

# Racial Equity: Terms & Resources

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## Terms

- **Disparity** - Means unequal treatment when comparing a racial or ethnic minority to a non-minority. (Disparities & Disproportionality in Child Welfare)
- **Disproportionality** - “The differences in the percentage of [people] of a certain racial or ethnic group in the country [or region] as compared to the percentage of [people] of the same group affected by a system [practice or policy]”. (Disparities & Disproportionality in Child Welfare)
- **Equality** - “Leveling the playing field,” offering everyone the same level of access to opportunity. (Racial Equity Toolkit)
- **Equity** - Addressing the fact that some may need more help than others and that structural and institutional barriers may hinder the success of disenfranchised people. (Racial Equity Toolkit)
- **Inclusion/Inclusiveness** - Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power. (Racial Equity-Glossary of Terms)
- **Individual Racism** - Prejudgment, bias, and stereotypes about an individual or group based on race. The impacts of racism on individuals include white people internalizing privilege and people of color internalizing oppression. (Racial Equity Toolkit)
- **Institutional Racism** - Organizational programs, policies, or procedures that work to the benefit of white people and to the detriment of people of color, usually unintentionally or inadvertently. (Racial Equity Toolkit)
- **Race** - A recent idea created by western Europeans (following exploration across the world) to account for differences among people, and resulting in colonization, conquest, enslavement, & social hierarchy among humans. (Racial Equity Toolkit)

- **Structural Racism** - The interplay of policies, practices, and programs of multiple institutions that leads to adverse outcomes and conditions for communities of color compared to white communities, which occurs within the context of racialized historical and cultural conditions. (Racial Equity Toolkit)
- **Valuing Diversity** - Recognizing the differences between people and acknowledging that these differences are a valued asset. (Racial Equity-Glossary of Terms)
- **White Privilege** - Refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it. (Race Equity-Glossary of Terms)

## Resources

- The Annie E. Casey Foundation *Organizational Self Assessment*  
<http://www.aecf.org/m/resourcedoc/aecf-RACEMATTERSorgselfassessment-2006.pdf>
- The Annie E. Casey Foundation *System Reform Strategies*  
<http://www.aecf.org/m/resourcedoc/aecf-RACEMATTERSsystemreformstrategies-2006.pdf>
- Center for the Study of Social Policy *Race Equity- Glossary of Terms*  
<http://www.cssp.org/about/race-equity/GLOSSARY-OF-TERMS.pdf>
- IAP2's Public Participation Spectrum  
[http://c.ymcdn.com/sites/www.iap2.org/resource/resmgr/imported/IAP2%20Spectrum\\_vertical.pdf](http://c.ymcdn.com/sites/www.iap2.org/resource/resmgr/imported/IAP2%20Spectrum_vertical.pdf)
- Peggy McIntosh 's *White Privilege: Unpacking the Invisible Knapsack*  
[http://nationalseedproject.org/images/documents/Knapsack\\_plus\\_Notes-Peggy\\_McIntosh.pdf](http://nationalseedproject.org/images/documents/Knapsack_plus_Notes-Peggy_McIntosh.pdf)
- Housing Development consortium *Racial Equity Toolkit: Applying a Racial Equity Lens to Your Organization*  
<https://www.dropbox.com/s/vlpk3oqecenaoox/Racial%20Equity%20Toolkit%20Downloadable.pdf?dl=0+>

# White Privilege: Unpacking the Invisible Knapsack

by Peggy McIntosh

*“I was taught to see racism only in individual acts of meanness, not in invisible systems conferring dominance on my group”*

## DAILY EFFECTS OF WHITE PRIVILEGE

I decided to try to work on myself at least by identifying some of the daily effects of white privilege in my life. I have chosen those conditions that I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographic location, though of course all these other factors are intricately intertwined. As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about “civilization,” I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person’s voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser’s shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children’s teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others’ attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.

Peggy McIntosh is associate director of the Wellesley Collage Center for Research on Women. This essay is excerpted from Working Paper 189. “White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women’s Studies” (1988), by Peggy McIntosh; available for \$4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181. The working paper contains a longer list of privileges. This excerpted essay is reprinted from the Winter 1990 issue of Independent School.

22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.

23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.

24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.

25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.

26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.

27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.

28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.

29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.

30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so that I will never have to experience feelings of rejection owing to my race.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

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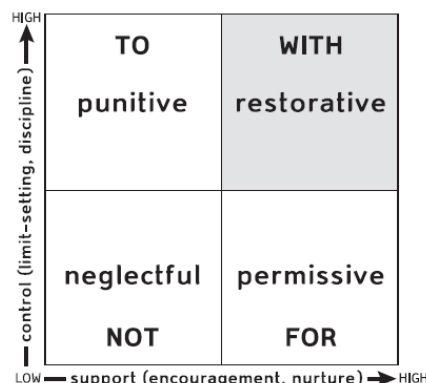
## Human Rights, School Climate and Discipline

Every young person has the human right to a high quality education and to learn in a safe, respectful school environment that protects human dignity. Research has shown that punitive, zero-tolerance approaches to discipline do not prevent or reduce misbehavior, but actually have negative impacts on learning.<sup>i</sup> Instead, school discipline should be part of the educational process to support students’ full development. Growing numbers of schools are using positive approaches to discipline that improve school climate and learning.

### Restorative Practices

Restorative practices (or restorative justice) is used to build a sense of school community and resolve conflict by repairing harm and restoring positive relationships through:

- Using regular classroom circles to work together with students to set academic goals, explore the curriculum, and develop core values for the classroom community;
- Training teachers and staff in classroom management to increase communication and work with students to reflect on how their actions impact others; and
- Using small group circles, fairness committees and peer juries when disciplinary issues happen to talk with students involved about the causes of the issues and identify positive solutions to repair the harm done to the community through responses such as mediation, community service, conflict resolution, etc.



#### Social Discipline Window

(From the International Institute for Restorative Practices – [www.iirp.org](http://www.iirp.org))

Restorative practices are about schools doing things *with* students, rather than *to* them or *for* them.

### What the Data Show

*Denver Public Schools* adopted new discipline policies in 2008-2009 that use restorative justice, resulting in a 68% reduction in police tickets in schools and a 40% reduction in out-of-school suspensions.<sup>ii</sup>

*West Philadelphia High School* was on the state’s “Persistently Dangerous Schools” list for six years. But after one year of implementing restorative practices, the climate has improved dramatically:

- Suspensions were down by 50% in the 2007-2008 school year,<sup>iii</sup> and
- Violent acts and serious incidents dropped 52% in 2007–2008, and another 40% by Dec 2008.<sup>iv</sup>

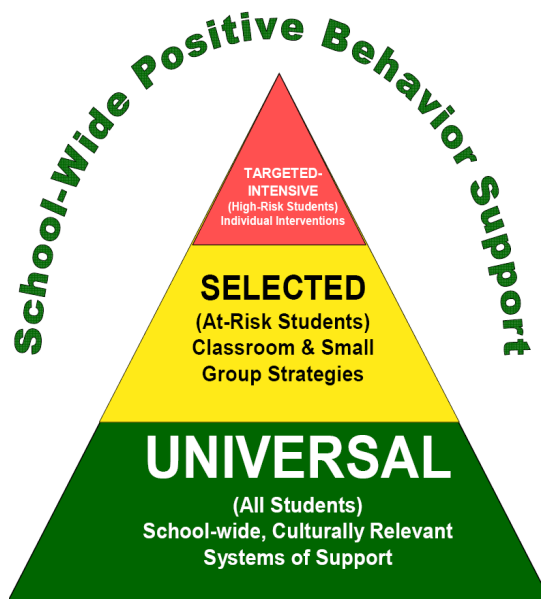
*Chicago Public Schools* adopted a new student code of conduct in 2006 incorporating restorative practices. Over 50 high schools in Chicago now have restorative peer jury programs. As a result:

- Over 1,000 days of suspension were avoided in 2007-2008 by referring students to peer jury programs for violating school rules, keeping them in the learning environment,<sup>v</sup>
- At Dyett High School, student arrest rates decreased by 83% one year after implementing a restorative peer jury program.<sup>vi</sup>

## Positive Behavior Intervention and Supports (PBIS)

Positive Behavior Intervention and Supports (PBIS) is a system for improving school climate and preventing and reducing disciplinary incidents. Using PBIS, schools develop school-wide discipline plans that include:

- Developing core values for the school community;
- Training teachers and staff in classroom management and positive behavior support strategies to recognize and reward positive student behavior;
- Using positive interventions when disciplinary issues happen, such as counseling, conflict resolution, mediation, and team interventions;
- Using data to monitor and improve discipline policies to meet the needs of teachers and students.



**Three Tiered Approach to PBI**  
From the Los Angeles Unified School District  
<http://Disciplinepolicy.lausd.net>

### What the Data Show

*In Illinois*, there are over 600 schools implementing PBIS with positive results, including reduced disciplinary referrals and improved academic outcomes for students:

- At Carpentersville Middle School, after implementing PBIS, office disciplinary referrals fell by 64% from 2005 to 2007. During the same period, the number of students that met or exceeded standards for 8th grade increased by 12.3% in Reading and 44% in Math.<sup>vii</sup>
- In 12 Chicago public schools, the number of students who received six or more disciplinary referrals fell by more than 50% over three years after implementing PBIS.<sup>viii</sup>

*In Florida*, a study of 102 schools using PBIS found that after one year of implementation:

- Office disciplinary referrals fell by an average of 25%,
- Out of school suspensions fell by an average of 10%.<sup>ix</sup>

*The Los Angeles Unified School District* passed a district-wide policy in 2007 to implement school-wide positive behavior support in every school in the district.

- During the first 2 years of implementation, overall suspensions dropped by 20%, but African American students continue to be suspended at higher rates.<sup>x</sup>

<sup>i</sup> Russell Skiba et al., "Are Zero Tolerance Policies Effective in the Schools?," American Psychological Association Zero Tolerance Task Force, 2006.

<sup>ii</sup> Advancement Project, Stop the Schoolhouse to Jailhouse Track. <http://www.stopschoolstojails.org/padres-jovenes-unidos-denver.html>

<sup>iii</sup> Caralee Adams, "The Talk It Out Solution: How can you promote safety? Try getting rid of the metal detectors," *Scholastic Administrator*, November/December 2008. See video: "The Transformation of West Philadelphia High School: A Story of Hope" <http://www.iirp.org/westphilahigh/>

<sup>iv</sup> Sharon Lewis, Ed., "Improving School Climate: Findings from Schools Implementing Restorative Practices," International Institute for Restorative Practices, May 19, 2009. <http://www.iirp.org/pdf/IIRP-Improving-School-Climate.pdf>

<sup>v</sup> Bradley Olson and Judah Viola, "Chicago Public Schools High School Peer Jury Program Evaluation Report," DePaul University, September 2007.

<sup>vi</sup> Chloe Wiley, "Peer juries reduce suspensions, increase attendance at Chicago public schools," *Windy Citizen*, May 23, 2008.

<sup>vii</sup> Illinois Positive Behavior Interventions & Supports Network, 2006-07 Progress Report. <http://www.pbisillinois.org/>

<sup>viii</sup> Illinois Positive Behavior Interventions & Supports Network, 2005-06 Progress Report. <http://www.pbisillinois.org/>

<sup>ix</sup> Florida's Positive Behavior Support Project Annual Report 2007-2008. <http://flpbs.fmhi.usf.edu/index.asp>

<sup>x</sup> CADRE, Redefining Dignity in Our Schools: A Shadow Report on School-Wide Positive Behavior Support Implementation in South Los Angeles, 2010.