A Community Builder's Tool Kit*, Appendix I (2000).

Invisible to Invincible: Asian Pacific Islander Pride of Chicago

<https://i2iapipride.webs.com/>

Jim Crow Museum of Racist Memorabilia

<https://www.ferris.edu/jimcrow/>

KAN WIN

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

Kirwan Institute for the Study of Race and Ethnicity | Ohio State University

<https://kirwaninstitute.osu.edu/>

Latino Policy Forum

<https://www.latinopolicyforum.org/>

Mindful of Race Institute

<https://ruthking.net/mindful-of-race-institute-2/>

Morten Group

<http://www.mortengroup.com/>

National Center for Transgender Equality

<https://transequality.org/>

Next Generation Leadership

<https://www.deettajones.com/>

Open Source Leadership Strategies

<https://opensourceleadership.com/>

Opportunity Insights Organization

<https://opportunityinsights.org/team/>

Implicit, Harvard University

<https://implicit.harvard.edu/>

Race Forward

<https://www.raceforward.org/about>

Race Equity Tools

<https://www.racialequitytools.org/home>

Showing up for Racial Justice

<https://surj.org/resources/white-supremacy-culture-characteristics/>

Sociologists for Women in Society

<https://socwomen.org/>

Society for Community Research in Action

<https://www.scra27.org/>

SpeakOut.org

<https://www.speakoutnow.org/speaker/wise-tim>

The National Equity Project

<https://nationalequityproject.org/>

Talking About Race

<https://nmaahc.si.edu/learn/talking-about-race>

Williams Institute on Sexual Orientation and Gender Identity | UCLA

<https://williamsinstitute.law.ucla.edu/>

Highly Recommended Books

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Recommended Resources to Support DEIA Integration and Application

Disability Ally Flyer

<http://eliclare.com/wp-content/uploads/2008/03/disability%20ally%20flyer%20062508.pdf>

Forced Intimacy: An Ableist Norm | Leaving Evidence

<https://leavingevidence.wordpress.com/2017/08/06/forced-intimacy-an-ableist-norm/>

Making Your Website Accessible is Vital to Your Equity, Diversity, and Inclusion Efforts Howl
Round Theatre Commons

<https://howlround.com/making-your-website-accessible-vital-your-equity-diversity-and-inclusion-efforts>

What is Disability Justice?

<https://www.sinsinvalid.org/news-1/2020/6/16/what-is-disability-justice>

Transgender Inclusion in the Workplace: Recommended Policies and Practices

<https://www.thehrcfoundation.org/professional-resources/transgender-inclusion-in-the-workplace-recommended-policies-and-practices>

4 Ways to Make Your Workplace Equitable For Trans People

<https://www.npr.org/2020/06/02/867780063/4-ways-to-make-your-workplace-equitable-for-trans-people>

How to Ease Transgender Transitions at Work

<https://hrexecutive.com/how-to-ease-transgender-transitions-at-work/>

Workplace Trans Inclusion: Recommended Policies & Practices

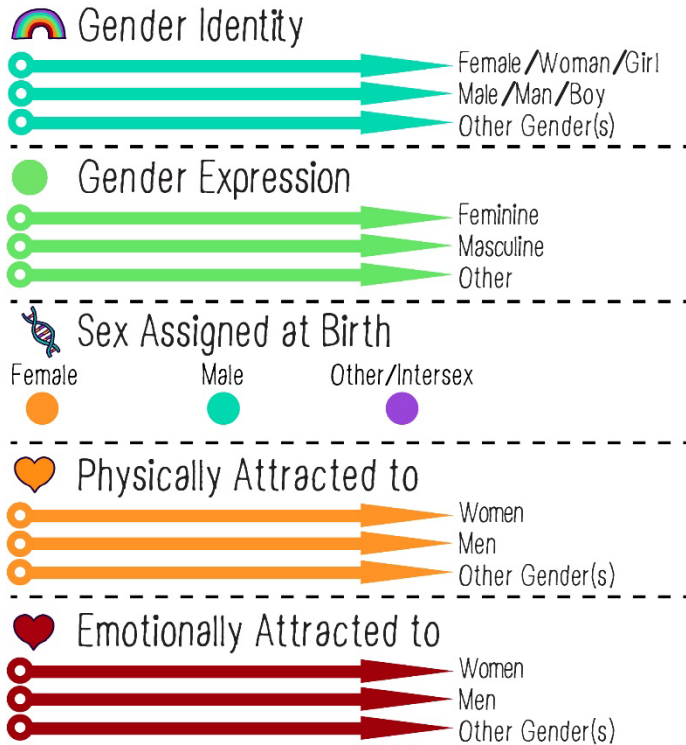
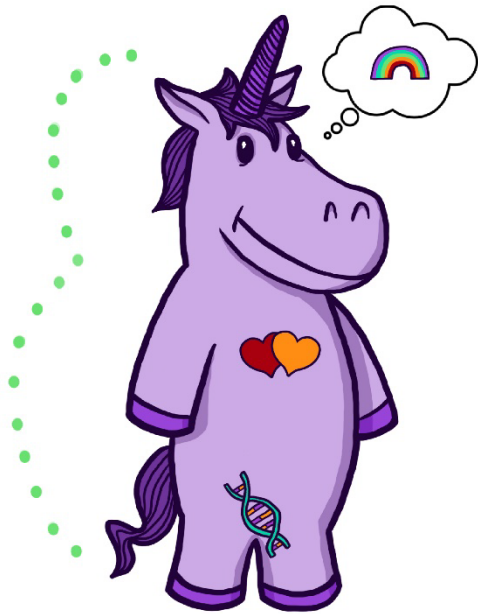
Read more to find recommended policies and practices for transgender inclusion in the workplace. www.thehrcfoundation.org

Transgender Inclusion in the Workplace: A Toolkit for Employers

<https://www.thehrcfoundation.org/professional-resources/trans-toolkit-for-employers>

The Gender Unicorn

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Trans Student Educational Resources



To learn more, go to:
www.transstudent.org/gender

Design by Landyn Pan and Anna Moore

¹⁰⁹ <https://transstudent.org/gender/>