

Appendix II: Diversity, Equity, and Inclusion

Glossary of Concepts

Accessibility: The extent to which a space is readily approachable and usable by people with disabilities. A space can be described as:

- Physical or literal space, such as a facility, website, conference room, office, or bathroom
- Figurative space, such as a conversation or activity
- Digital space, such as a website

Anti-Black Racism: Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that Black people are inferior to another racial group. Anti-Black racism is reflected in interpersonal, institutional, and structural levels of racism.

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

Colonialism: Colonialism is a practice of subjugation and economic exploitation of one people over another, through political and economic control, often involving extraction of resources and/or removal of people from an existing place.²⁵

Color-Blind Racial Ideology: The belief that people should be regarded and treated as equally as possible, without regard to race or ethnicity. While a color-blind racial ideology may seem to be a pathway to achieve equity, in reality it ignores the manifestations of racist and discriminatory laws and policies which preserve the ongoing processes that maintain racial and ethnic stratification in social institutions.

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

Discrimination: The unequal treatment of members of various groups based on race, ethnicity, gender, gender expression, socioeconomic class, sexual orientation, physical or mental ability, religion, citizenship status, a combination of those identified, and/or other categories. Also refer to Racism.

Diversity: Honoring and including people of different backgrounds, identities, and experiences collectively and as individuals. It emphasizes the need for sharing power and increasing representation of communities that are systemically underrepresented and under-resourced. These differences are strengths that maximize the state's competitive advantage through innovation, effectiveness, and adaptability.

Equality: The effort to treat everyone the same or to ensure that everyone has access to the same opportunities. However, only working to achieve equality ignores historical and structural factors that benefit some social groups and disadvantages other social groups in ways that create differential starting points. Also refer to Racial Equity; Justice.

²⁵ <https://plato.stanford.edu/entries/colonialism/>

Equity: Equity acknowledges that not all people, or all communities, are starting from the same place due to historic and current systems of oppression. Equity is the effort to provide different levels of support based on an individual's or group's needs in order to achieve fairness in outcomes. Equity actionably empowers communities most impacted by systemic oppression and requires the redistribution of resources, power, and opportunity to those communities.

Gender Pronoun: The term one uses to identify themselves in place of their name (i.e. ze/hir/hirs, ey/em/eirs, they/them/theirs, she/her/hers, he/him/his, etc.). The use of the specific gender pronoun identified by each individual should be respected and should not be regarded as optional.

Implicit Bias: A belief or attitude that affects our understanding, decision, and actions, and that exists without our conscious awareness.

Inclusion: A state of belonging when persons of different backgrounds, experiences, and identities are valued, integrated, and welcomed equitably as decision-makers, collaborators, and colleagues. Ultimately, inclusion is the environment that organizations create to allow these differences to thrive.

Individual Racism: This type of racism, often unknowingly, rests within individuals and comprises our private beliefs and biases about race and racism. Such ideas are influenced and shaped by the larger culture that surrounds us and can take many different forms including: prejudice towards others of a different race; internalized oppression — the negative beliefs about oneself by people of color; or internalized privilege — beliefs about superiority or entitlement by white people.

Interpersonal Racism: This is the form of racism that people most often think of – a set of intentionally harmful, extremist actions and behaviors executed by specific persons against other individual people. This is the bias that occurs when individuals interact with others and their personal racial beliefs affect their public interactions.

Institutional Racism: As the name suggests, this form of racism occurs within institutions and reinforces systems of power. It is often more difficult to name or witness because it is more deeply embedded in practices and policies, often presenting as a norm. Institutional racism refers to the discriminatory policies and practices of particular institutions (schools, workplaces, etc.) that routinely cause racially inequitable outcomes for people of color and advantages for white people. Individuals within institutions take on the power of the institution when they reinforce racial inequities.

Intersectionality: Coined by Professor Kimberlé Crenshaw in 1989, this term describes the ways in which race, class, gender, and other aspects of our identity, “intersect” with one of another, overlap, intersect, and interact, informing the way in which individuals simultaneously experience oppression and privilege in their daily lives interpersonally and systemically. Intersectionality promotes the idea that aspects of our identity do not work in a silo. Intersectionality, then, provides a basis for understanding how these individual identity markers work with one another.

Justice: The process required to move us from an unfair, unequal, or inequitable state to one which is fair, equal, or equitable, depending on the specific content. Justice is a transformative practice that relies on the entire community to respond to past and current harm when it occurs in society. Through justice, we seek a proactive enforcement of policies, practices, and attitudes that produce equitable access, opportunities, treatment, and outcomes for all regardless of the various identities that one holds.

Oppression: A system of supremacy and discrimination for the benefit of a limited dominant class that perpetuates itself through differential treatment, ideological domination, and institutional control. Oppression reflects the inequitable distribution of current and historical structural and institutional power, where a socially constructed binary of a “dominant group” horde power, wealth, and resources at the detriment of the many. This creates a lack of access, opportunity, safety, security, and resources for non-dominant populations.

Prejudice: A preconceived opinion or assumption about something or someone rooted in stereotypes, rather than reason or fact, leading to unfavorable bias or hostility toward another person or group of people. Literally a “pre-judgment.”

Racial Disparity: An unequal outcome one racial group experiences as compared to the outcome for another racial group.

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

Racial Equity: Closing the gaps so that race can no longer predict any person’s success, which simultaneously improves outcomes for all. To achieve racial equity, we must transform our institutions and structures to create systems that provide the infrastructure for communities to thrive. This commitment requires a paradigm shift on our path to recovery through the intentional integration of racial equity in every decision.

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

Racial Microaggression: Commonplace verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate or imply hostile or derogatory racial slights and insults toward people of color (e.g. asking a person of color “How did you get your job?” to imply they are not qualified).

Racism: The systematic subjugation of members of targeted racial groups, who hold less socio-political power and/or are racialized as non-white,

as means to uphold white supremacy. Racism differs from prejudice, hatred, or discrimination because it requires one racial group to have systematic power and superiority over other groups in society. Often, racism is supported and maintained, both implicitly and explicitly, by institutional structures and policies, cultural norms and values, and individual behaviors.

Restorative Justice: A theory of justice that emphasizes repairing harm by having the parties decide together in order to cause fundamental changes in people, relationships, and communities.²⁶

Social Justice: A process, not an outcome, which (1) seeks fair (re)distribution of resources, opportunities, and responsibilities; (2) challenges the roots of oppression and injustice; (3) empowers all people to exercise self-determination and realize their full potential; (4) and builds social solidarity and community capacity for collaborative action.

Structural Racism: Distinct but related to institutional racism, structural racism refers to how racial bias among institutions work together — intentionally or not — to disenfranchise people of color and create disparate outcomes. This involves the cumulative and compounding effects of an array of societal factors, including the history, culture, ideology, and interactions of institutions and policies that systematically privilege white people and disadvantage people of color. The effects of structural racism are hard to pinpoint because they are cumulative and pervasive.

Systems of Oppression: The ways in which history, culture, ideology, public policies, institutional practices, and personal behaviors and beliefs interact to maintain a hierarchy — based on race, class, gender, sexuality, and/or other group identities — that allows the privileges associated with the dominant group and the disadvantages associated with the targeted group to endure and adapt over time.

26 <http://restorativejustice.org/restorative-justice/about-restorative-justice/tutorial-intro-to-restorative-justice/lesson-1-what-is-restorative-justice/#sthash.srZPQNYI.dpbs>

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

Targeted Universalism: Setting universal goals pursued by targeted processes to achieve those goals. Within a targeted universalism framework, universal goals are established for all groups concerned. The strategies developed to achieve those goals are targeted, based upon how different groups are situated within structures, culture, and across geographies to obtain the universal goal. Targeted universalism is goal oriented, and the processes are directed in service of the explicit, universal goal.

White Privilege: The unearned power and advantages that benefit people just by virtue of being white or being perceived as white.

Xenophobia: Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that immigrants are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels of oppression and is a function of white supremacy.

Note: The foundation of this glossary is from the Center for the Study of Social Policy (CSSP) with some relevant additions. This glossary may be adapted over time to create shared language for concepts related to diversity, equity, inclusion and racial equity. View the CSSP glossary here: <https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf>



Appendix III: Inclusive Language for Oregon's Diverse Communities

Specific and careful use of language respects and honors our diverse communities in Oregon. The following are examples of supportive and affirming language in reference to diverse communities in Oregon. When possible try to name the specific community you are addressing.

A recent definition of Oregon's historically and currently underserved communities include Oregonians who are:

Native Americans, members of Oregon's nine federally recognized tribes, American Indians, Alaska Natives; Black, Africans, African Americans; Latino/a/x, Hispanic; Asian, Pacific Islanders; Arab/Middle Eastern/North Africans; immigrants, refugees, asylum seekers; undocumented persons, DACA, "Dreamers"; linguistically diverse; people with disabilities; LGBTQ+; aging/older adults; economically disadvantaged; farmworkers, migrant workers.

Recommended language:

- Native American, American Indian, Tribal member, Black, African American, Latino/a/x, Asian, Arab/Middle Eastern/North African, Pacific Islander
- Linguistically diverse populations, English Language Learner (ELL), people with limited English proficiency (LEP)
- People/individuals with disabilities
- Historically and currently underserved and under-resourced populations
- Diverse community stakeholders; communities of color
- Taking active measures against discrimination, racism, xenophobia, stigmatization, violence, and hate crimes and protecting civil rights for all Oregonians

Avoid using:

Note that policies, statistical data, and categories may still use these words, which may require that state agencies often have to use them. However, when the opportunity presents itself, especially in writing that offers flexibility, please update applicable documents. More guidance is available from the Opportunity Agenda on these and other current recommendations: <https://www.opportunityagenda.org/explore/resources-publications/social-justice-phrase-guide>.

- "Minority" - The term "minority" is not accurate when describing non-white communities. Accurate phrases depend on the context or the group. Appropriate terminology could include: communities of color, underserved communities, under-resourced, oppressed, underprivileged, or even emerging majority when referencing statistics and data. <https://nahj.org/2020/08/04/nahj-asks-newsrooms-to-drop-the-use-of-minority/>
- "Illegal" - Using "illegal" to describe a person is offensive and inaccurate. According to [Race Forward](#), "the terms 'illegal immigrant' and 'illegal alien' are inaccurate by legal and journalistic standards." Instead, utilize the term undocumented person or immigrant. https://www.raceforward.org/sites/default/files/DTIW_Stylebook.pdf
- "Turn a deaf ear," "turning a blind eye," or "the blind leading the blind." Avoid idioms that cast a negative connotation on people's physical abilities. Instead, use terms that go straight to your point, like "ignoring," "insensitive," "misguided."²⁷
- "Pow-wow." A pow-wow is an inter-Tribal social gathering with ceremonial elements. Many tribes and Native organizations hold them on a regular basis. It is not appropriate to use this term out of context to refer to a meeting or a quick chat or conversation because it trivializes the significance of these gatherings. Instead, try "chat," "brief conversation," "quick talk."²⁸

27 <https://www.opportunityagenda.org/explore/resources-publications/social-justice-phrase-guide>

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