Introduction

Breaking down structures of inequity is not something you should venture into without support and guidance. Through stories, real-life examples, and suggestions for approaches to take, *Inside Out* will leave you feeling less alone, and more confident and effective as a DEIB leader. While this book speaks directly to racism and is geared towards DEIB leaders working within organizations, the ideas in it apply to all forms of isms, and will be useful to other DEIB consultants like myself, who work from the outside in.

Section I: Preparing to Lead

I encourage you do the necessary personal work it takes to become a truly effective DEIB leader. You may be tempted to skip this section. Recognize that in it holds an important part of the answers you seek. Do not make the common mistake some DEIB folks make, believing they can successfully lead without being a part of the process. This section will help you explore what type of leader you want to be by

- becoming grounded in your *why* for racial justice
- having you do the work with those you lead, rather than to them
- establishing beliefs that will guide you in the process
- deepening your understanding of why cross-cultural race dialogue is so challenging

Section II: Finding a Framework to Guide You

Imagine you wake up and find yourself in the middle of a dense forest. You have water and food but no map. The trees are so condensed you have no idea what direction to begin heading. This section discusses

the importance of having a framework that will serve as a guide to help you and others see where you are going and what you need to do to get there. Whether you use the one I offer up, find a different one, or create your own, understand that without a framework to think about what you are doing, where you are going, and why, you will become lost in the process and take those you are leading along with you.

The Framework shared with you in this book covers, in detail, four pillars to becoming an antiracist organization.

- Awareness—the personal work requiring individuals within your organization to deconstruct how they've been socialized.
- Knowledge—the work your organization does to grow in its understanding of the people they work with and serve.
- Skill development to effectively engage across cultures.
- Action and Advocacy—the purpose of DEIB work: ways to dismantle institutional and systemic isms that can't be done alone (which is why the first three pillars of bringing staff on board are essential).

Section III: Practicing Strategies for Engaging in Race Conversations

One of my favorite definitions of culture, I heard years ago, is that "Culture is what everybody knows, that everybody knows." Whether members within your organization are aware of it or not, there is an established, often unspoken culture for how to engage. If you are not explicit about what is needed to have conversations about race, racism, and race relations, you will unconsciously default to White patriarchy, Christian, heterosexual, cultural norms. Most of these norms are not going to be effective in addressing institutional racism. This section offers ways to approach race conversations and how to effectively engage in difficult conversations. Not only does this section include what needs to be considered when having conversations about race, it also provides you with practical tools and strategies for you to practice and teach to your colleagues. It covers some of the more difficult challenges you will face as race conversations surface and what needs to happen when conflict arises. As a result, you will be able to model courageous conversations and staff will be able to practice new ways of being in the workplace.

Section IV: Gaining Commitment and Institutionalizing Change

I don't watch television very often, but when I do it's usually to watch old black-and-white movies. It takes me back to when I was a little girl of six or seven, lying next to my grandmother drinking tea, eating leftover cookies from her catering business, watching old movies together. It wasn't until later in life that I realized how racist and sexist these movies were, but I digress. The 1940s movie *Gaslight* highlights how someone can be made to feel as if they are not psychologically sound when, really, it's the other person playing tricks on your mind.

In the movie *Gaslight*, the character Gregory, played by George Cukor, is intentionally making Paula, played by Ingrid Bergman, feel she is going "insane." The term *gaslighting* has become language used to explain how PoC are often made to feel—even when it isn't intentional—that we are the ones being irrational or foolish in our thinking. When leading equity work, you will have many experiences where things don't go as you planned. There will be people who will feel free to give you feedback that is hurtful rather than growth promoting. These experiences will cause you to doubt your ability to lead.

It is important you surround yourself with people who can not only help you lead this work, but with whom you can process your experiences, so you are able to discern the differences between your issues and theirs. Leaders need people who can tell them what they did well, but also help them think about how to improve as they move forward. Working in isolation is not only an ineffective change strategy because no one person can bring down institutional barriers alone, it will also make *you* an easy target (seen as "the problem") rather than your institution's policies and practices. This section identifies ways to bring others on board and provides you with a model to identify where your organization is currently at so together you can take the necessary step toward becoming an organization that values and appreciates its diversity.

Section V: Sustaining Yourself While Maintaining Your Commitment

Leading equity work can feel like living your life in dog years. It will age you quickly. To help mitigate this effect, you will need to build into your routine an ongoing practice of self-care. While I can't tell you exactly what that looks like for you, I do offer suggestions you may

not have considered (and some reminders) to help lessen burnout and fatigue.

At the end of many of the chapters, you'll find exercises, suggested videos to watch, and recommended readings, to help you grow in your understanding of DEIB and strengthen your abilities as a leader. Consider downloading an audible app on your phone so you can do some of the suggested "reading" while driving in your car, riding transit, or walking.

While reading, you may find yourself wondering why I use the term People of Color (PoC), instead of the more recent term Black, Indigenous, and People of Color (BIPoC). Rather than leave you speculating, I will briefly explain.

Throughout history, pitting one group against another has been a strategic ploy to keep us fighting one another, rather than the systems that are holding us back. When I hear or see the term BIPoC, I hear us and them. It's as if we're saying, let's talk about what's happening to Black and Indigenous people, and then if we have time, or the inclination, we can talk about the other two racial groups experiences, whose experiences are not significant enough to even name. It is another form of *othering*. Throughout history, especially during the Civil Rights Movement, it was the unity of diverse groups that strengthened us and led to change—and our division that destabilized our efforts and contributed to the preservation of institutional and structural racism.

Not only does the term BIPoC weaken us by creating an "us versus them" mentality, but it also continues the tokenization of Indigenous people. Based on what I've observed in institutions, conversations I've held, and books I've read, the true focus has been on the Black experience. Even if this isn't always the case, I've seen it more often than not. Ultimately, the "I" for Indigenous has become an add-on to assuage our guilt but does little to address Indigenous people's experiences of racism. It's as if by saying BIPoC we are tricking ourselves into believing we are being inclusive, when really, we are just pretending.

People of Color in the United States share a common experience in that no matter what decade we are born in, no matter our class, gender, sexual orientation, age, ability, citizenship, or religion, our race will be held against us many times throughout our lives. We must talk about this in a way that shows we are united against all forms

of racism. Sometimes this will require we talk about and address our common collective experiences as PoC, while other times it necessitates our allyship, by fighting alongside one another and naming injustices done to a specific group, e.g., Black Lives Matter, Missing and Murdered Indigenous Women, Anti-Asian Hate, and Latine[1] children held in cages.

My generation, those born at the tail end of the Civil Rights Movement, fell asleep. It's as if we collectively, though unconsciously, agreed that the changes those before us fought and died for leveled the playing field for PoC. In truth, like the generation before them, Civil Rights activists did the laborious work of paving the way. It wasn't meant to end with the murder of Martin Luther King Jr. Thanks to Donald Trump and his followers, a blinding light has been shined on how far our country still must go. Not only did White supremacists quickly come out of the woodwork, but those who unknowingly internalized the values of White supremacy culture prompt us daily with a need to pick up where the generation before us left off. This has revitalized the fight in those who never stopped the work, woke up generation X, and lit a fire under millennials who refuse to turn the other way.

Another term you may be wondering about is my continued use of "White people," rather than Caucasian. This change is based on what I learned from reading "Getting Rid of the Word 'Caucasian'" by Carol C. Mukhopadhyay in the anthology *Everyday Antiracism* edited by Mica Pollock and further research. To give you a brief overview, Johann Friedrich Blumenbach, a physician and physiologist coined the term "Caucasian" in the eighteenth century creating a racial classification system in White people's favor, determining those of European descent to be closer to God, and thus the superior race. He deemed all other groups as inferior. How much inferior depended on where your "race" came from and how phenotypically different you were from those living in the Caucasus Mountains.

Ignoring the fact that the idea of race was a completely made-up concept, the United States used Blumenbach's concept of a superior race to determine who would have, and who would not. And though we no longer refer to people as Mongoloid or Negroid, two of Blumenbach's other classifications, to this day we still use race as a determining factor in every aspect of our society. By saying Caucasian, we are literally saying that "White people are superior."

Lastly, there will be times when I say "we," and other times I will refer to "PoC" and "Black people" as if I'm separate. It was challenging for me to write this book without being a part of what I'm sharing. So please excuse my vacillating between the two. I'm excited for you as you uncover the chapters that follow and wish you all the best in your journey for justice.

SECTION I

PREPARING TO LEAD

To change is to be vulnerable.
And to be vulnerable is to be alive.

—Alexis De Veaux

1

What's Your Why?

It's important you know why you are embarking on this difficult and demanding journey of leading for racial equity. It won't be easy, to say the least. It isn't sexy, and it certainly won't make you the most popular person among many of your friends, family members, or colleagues.

Far too often I come across organizations tokenizing diversity to make it appear as if they are committed to Diversity, Equity, Inclusion and Belonging (DEIB). They will tout all the right language in their mission and vision statement, even going so far as to hire a Manager or Director of Diversity; but these organizations won't do the real work that benefits the needs of the PoC they work with and are there to serve. This is evident when there is no budget to support the work, when there is no department to lead it, and leadership see it as separate from their own roles, so they take no active part in the work.

Leading this work is not something you should take lightly. It's not a project, a four-year plan, or a onetime thing. It's not a jacket you take on and off depending on how hot or cold the weather is. It's a cultural shift. A way of being. And it will require your steadfast commitment and determination to lead your organization in a direction they don't understand and that lacks familiarity.

You will encounter White people who believe everything in your organization is functioning just fine, so why change it? What they are really saying is, it's been working fine for me. There will be People of Color (PoC) who resist because they've learned to be grateful for what they have. They've learned to go along to get along, and you bringing up race will rock the steady boat they've been sitting in. Some administrators who don't have experience with DEIB work won't

understand or think it's necessary. Others will not be willing to take the risk of being vulnerable or appearing incompetent.

Whatever the reason for resisting change, the point is that you will need to be grounded in your own *why* for this work. It will serve as an anchor when things become most difficult, or others feel you are dividing the organization. So, think about it. What's your *why* for racial justice? Why do you believe it's necessary to address diversity, equity, inclusion, and belonging in your workplace? Consider not only your professional reason but your personal reason as well. Knowing your *why* will help you stay committed when the going gets tough. Because it will get harder before it gets easier.

My Why for the Work

I often feel emotionally, physically, and psychologically drained after facilitating race conversations, particularly when it's a mandatory learning opportunity for participants. It's not uncommon for one or two White individuals, sometimes even an entire group, to sit in the back of the room (or even the front), with arms folded and a visible attitude that appears to publicly convey *you can make me go to this workshop, but you can't make me learn.* It's amazing how many people are averse to learning about racism and how deep they will dig their heels into the floor to keep from opening themselves up to the experiences of People of Color. Even in educational settings, I've witnessed educators approach learning about racism like superman reacts to kryptonite. From their behavior, you would think it would weaken or possibly even kill them to learn more about the Students of Color they serve. These people are averse to having their world view challenged, and there is little you can do to that won't result in a power struggle.

Once while facilitating a full-day workshop with about sixty people in the room, there was a White man sitting near the front whose body language appeared to indicate that he didn't want to be there. Whenever groups participated in table talk to process content, he didn't join them. Several times during large group discussion, he would raise his hand but only to convey why he disagreed with what I was saying or teaching. As our time together came to an end, he raised his hand again. Given that thus far he had been unwilling to be curious or even slightly open to the learning, rather than allow him to ask

his question, I asked him one instead. *"Scott, I've noticed each time you've spoken, it's been to disprove something I've said. We've been together for about six hours now, and I'm wondering if there is anything, even a small thing, you've found helpful in what I've shared?"* He paused for a moment as if he was genuinely contemplating my question, turned to look right at me, and simply said replied *"no."* I let out a visible sigh and then moved on to call on others who had their hands up. Rather than engage him further like I previously had, I realized it was best to engage those who were interested in learning. Many people came up to me after the workshop thanking me for what they learned. Some even apologized for the behavior of Scott and other resistant colleagues.

As you engage in this work, remind yourself that you may not be impacting everyone, but there are people in the room who are learning and growing because of your work. This is one of those moments where your *why* is critical. Don't let the Scotts of the world become a deterrent from what you know needs changing.

My *why* for staying in this work are twofold. My personal *why* has to do with my children. By the time my son, Matae, was a freshman in high school he was already over six feet tall, weighing 247 pounds, wearing size 16 wide shoes, and growing a beard. It didn't take long for him to tower over his 5'4" mother and come almost head-to-head with his 6'5" father. Nor did it take long for his father and me to become even more worried than we had always been for his safety. Matae has experienced many of the privileges our upper-middle-class status has afforded our family. But his father and I have always known that as a Black man growing up in this country, there was one thing our income would not protect him from: racism.

We do our best to help him understand the stereotypes placed upon him simply because of the color of his skin and what can happen when White people act on their assumptions. But it is difficult for many young People of Color who are sheltered by class privilege to listen and believe these truths. We have always talked with him and his sister about what being Black in the United States means. We've tried our best to prepare both children for the racial realities that exist in our society and provide them both with tools in which to navigate their way through the many challenges that lie ahead for them both.

During the time people were protesting the killing of 18-year-old Michael Brown in Ferguson, Missouri, I had a "what if" fright occur that I will never forget. I say, "what if" because every woke Black and Brown parent who hears about another killing can't help but wonder, "*What if that was one of my children?"*

Matae was a freshman at O'Dea, a private all-boys school in Seattle, Washington. He and his friend would frequently walk to his dad's job to carpool home. One day, shortly after they began driving home, Gary received a call from the building manager at his workplace. Someone reported his car was being broken into. Even though my son and his friend were dressed in the required school uniform (slacks and button-down shirts) and the fact that my husband, a director in his company, was wearing professional attire, as he was unlocking *his* car at *his* assigned parking spot, they were criminalized. It was inconceivable to the caller that Black people own nice things. That person saw three black men and thought dangerous or thief. When my husband called to tell me about the incident, we intellectualized the situation and agreed to talk with Matae, yet again, about our society's views of Black people, particularly Black men.

It wasn't until a few weeks later that *"what if"* really hit me. It was during a faculty meeting at the Seattle School of Theology and Psychology, where I had been teaching part-time for the past 17 years. Our Dean, Dr. Derek McNeil, decided to open our meeting in prayer for Michael Brown's family. On August 9, 2014, their beautiful, smart, loving eighteen-year-old son had just been fatally shot in Ferguson, Missouri, by a White police officer. As Dean McNeil led us in prayer, I began to weep from the deepest parts of my being. Not only for Michael Brown but for the families of Trayvon Martin, Eric Garner, and so many other men, women, and children who had experienced the worst of the worst of what it means to be Black in the United States.

And so, I wept for my son, Matae, too. I don't want others to find his name in Wikipedia describing the "incident" that took his life. I do not want any of my sons or daughters, nieces or nephews, grandchildren, friends, or family members, or anyone to be remembered across the country in this way. I say all of this to say, my personal reasons have to do with my children, my grandchildren, my unborn grandchildren,

and your children. I cannot deny that Barack Obama was president, Oprah Winfrey is a billionaire, Michael Jordan has his own line of shoes, nor that I have a doctorate. However, we must also recognize individual successes of PoC are the exception to the rule. Their successes are achieved despite institutional and systemic racism Black, Latine, Indigenous, and Asian peoples face daily.

Professionally, my *why* for staying the course, when it becomes extremely difficult to do so, has to do with those who came before me. I think of the abuse, cruelties, and millions of lives lost as I acknowledge Indigenous peoples' land I'm on, the long fight for Civil Rights, the imprisonment of Japanese Americans, Chinese excluded from citizenship, and other historical mistreatment of PoC. Through remembrance I recognize the shoulders I stand upon and can't help but feel a responsibility to do my part in the continued struggle to end racism.

Despite what many White people are determined to believe, we are far from being a post-racial society. This country's legacy of systemic racism has left an unlevel playing field in its wake. To see this, we need only listen to the stories of PoC, view social media, and turn to the research. These and other sources make evident the disparities that still exist within health care, education, economic, housing, judicial, and other systems. We need only turn on our televisions, computers, or phones and bear witness to the political discourse to understand we are nowhere near where we could or should be as a nation. Until we become united as a nation concerned about the well-being of all her people, there will remain much work to do, many conversations to be had, policies to eliminate, and changes to be made. Dismantling racist systems—that were designed from the start to put White people at an unfair advantage and PoC at an unfair disadvantage—will not come without challenges and won't change by sitting on the sidelines.

As I prepare for work each morning, I remind myself that the worst thing that could happen is I become frustrated with a person I encounter who becomes defensive about their White fragility, invalidates my story with their White privilege, or who walks out the room with self-righteous indignation. It is in these moments that I hold fast and remember my *why* for racial justice. Even if the risks I take mean I might lose my job, I will never ever worry I will be spit on, clubbed, bitten by German Shepherds, hosed, jailed, or lynched for my attempts

to bring about racial justice. I keep in mind those who came before me, and I do my best to remain in the conversation, knowing that change is still needed even when my children can attend schools historically reserved for Whites only.

Know Your Why:
Commitment to Change and Be Changed

- What's your *why* for racial justice? What will keep you in this work when it becomes challenging, demanding, and fatiguing?

2

See Yourself as Part of the Work

Whether you are a PoC or White, you cannot lead this work if you are not willing to take a good hard look at yourself. Not once or twice but constantly. This means exploring your own implicit biases, messages you have unconsciously and consciously taken in about your own identity groups and others. It means first acknowledging your privileges based on identities you hold whether it be your race, gender, sexual orientation, class, age, religion, ability, or national origin. It requires examining how you've done harm and ways in which you've colluded with racism whether intentional or not. It is critical you lead with humility, understanding that while you may have experienced oppression based on one or more of your group identities, you've also likely experienced privilege based on another. Without critically reflecting, without doing the necessary personal work, you will not be able to lead the way.

I am a light skin, multiracial (African American and White) 57-year-old, able-bodied, heterosexual, Christian woman, of upper-middle-class status, born in the United States, who racially identifies as Black. In case you are curious, I identify racially as Black because my White identity has always been ignored by Whites. I want to pause for a moment to speak to White people reading this. You may be offended that as a multiracial person, I identify racially as Black. At least, this is what I commonly hear from White people when entering discourse about why Barack Obama, born of a White mother and African father, identifies as Black.

When I was young, choosing multiple boxes to include all your races was not an option. I was hurt, angered, and confused by this as a little girl of six or seven. I couldn't understand why I was forced

to choose one race when I knew I was born of two races. Both were important to how I saw myself and represented the love between my parents, and the love we had for each other. So, in defiance, when filling out a form I would create my own box, write next to it MIXED, and check it. But no matter how much I wanted to be accepted as both, White people didn't see me that way. Hearing the "N" word directed at me as a child, later applying for jobs that posted Help Wanted signs in their window even after I had applied for the job, and many other situations in my life caused me to stop fighting to be seen as both. While I identify racially as Black, ethnically, i.e., culturally, I identify as both Black and White.

Identifying ethnically with both races means there are some things about me culturally that align with Black norms, values, beliefs, and ways of engaging, while there are other things about me that more closely align with White culture. It wasn't until Obama became president, or until I came into my current role, that White people started saying, *"Hey wait a minute, that's not right. You're saying you are Black, but you are White too."* In other words, it isn't until White people want to receive some of the credit that they become willing to see us as a part of their race.

Back to the personal work this chapter is about. Though I identify racially as Black, I nonetheless benefit from the privileges having lighter skin grants me. I am, in all honesty, a part of both the oppressed and oppressor simultaneously. As a result, White people are more likely to feel comfortable being around me and are more likely to give me the benefit of the doubt. We are all more likely to see images of fair-skinned Black women portrayed as beautiful in the media than we are Black women with darker skin. Another example of a privileged identity I hold is when I travel. While I may be concerned that because of my race I could be stopped and searched in the airport, as a Christian in this country, I never worry my religious beliefs will cause others to view me as a potential threat. On the other hand, our Sikh, Hindu, and Muslim brothers, sisters, and gender diverse[1] siblings frequently experience being detained for hours in the airport no matter how they are dressed, the purpose of their travel, or when all evidence points to them being American. Being multiracial and Christian are just two examples of privileged identities I hold.

Though there may be moments in your life where your privilege works against you, they tend to be the exception to the rule. Leticia

Nieto in her book, *Beyond Inclusion, Beyond Empowerment: A Developmental Strategy to Liberate Everyone*, describes these moments as a "status loss." These are moments when your privilege works against you and occur so seldom that, when it does happen, you are likely to be taken off guard, rather than something you anticipate happening.

Peggy McIntosh first introduced the idea of privilege in 1988 through a paper she titled "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies." Before being exposed to her work, I had never heard of nor thought about privilege in this way. While there was no doubt in my mind White men and White women were at an advantage in this country, McIntosh's article provided the language I needed to articulate my daily experiences of racism. Her work has aided countless people's understanding of privilege and has aided us in engaging in race discourse. Peggy McIntosh describes privilege in the following way:

> Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they've done or failed to do. Access to privilege doesn't determine one's outcomes, but it is definitely an asset that makes it more likely that whatever talent, ability, and aspirations a person with privilege has will result in something positive for them.[2]

Two years after graduate school, I became pregnant with my first child, Matae. I was contracting as a therapist at a school primarily attended by African American students in Seattle Public Schools, taught by a mix of both Black and White teachers. Another support staff, a White woman, was also pregnant with her first child. I frequently found myself talking with her and other colleagues about names Gary and I were considering, and the aches, pains, and joys that come with a typical pregnancy. One day, it suddenly dawned on me that she rarely ever spoke about her own pregnancy with anyone, not even me. This led me to wonder if my colleague might be a lesbian.

This was the first time her sexual orientation ever crossed my mind. As a married heterosexual woman, I had never concerned myself with what others would think, say, or do to me, if the person I loved and was having a baby with was another woman. If it hadn't been for my understanding of privilege and our joint pregnancies,

I doubt it would have ever crossed my mind that not everyone has the privilege of vocalizing their feelings and experiences about the upcoming birth of their first child. I did end up asking her, and yes, she was a lesbian, and yes, she was afraid of others finding out. I understood her fears so protected her secret.

A couple of years ago, I had a client who I had been working with for several years. My contact person was leading me to the room the workshop would be held in. I hadn't seen him in a while, so I began making small talk as we walked. I recalled he had children and inquired about their ages. As soon as he told me their ages, I responded by saying, "*What a great age for Christmas.*" His reply to me was, *"Or Hanukkah."* I felt instantly embarrassed. I was on my way to talk with faculty about DEIB, and yet here I was, the facilitator, being exclusive in my language and thoughts. In that moment, my automatic assumption, in the form of exclusive reference to Christmas, revealed my Christian privilege.

Talking with White people about how they benefit from being White is probably one of the biggest challenges in this work, and the most needed to dismantle institutional racism. If White people don't recognize they have unearned advantages simply because of the color of their skin, they will continue to operate under the myth of meritocracy—believing opportunity is solely tied to hard work. As many have said before, racism cannot be undone by pulling oneself up by one's bootstraps, particularly if people don't have the boots or the straps. Those with power and privilege must become allies who take part in dismantling the very systems their racial group has created.

Like a fish doesn't know it's wet, it's difficult to see our own privileged identities, and ways we've benefitted. So, anyone who finds themselves leading DEIB work must immerse themselves in personal work exploring how they themselves show up in race conversations, ways in which they are not just a member of an unfairly disadvantaged group, but also how they are a part of an unearned advantaged group. Without personal self-exploration, it becomes too easy to hold an enemy image of the other, making everyone else out there into "the problem." Such people, as Annie Dillard says, become "*leaders who oppress rather than liberate others.*"[3]

White people who see themselves as allies—but who don't engage in continual self-examination—risk distancing themselves from

other White people whom they judge as not "where they ought to be" in understanding racism. Those with unexamined issues are more likely to shame or lash out at other White people, rather than meet them where they are at. The motivator is often a desire that PoC view the ally favorably and different from "those other" Whites. Rather than approaching with humility, recognizing they once held a similar way of thinking, behaving, or acting.

Because PoC live racism every day, they will sometimes take the stance that change is only White people's work. While it is true, this type of thinking keeps participating PoC from the personal growth needed to heal. Not only do PoC unconsciously internalize messages of White superiority and PoC inferiority, but it is also impacts them mentally, physically, psychologically, and spiritually. There is a reason why skin-lightening cream is sold around the world, why Blacks spend more money on hair care products than any other racial group, and YouTube videos can be found for Asians seeking to temporarily widen their eyes. We each must uncover how racism is affecting us as well as to reveal ways in which it pervades every aspect of our society.

The shame and blame approach seldom moves race conversations forward. If you are brave enough to take on the role of a Racial Equity Leader, it doesn't mean just sharing your knowledge; it also involves having the courage to be a part of the process by showing up authentically. This includes modeling vulnerability, sharing your stories, and owning your mistakes. As a leader in this work, you will continually be learning while at the same time leading the way, as you support others in their DEIB journey.

Personal Work: Commitment to Change and Be Changed

- Read Peggy McIntosh's article, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies" or her shorter version "Unpacking the Invisible Knapsack." Both can be found online but be sure to pay for copyright permission before making multiple copies.
- Read the section titled *The ADRESSING Model* in Leticia Nieto's *Beyond Inclusion, Beyond Empowerment: A Developmental Strategy to Liberate Everyone*.

Privilege Pie

On a blank sheet of copy paper make a big circle. Draw horizontal, vertical, and diagonal lines so you end up with a circle with eight sections/slices of pie. On the inside of each individual slice, write with a pen or pencil each of the following privileged identities: cisgender male,[4] middle-/upper-class, no disability, 21–65, US born, Christian, White, heterosexual. Using a highlighter, shade in those slices where you have privilege. What insights do you have as you look at identities where you hold privilege and where you don't? Consider how intersections of identities might change a person's experiences? For example, someone who is middle- and upper-class with a disability will have a different experience from someone who is from a lower socioeconomic background with the same disability. What identities do you think about the most or least, and why might that be? Are all slices of the pie equal?

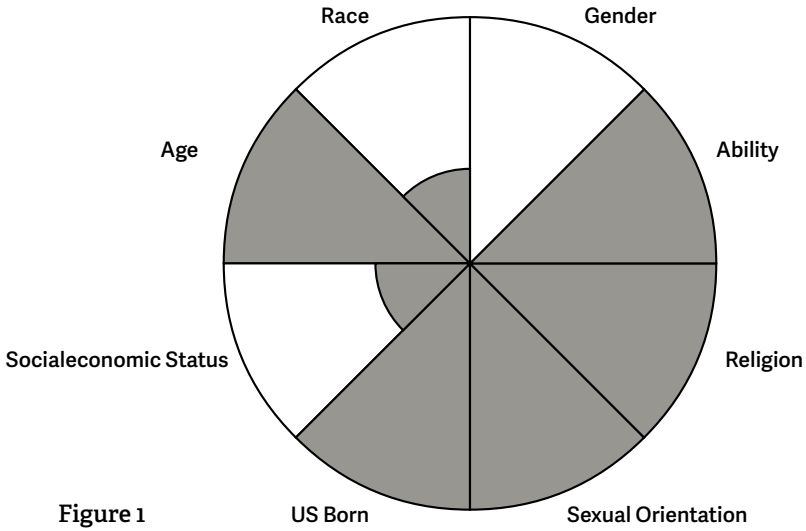

Figure 1

Watch the Race Forward video on YouTube with Sonny Singh discussing intersections of privilege: https://www.youtube.com/watch?v=VD0zOrDEvAc. You can also go to RaceForward.org and watch other videos exploring intersections of identities when you have time.