



BENTLEY
UNIVERSITY

Racial Equity Tool Kit

Produced by the Bentley University Racial Justice Task Force



Introduction

The Racial Equity Tool Kit (RETK) is an interactive guide intended for the Bentley University community to reflect on their everyday practices that may contribute to or perpetuate systemic racism and racial inequity. It is intended for individuals or groups at any point in exploring and planning racial equity and anti-racism work. The goal of the RETK is to help university offices, departments, student groups, and organizations, referred to hereafter as groups, connect their actions to the broader campus-level strategy. Advancing internal racial equity within these groups is a critical piece of operationalizing Bentley University's commitment to [inclusive excellence](#). This guide is meant to complement the development of an action plan, by serving as a reflective starting point for groups on campus.

The Tool Kit is divided into two sections: Foundational and Operational. The Foundational section includes questions to help prepare your group to start conversations around race, racism, and systemic racism as well as questions to introduce you to concepts and allow you to practice moving from individual reflection to systemic reflection. The Operational section is divided into five areas related to Bentley University processes: Learning, Development, and Training; Policies and Procedures; Learning Environments; Inclusive and Equitable Campus Interactions; Marketing and Publications.

This toolkit was created and developed by the Racial Equity Tool Kit Committee, a group of thirty-two members within Bentley University's Racial Justice Task Force (RJTF). The development process of this document involved the application of the [Inclusive Excellence Framework](#), crafted by Drs. Damon A. Williams, Joseph B. Berger, and Shederick A. McClendon. Each of the four features (Institutional Commitment and Capacity, Access and Success, Climate and Intergroup Relations, and Education and Scholarship) was used to identify and assess key operational areas at Bentley to be addressed within the Tool Kit. After developing reflective questions to accompany these areas, the document was written, reviewed, and modified with input from the Bentley community.

Agreeing to use the Racial Equity Tool Kit represents a commitment to having conversations about systemic racism and racial inequity, and reflecting on the potential racial impact of your group's everyday practices. This commitment to systemic change requires collaboration, honesty, and a willingness to learn. With the application of these initial steps, we are one step closer to achieving racial equity within our community. If your group already has structures or initiatives related to diversity, equity, and inclusion, keep in mind that this Tool Kit is still helpful and can be utilized to enhance your existing work.

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RETK Instructions

This toolkit is designed as a guide to promote reflection about racial equity practices at the institutional, unit, department, and individual level. While this toolkit will not direct you on specific steps to take to increase equitable practices, it will allow you to discover gaps you didn't know existed and identify and elevate new opportunities.

In designing this toolkit, we were inspired by the University of Southern California's Center for Urban Education [Racial Equity Tools](#):

"We borrow a principle of community organizing: to bring about transformation, you have to meet people where they are—and give them tools to build their own knowledge and self-change.

These tools reflect this idea and are inherently flexible approaches with practical activities embedded within them. Though the tools are organized into four phases, they naturally support a race-focused continuous improvement process: inquiring and observing, experimenting with changes, evaluating progress, and learning."

Below are process considerations and recommendations for most effectively utilizing the Racial Equity Tool Kit.

Remember This is a Process Not a Meeting.

Schedule ample time to move through the process.

- Do not anticipate being able to complete the reflection required to develop meaningful insights in a single meeting.
- Scheduling dedicated time during a retreat or planning session for your group or unit can help to focus attention over a longer period of time and limit distractions.

Frame the Call to Participate as an Invitation.

If you are the organizer(s)/leader(s) of the effort, spend time crafting your invitation in a way that affirms and encourages participation.

- Invite your colleagues to let go of assumptions and open their minds to a conversation about possibilities, hopes, and expectations.
- Set an intention to engage with an [appreciative inquiry](#) mindset, not a deficit focused mindset. Invite people into a process that identifies strengths to be enhanced as well as challenges to be addressed.

Create Community Agreements

Dedicate your first time together as a group to the creation of group norms that will inform how you engage in this process.

- The Bentley Brave norms which can be found [here](#) served as the foundation of the Racial Justice Task Force's interactions. Feel free to add other agreements that make sense for your group.

Capture and Review Your Findings

Be prepared to record all of the ideas, insights, and discoveries that will emerge from this process.

- Identify someone to record notes during discussions and take time to review them for themes which can be shared with the group to encourage additional reflection.
- Consider the use of brief surveys to solicit thoughts and reflections from individuals who are less comfortable sharing during conversations.

Utilize the Glossary

You will encounter terms in this toolkit that may be unfamiliar. There is a glossary in the appendix of this toolkit that defines several terms and includes sources to allow for further exploration and learning. Take the time to review the glossary to familiarize yourself with these terms.

Encourage Individual and Group Reflection and Sharing

Provide time for individuals to complete each section individually before discussing as a group to allow people the chance to form their own opinions and to process what they are learning. This can be done at each step of the process which is organized in the following way in the toolkit:

- The **Foundational** questions are designed to shift you and your team towards a mindset open to creating change for racial justice.
- The **Institutional Commitment and Capacity** questions are designed to help you identify and understand your sphere of influence, where you have the greatest possibility for impacting change.
- The **Operational** questions are designed to encourage conversations specific to a segment of your unit. All sections may not be relevant to your specific group or organization. Complete the section(s) that most closely align to the type of intervention you are hoping to affect.

Foundational Questions

Wherever you are in your journey of examining racial equity in your group at Bentley, it is important to take time to reflect on how our institutional practices and resources as well as our individual mindsets and behaviors, affect people of color.

Racial Equity is defined as 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.

This section contains broad questions intended to help you or your group prepare to delve into a discussion about racial equity. It begins with preparation questions which introduce you to this section and then moves into both institutional and group level reflection questions. If you are using this toolkit with a group it may be helpful to ask members of the group to reflect and respond to these questions individually and then come together as a group to share responses and discuss observations. At first, it may feel unfamiliar or uncomfortable to consider these questions. Do the best you can in reflecting on and responding to the questions. As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

Preparation Questions

The following questions are meant to provide a way of easing into a discussion of race and racial equity in your group. Use these questions to ground yourself and your group in the ways that race operates in your specific area.

1. Do conversations about racial equity show up in interactions with colleagues / group members naturally? If so, in what ways? If not, why do you think that is?
2. Do you ever think about how your workplace / group's practices relate to race and racial equity? If so, how?
3. What is one tangible way that prioritizing racial equity will benefit your unit?
4. What resistance or defensiveness might come up in your group as you begin these conversations and how will the group respond when it does?

Institutional Capacity & Commitment Questions

It is important to assess and understand what we, as an institution, are capable of doing to impart racial justice. This may include examining our policies and procedures, financial implications, and belief systems to determine if they align with an equity-mindedness ideal.

Equity-mindedness is the perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in outcomes for all stakeholders. These practitioners are willing to take personal and institutional responsibility for the success of everyone in the community, and critically reassess their own practices.

In addition, we must assess how committed we are in achieving what we are capable of. Can we change the policies and procedures that are put in place? Can we risk losing potential financial backing? Can we change our Bentley Beliefs and translate them to our community climate? The following questions will allow us to reflect, assess, and ultimately understand our capacity and commitment to racial justice at Bentley University as a whole and as a group.

Institutional-Level

1. What institutional commitments and goals has Bentley made in regard to building an equitable and anti-racist institution?
2. How do the espoused commitments and goals align with day-to-day expectations and policy?

Group-Level

1. What commitments, goals, and initiatives has my group made in regard to becoming more equitable and anti-racist in our practices?
2. What expectations do I and my peers have for each other in terms of behavior, norms, and performance?

3. Who are 2-3 stakeholders directly impacted by our work? How are these stakeholders impacted by our work, the decisions we make, and the practices we uphold?
4. Whose priorities, needs, ideas, identities, or lived experiences are treated as essential and whose are treated as optional or extraneous? Are race, racial equity, or other diversity, equity, and inclusion work treated as essential? Why or why not?

Reflection

Thinking about your responses to both of the institutional-level and group-level question, work as a group to consider the following questions.

1. Are our group's commitments and goals in line with the institution's commitments and goals? In what ways?
2. How is the institution's commitment to diversity, equity, and inclusion affecting our group? How has it impacted my ability to do my work within my group? What support do I need?
3. Where can my group make changes to align with the university's commitments and goals? To create more equitable practices in general?
4. What needs to be in place structurally and logistically to make these necessary changes?

Operational Questions

This section is divided into five parts: Learning, Development, and Training; Policies and Procedures; Learning Environments; Inclusive and Equitable Campus Interactions; Marketing and Publications. Each section represents a specific operational area at Bentley, however, all sections may not be applicable to your group. In addition to a description of the area you will also find a description of how this area impacts racial equity and anti-racism.

Learning, Development & Training

A commitment to becoming a more just, inclusive, and equitable campus requires us to build internal capacity. Learning and development programming is essential in ensuring that our faculty, staff, and students can develop the skills and competencies to create an equitable environment. By institutionalizing this training, we ensure continuity as new members join the Bentley University community.

Why does this matter?

- We have a compelling interest to ensure that students graduating from Bentley can effectively function on diverse teams in the workplace.
- Enhanced learning will allow faculty and staff to be more understanding and responsive to the needs of racially minoritized students and peers.
- Enable us to provide better supervision and support to faculty and staff of color.

As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

1. What is it that students are expected to graduate with? How does this include an understanding of race, racism, and systemic racism?
2. Who is the target of our training? Will everyone be able to benefit equally?
3. Who is the intended audience vs the actual audience of our training?
4. What do we hope the participants of our training will leave with (i.e., a new skill, additional perspective, etc.) and how will we assess that learning?

5. Reflection: Review your responses to the questions above and note any concluding thoughts based on your own personal responses and your group discussion.

Policies & Procedures

Consequential thinking explores how policies and procedures (in promotion, rewards and recognition, advancement, hiring, etc.) can reinforce inequity and access to organizational and systemic power. By identifying, talking about, and intervening around policies and procedures in our units that perpetuate a system of inequity, we can help disrupt and dismantle it.

Why does this matter?

- Policies and practices govern how we engage with our stakeholders.
- They are written from a specific perspective and value system that may exclude people, either on purpose or accidentally.
- Policies and practices can create or eliminate institutional barriers to equal access.

As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

1. What is my understanding of institutional racism? Identify where it exists or be reflected in a specific policy within my group.
2. What assumptions does the policy or procedure make about those who adhere to it (i.e., easy access to disposable income, unknown family obligations, fluency in English, etc.)?
3. Will changing the policy have an adverse effect on anyone? If so, how?
4. Reflection: Review your responses to the questions above and note any concluding thoughts based on your own personal responses and your group discussion.

Learning Environments

As an institution that places enormous value in a place-based education, we must create and maintain environments that reflect and promote values of diversity, inclusion, and equity. Learning environments exist in classrooms, libraries, residence halls, co-curricular programs, and within student organizations. Creating learning opportunities in various modalities requires that we ensure they are designed to create an environment with an inclusive and equity-minded lens.

Why does this matter?

- Creating inclusive learning environments will help us to increase diversity.
- It will allow all members of our community to fully engage with learning opportunities.
- Students with equal access and opportunity to learn are more likely to achieve their full.

As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

1. In our learning environment(s), are we creating an environment where everyone can participate? Who is participating? Who is absent? Is that by design?
 - a. What can we do to change or improve this?
2. In what ways might the physical space of our learning environment invite everyone to participate? In what ways might our physical space deter participation?
3. Are the learning objectives in our environment designed to ensure all participants can meet the set expectations? For example, what does an examination of course syllabi by academic departments tell us about the expectations we set for our students' learning?
4. How do the rules and guidelines of our group address practices or situations that adversely affect inclusion and racial equity in the learning environment? If they do not, assess why and how to start. (Here, you may want to consider rules such as grading policies, assignment deadlines, reservation policies, recruitment practices, group assignments, etc.)
5. What assumptions do our documents make about the community they are targeted for addressing? Examples of these documents may include course syllabi, required course

materials, student organization constitutions, and requirements for guest speakers at Bentley-held events.

6. Reflection: Review your responses to the questions above and note any concluding thoughts based on your own personal responses and your group discussion.

Inclusive & Equitable Campus Interactions

In the most recent data available, our undergraduate students show a high level of willingness to engage in conversations with people who are from different backgrounds, but significantly fewer report having serious conversations with peers who are different from them. If this is also true in the graduate school and among faculty and staff, we have an environment that only promotes inclusivity on a surface level. In order to make more substantive change and to create opportunities where people feel comfortable bringing their full selves to Bentley, we must develop a community that promotes these types of interactions.

Why does it matter?

- When people can bring their whole selves, we are able to more fully harness the benefits of a diverse environment.
- It creates an environment where more minoritized racial groups are more likely to be attracted to Bentley and can be more easily retained.
- It creates a community rooted in dialogue.

As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

1. In relation to recruitment (ie. of staff, faculty, incoming students, student organization members, etc.): What are we doing to recruit people of color? Are there barriers in the way that disproportionately affect people of color?
2. What does support look like for these individuals? What are their needs? How can we address them? How are we supporting people of color while they are on campus?
3. How do we actively encourage and create opportunities for more equitable interactions within our campus spaces?
4. Are our leaders actively participating in diversity training and continuously remaining active, staying engaged, and emphasizing necessity?

5. How do we actively segregate or separate ourselves through a racial lens?
6. Reflection: Review your responses to the questions above and note any concluding thoughts based on your own personal responses and your group discussion.

Marketing & Publications

This is the primary means through which Bentley communicates its values to external constituents, and the way information is disseminated internally. In crafting these correspondences, care must be taken that there is appropriate representation, presentation, language, and consideration for it to be interpreted through various identity specific lenses.

Why does this matter?

- Ineffective communication will fail to attract the best faculty, staff, and students to Bentley.
- Being thoughtful about how to communicate an event or idea will help the process of executing it.
- The way we present ourselves to the public as an institution is a direct reflection of who we are and what our core values are.

As you reflect it may be helpful to write down a few words, phrases, or sentences in response to each of the following questions. If applicable, discuss your responses with your group.

1. Who is the target audience for our communication and are we reaching them?
2. Are we using language / colors / modalities that limit who can engage with our communication?
3. Do we made it easy for people to ask questions about what we are trying to communicate?
4. Reflection: Review your responses to the questions above and note any concluding thoughts based on your own personal responses and your group discussion.

Next Steps

Now that you have completed the Racial Equity Tool Kit, it is time to assess and reflect on the work you and your group have done. This section will serve as a starting point to the action plans needed to build a more just and equitable future at Bentley University.

Takeaways

1. What were the top 3 outcomes from your conversations? Are they actionable?
2. Who else will you need to enlist to advance your outcomes?
3. What are the potential roadblocks to completing your outcomes? Can they be overcome?
4. How will you ensure that your finished product achieved your goal?

Resources

1. Bentley's Inclusive Excellence Framework: <https://www.bentley.edu/offices/diversity-inclusion/inclusive-excellence>
2. Dr. DL Stewart's presentation on Diversity and Inclusion versus Equity and Justice:
 - a. [Video presentation](#)
 - b. [Blog post](#)
3. University of Southern California, Center for Urban Education's resource on [equity-mindedness](#).
4. [College of the Holy Cross's How to Write an Anti-Racism Action Plan](#)
5. [Racial Healing Handbook](#)

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).

Anti-Racist

An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression of ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

SOURCE: Ibram X. Kendi, *[How To Be An Antiracist](#)*, Random House, 2019.

Anti-Racist Ideas

An antiracist idea is any idea that suggests the racial groups are equals in all of their apparent difference and that there is nothing wrong with any racial group. Antiracists argue that racist policies are the cause of racial injustices.

SOURCE: Ibram X. Kendi, *[How To Be An Antiracist](#)*, Random House, 2019.

Discrimination

1. The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.
2. [In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

SOURCE:

1. Institute for Democratic Renewal and Project Change Anti-Racism Initiative, *[A Community Builder's Tool Kit](#)*, Appendix I (2000).
2. U.S. Equal Employment Opportunity Commission, "[Laws Enforced by EEOC](#)" (accessed 28 June 2013).

Diversity

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](#)).

Equality

Equality is about treating everyone the same, making sure each person gets the same thing.

SOURCE: AAC&U Step Up and Lead For Equity: What Higher Education Can Do to Reverse our Deepening Divides (p. 4)

Equity

Equity is about fairness, ensuring that each person gets what they need.

SOURCE: AAC&U Step Up and Lead For Equity: What Higher Education Can Do to Reverse our Deepening Divides (p. 4)

Equity-mindedness

The perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in outcomes for all stakeholders. These practitioners are willing to take personal and institutional responsibility for the success of everyone in the community, and critically reassess their own practices. It also requires that practitioners are race-conscious and aware of the social and historical context of exclusionary practices in American higher education.

SOURCE: USC Center for Urban Education

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.

Examples of different ethnic groups are: Cape Verdean, Haitian, African American; Chinese, Korean, Vietnamese; Cherokee, Mohawk, Navaho; Cuban, Mexican, Puerto Rican; Polish, Irish, and Swedish.

SOURCE: *Teaching for Diversity and Social Justice: A Sourcebook*, edited by Maurianne Adams, Lee Anne Bell, and Pat Griffin, Routledge, 1997.

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](#)

Individual Racism

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups.
- Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because “something doesn’t feel right”).
- Accepting things as they are (a form of collusion).

SOURCE: *Flipping the Script: White Privilege and Community Building* by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005).

Institutional Racism

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

Examples:

- Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as “red-lining”).
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

SOURCE: *Flipping the Script: White Privilege and Community Building* by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major (2005).

Internalized Racism

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures, and ideologies that undergird the dominating group’s power. It involves four essential and interconnected elements:

SOURCE: Donna Bivens, *Internalized Racism: A Definition* (Women’s Theological Center, 1995).

Interpersonal Racism

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm.

Examples: public expressions of racial prejudice, hate, bias, and bigotry between individuals

SOURCE: *Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities* by Keith Lawrence and Terry Keleher (2004).

Microaggression

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.

SOURCE: Derald Wing Sue, PhD, "Microaggressions: More than Just Race" (*Psychology Today*, 17 November 2010).

Minoritized

"The use of the expression "minoritized" in preference to "minority" reflects the ongoing social experience of marginalization, even when groups subject to racial-ethnic discrimination achieve a numerical majority in the population." The use of this word more accurately represents the process through which certain groups are assigned "minority" status as a social construction rather than a characteristic.

SOURCE: Benitez Jr, M. (2010). Resituating culture centers within a social justice framework. *Culture centers in higher education: Perspectives on identity, theory, and practice*, 119-134. ; Stewart, D. L. (2013). Racially minoritized students at US four-year institutions. *The Journal of Negro Education*, 82(2), 184-197.

Oppression

The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:

- the oppressor group has the power to define reality for themselves and others,
- the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),
- genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and
- members of both the oppressor and target groups are socialized to play their roles as normal and correct.

SOURCE: "What Is Racism?" – Dismantling Racism Works (dRworks) [web workbook](#).

People of Color

Often the preferred collective term for referring to non-White racial groups. Racial justice advocates have been using the term “people of color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

SOURCE: Race Forward, “[Race Reporting Guide](#)” (2015).

Power

1. Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual’s internal strength). Learning to “see” and understand relations of power is vital to organizing for progressive social change.
2. Power may also be understood as the ability to influence others and impose one’s beliefs. All power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from power of which they are unaware.

SOURCE:

1. Intergroup Resources, “[Power](#)” (2012).
2. Alberta Civil Liberties Research Centre, “[Racism and Power](#)” (2018) / “[CARED Glossary](#)” (2020).

Privilege

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

SOURCE: Colours of Resistance Archive, “[Privilege](#)” (accessed 28 June 2013).

Race

For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:

1. Race is a made-up social construct, and not an actual biological fact.
2. Race designations have changed over time. Some groups that are considered “white” in the United States today were considered “non-white” in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian, and Jewish people).
3. The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor.

SOURCE:

- 1–2. PBS, “[Race: The Power of an Illusion](#)” (2018–2019 relaunch of [2003 series](#)).
3. Paul Kivel, *Uprooting Racism: How White People Can Work for Racial Justice* (Gabriola Island, British Columbia: New Society Publishers, 2002), page 141.

Racial Equity

1. 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.
2. “A mindset and method for solving problems that have endured for generations, seem intractable, harm people and communities of color most acutely, and ultimately affect people of all races. This will require seeing differently, thinking differently, and doing the work differently. Racial equity is about results that make a difference and last.”

SOURCE:

1. [Center for Assessment and Policy Development](#).
2. [OpenSource Leadership Strategies](#).

Racial Justice

1. The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.
2. Operationalizing racial justice means reimagining and co-creating a just and liberated world and includes:
 - understanding the history of racism and the system of white supremacy and addressing past harms,
 - working in right relationship and accountability in an ecosystem (an issue, sector, or community ecosystem) for collective change,
 - implementing interventions that use an intersectional analysis and that impact multiple systems,
 - centering Blackness and building community, cultural, economic, and political power of Black, Indigenous, and other People of Color (BIPOC), and
 - applying the practice of love along with disruption and resistance to the status quo.

SOURCE:

1. Race Forward, “[Race Reporting Guide](#)” (2015).
2. Maggie Potapchuk, “[Operationalizing Racial Justice in Non-Profit Organizations](#)” (MP Associates, 2020). This definition is based on and expanded from the one described in Rinku Sen and Lori Villarosa, “[Grantmaking with a Racial Justice Lens: A Practical Guide](#)” (Philanthropic Initiative for Racial Equity, 2019).

Racism

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

SOURCE: “[What Is Racism?](#)” – Dismantling Racism Works (dRworks) [web workbook](#).

Racist

One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

SOURCE: Ibram X. Kendi, [How To Be An Antiracist](#), Random House, 2019.

Racist Ideas

A racist idea is any idea that suggests one racial group is inferior or superior to another racial group in any way.

SOURCE: Ibram X. Kendi, [How To Be An Antiracist](#), Random House, 2019.

Racist Policies

A racist policy is any measure that produces or sustains racial inequity between or among racial groups. Policies are written and unwritten laws, rules, procedures, processes, regulations, and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy. Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups. Racist policies are also expressed through other terms such as “structural racism” or “systemic racism”. Racism itself is institutional, structural, and systemic.

SOURCE: Ibram X. Kendi, *How To Be An Antiracist*, Random House, 2019.

Structural Racism

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. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics, and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.

SOURCE: *Chronic Disparity: Strong and Pervasive Evidence of Racial Inequalities* by Keith Lawrence, Aspen Institute on Community Change, and Terry Keleher, Applied Research Center, for the Race and Public Policy Conference (2004).

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. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, 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.” Drawing from critical race theory, the term “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.

SOURCE: “[What Is Racism?](#)” – Dismantling Racism Works (dRworks) [web workbook](#).



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