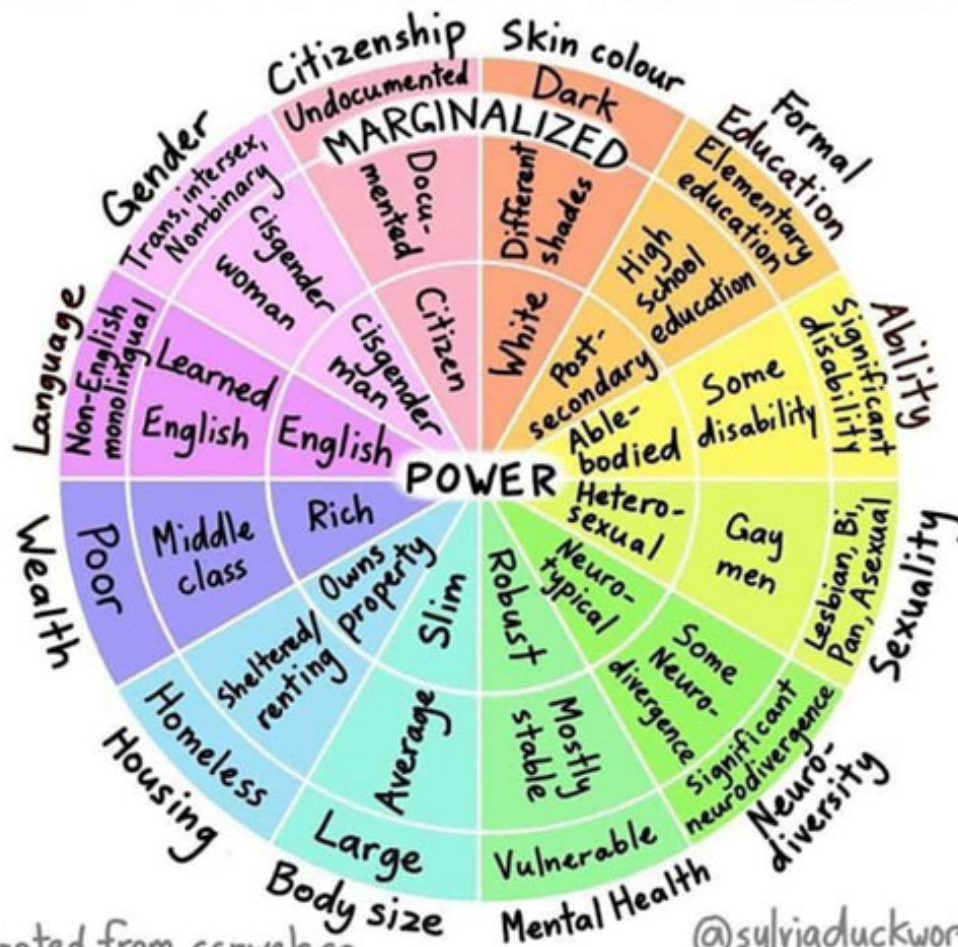# BCIVL CONSULTING

Continuing Your Diversity, Equity, and Inclusion (DEI) Journey

What would it look like to center folks at the margins of society while maintaining a profitable business?

WHEEL OF POWER/PRIVILEGE

Adapted from ccrweb.ca

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Continuum on Becoming an Anti-Racist Multicultural Organization

MONOCULTURAL ==> MULTICULTURAL ==> ANTI-RACIST ==> ANTI-RACIST MULTICULTURAL

Racial and Cultural Differences Seen as Deficits ==> Tolerant of Racial and Cultural Differences ==> Racial and Cultural Differences Seen as Assets
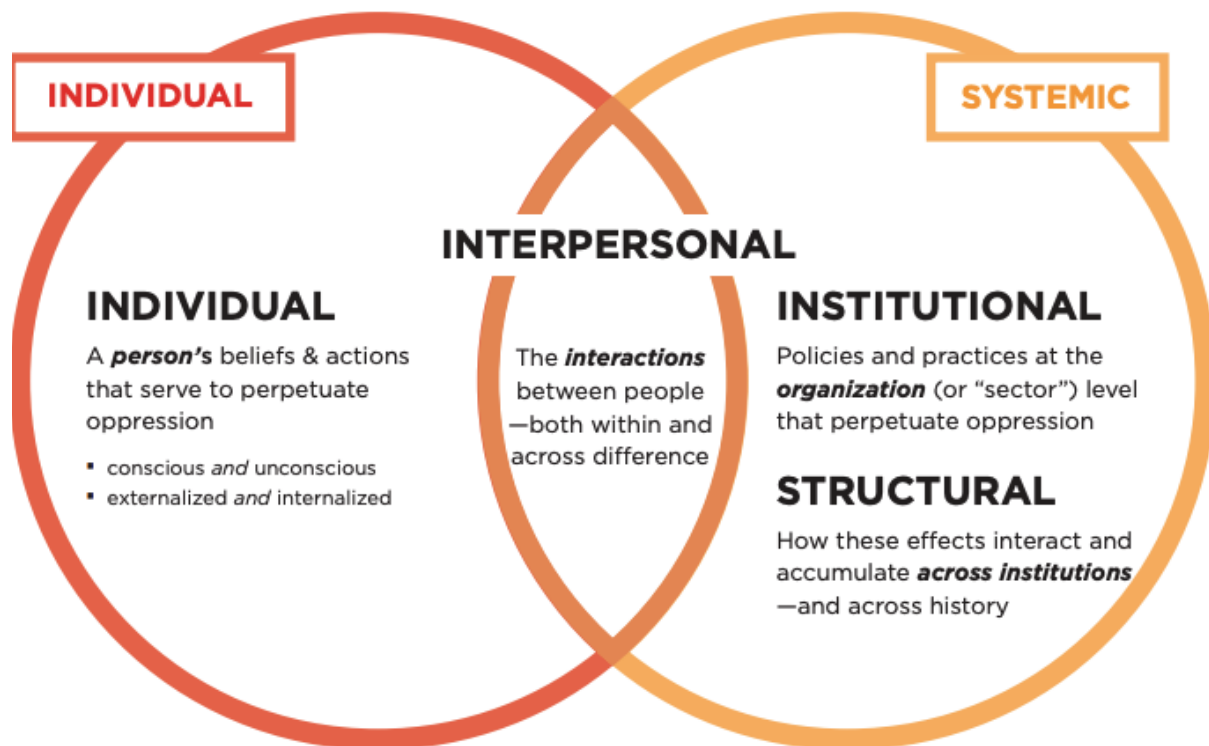
Exclusive An Exclusionary Institution	2. Passive A "Club" Institution	3. Symbolic Change A Compliance Organization	4. Identity Change An Affirming Institution	5. Structural Change A Transforming Institution	6. Fully Inclusive Anti-Racist Multicultural Organization in a Transformed Society
• Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos, and Asian Americans • Intentionally and publicly enforces the racist status quo throughout institution • Institutionalization of racism includes formal policies and practices, teachings, and decision making on all levels • Usually has similar intentional policies and practices toward other socially oppressed groups such as women, gays and lesbians, Third World citizens, etc. • Openly maintains the dominant group's power and privilege	• Tolerant of a limited number of "token" People of Color and members from other social identify groups allowed in with "proper" perspective and credentials. • May still secretly limit or exclude People of Color in contradiction to public policies • Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life • Often declares, "We don't have a problem." • Monocultural norms, policies and procedures of dominant culture viewed as the "righ" way" business as usual" • Engages issues of diversity and social justice only on club member's terms and within their comfort zone.	• Makes official policy pronouncements regarding multicultural diversity • Sees itself as "non-racist" institution with open doors to People of Color • Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff • Expanding view of diversity includes other socially oppressed groups *But…* • "Not those who make waves" • Little or no contextual change in culture, policies, and decision making • Is still relatively unaware of continuing patterns of privilege, paternalism and control • Token placements in staff positions: must assimilate into organizational culture	• Growing understanding of racism as barrier to effective diversity • Develops analysis of systemic racism • Sponsors programs of anti-racism training • New consciousness of institutionalized white power and privilege • Develops intentional identity as an "anti-racist" institution • Begins to develop accountability to racially oppressed communities • Increasing commitment to dismantle racism and eliminate inherent white advantage • Actively recruits and promotes members of groups have been historically denied access and opportunity *But…* • Institutional structures and culture that maintain white power and privilege still intact and relatively untouched	• Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity • Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their world-view, culture and lifestyles • Implements structures, policies and practices with inclusive decision making and other forms of power sharing on all levels of the institutions life and work • Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities • Anti-racist multicultural diversity becomes an institutionalized asset • Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments	• Future vision of an institution and wider community that has overcome systemic racism and all other forms of oppression. • Institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices • Members across all identity groups are full participants in decisions that shape the institution, and inclusion of diverse cultures, lifestyles, and interest • A sense of restored community and mutual caring • Allies with others in combating all forms of social oppression • Actively works in larger communities (regional, national, global) to eliminate all forms of oppression and to create multicultural organizations.

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THE LENS OF SYSTEMIC OPPRESSION

INDIVIDUAL

SYSTEMIC

INTERPERSONAL

INDIVIDUAL

A **person's** beliefs & actions that serve to perpetuate oppression

- conscious *and* unconscious
- externalized *and* internalized

The **interactions** between people —both within and across difference

INSTITUTIONAL

Policies and practices at the **organization** (or "sector") level that perpetuate oppression

STRUCTURAL

How these effects interact and accumulate **across institutions** —and across history

Some phenomena playing out at each level

INDIVIDUAL

- Identity and difference
- Individual advantage and disadvantage
- Explicit bias
- Implicit bias
- Stereotype threat
- Internalized oppression

INTERPERSONAL

- Reproductive discourse ("Discourse 1")
- Microaggressions
- Racist interactions
- Transferred oppression

INSTITUTIONAL

- Biased policies and practices (e.g. in hiring, teaching, discipline, parent-family engagement)
- Disproportional (e.g. racialized) outcomes and experiences

STRUCTURAL

- Systems of advantage and disadvantage
- Opportunity structures
- Societal history of oppressive practices and policies

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How do I apply this to my business?

Ownership:	Mission/Vision: What is our mission and/or vision?	Customers:
● How do I and my business partners identify? ● What does it mean to me and the community for my business to be owned by someone with my identities? ● What policies and practices do I uphold in my business and why? ● How have I invested in my ongoing DEI/anti-racist learning and translating that learning into action?	**Commitment(s) to DEI**: What are our motivations for engaging in DEI work? What is/are our commitment(s) to diversity, equity, and inclusion and how do they align to our mission/vision and community needs?	● Who feels welcomed in my place of business? Who doesn't? Why? ● How accessible is my business, truly? ● What is the diversity of our customer base compared to the [diversity of the community and the city](#)? ● Is my company's marketing speaking to all potential audiences in a respectful (non-appropriating, non-stereotypical) way? ● Are our products and services meeting the needs of diverse customers? ● How am I engaging with customers in a way that I can learn these things?
Employees: ● Who do I hire? ● What's been the experiences of my employees? ● Do we pay our employees a livable wage? ● To what extent do the demographics of our employees reflect [the demographics of the community or city](#)? ● How do we support our employees' DEI/anti-racist learning and application?	**Suppliers**: ● How diverse are my business's suppliers? ([source](#)) ● How can I provide more opportunity for diverse groups in the services that I use such as banking, accounting, marketing, design, etc.?	**Community**: ● What equity issues persist in our community? ● What role(s) do we play in the community? How do we add value to the community? ● What's our relationship with other businesses and organizations in the community? How do these relationships benefit the community? ● How do we leverage our space, resources, and power to support community efforts to combat inequity?

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Defining DEI: *It's important to define shared language so that everyone is on the same page about what diversity, inclusion, equity, and other key terms mean to your business. Here are some definitions from the [Racial Equity Tools Glossary](#). Feel free to explore further and adapt/update your own if you haven't already.*

- **Diversity** *- Includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender—the groups that most often come to mind when the term "diversity" is used—but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. It also involves different ideas, perspectives, and values.* **SOURCE:** *UC Berkeley Center for Equity, Inclusion and Diversity, "[Glossary of Terms](#)" (page 34 in [2009 Strategic Plan](#)). Baltimore Racial Justice Action, "[Our Definitions](#)" (2018).*

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

- **Inclusion** *- Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.* **SOURCE:** [OpenSource Leadership Strategies](#)

- **Anti-Blackness** *- The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies. The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.* **SOURCE:** *The Movement for Black Lives (M4BL), "[Glossary](#)."*

- **Anti-Racism** *- Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach, and set up in opposition to individual racist behaviors and impacts.* **SOURCE:** *Race Forward, "[Race Reporting Guide](#)" (2015).*

- **Ally** *- Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.* **SOURCE:** *OpenSource Leadership Strategies, "[The Dynamic System of Power, Privilege, and Oppression](#)" (2008).*

- **Intersectionality** *- Per Kimberlé Williams Crenshaw: Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by*

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heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination. **SOURCE***: Otamere Guobadia, "[Kimberlé Crenshaw and Lady Phyll Talk Intersectionality, Solidarity, and Self-Care](#)" (2018).*

Resources to Explore Further:

- [Continuum on Becoming an Anti-Racist Multicultural Organization](#)
- [Crossroads Antiracism Organizing and Training](#)
- [Harvard's Project Implicit - Implicit Association Test](#)
- [National Equity Project's Lens of Systemic Oppression](#)
- [Bobbie Harro's Cycle of Liberation](#)
- [Barbara Love's Developing a Liberatory Consciousness](#)
- [Racial Equity Tools](#)
- [5 Ways to Actionably Incorporate DEI Efforts in You Small Business](#)

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