

Indiana Juvenile Detention Alternatives Initiative (JDAI)

Indiana Criminal Justice Institute | Indiana Department of Correction | Indiana Supreme Court
Indiana Department of Child Services | Indiana Family and Social Services Administration | Indiana Department of Education

RACE, EQUITY, & INCLUSION DICTIONARY AND RESOURCE GUIDE

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The Race, Equity and Inclusion Dictionary and Resource Guide will be reviewed and updated annually. Changes will reflect newly identified best practice indicators as well as clarifications to current definitions when needed.

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INTRODUCTION AND STATEMENT OF PURPOSE

Indiana's Juvenile Detention Alternative Initiative (JDAI) operates under eight (8) core strategies which, when integrated into daily operations, work together to ensure the placement of the right kids, in the right places, for the right reasons, for the right amount of time. Whether at the local or state level, work towards each core strategy depends on common terminology.

The Indiana JDAI Race, Equity and Inclusion Dictionary and Resource Guide was developed to provide basic definitions for a number of terms relevant to the Core Strategy of the JDAI commitment to reducing racial and ethnic disparities. The purpose of this Guide is to cultivate the promotion of racial and ethnic equity in the juvenile justice system through improved communication.

With that background, it is important to note that JDAI sites are obligated to use racial and ethnic terms which are defined by the federal and state governments for statistical purposes, but which are not universally accepted by the communities they are intended to define.

These terms include the following statistical racial and ethnic categories:

1) Hispanic/Latino; 2) Not Hispanic / Latino; 3) American Indian / Alaska Native; 4) Asian; 5) Black/African American; 6) Native Hawaiian/Other Pacific Islander; and, 7) White.

JDAI recognizes that many of the terms are 'loaded' with additional inflections or intensity due to the history of colonization and disparity. All stakeholders in the juvenile justice system should recognize that there is little consensus on the use of these terms. For that reason, the best practice for data collection and inclusion efforts is that youth self-identify their race, ethnicity, gender identification, and sexual orientation in a two (2) part inquiry. First, staff should ask youth to identify her / his ethnicity: either Hispanic or Latino or Non/not Hispanic or Latino. Second, staff should ask the youth to identify her/his race. (See the JDAI Data Dictionary for additional guidance on data collection.)

The Guide is organized into two (2) parts: 1) the Dictionary; and, 2) the Resource Guide. The Dictionary provides a list of terms and definitions along with their usage in conjunction with youth involved in the juvenile justice system. The Resource Guide provides a list of resources on racial and ethnic inclusion, which can be Watched, Read, Done, or Viewed. Finally, this Guide is a starting point for greater discussions on inclusion and is a work in progress. We recognize periodic review and updates will be needed in order to keep the terms and resources current.

DEFINITIONS

AFRICAN AMERICAN:

(For JDAI statistical purposes), A person having origins in any of the black racial groups of Africa. (United States Census Bureau, 2018) (Also see Black)

Commentary: ** Negro and/ or Colored are no longer acceptable terminologies.

AMERICAN INDIAN/ALASKA NATIVE:

(For JDAI statistical purposes), A person having origins in any of the original peoples of North and South America (including Central America) and who maintains tribal affiliation and community attachment. (United States Census Bureau, 2018)

AROMANTIC:

Refers to an individual who does not experience romantic attraction. Sometime abbreviated as aro. (“PFLAG National Glossary of Terms”, n.d.)

ASEXUAL:

This term refers to someone who experiences no sexual attraction to others. (“Starter Guide LGBTQ+ Youth-Friendly Services Barriers for...”, n.d.)

ASIAN:

(For JDAI statistical purposes), A person having origins in any of the original people of the Far East, Southeast Asia, or the Indian subcontinent including for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, Philippine Island, Thailand, and Vietnam. (United States Census Bureau, 2018)

AVERSIVE RACISM:

A manifestation of racism that well-intentioned people who see themselves as educated and progressive are more likely to exhibit. It exists under the surface of consciousness because it conflicts with consciously held beliefs of racial equality and justice. (DiAngelo, 2019)

Examples include: “I have lots of friends of color” or “I judge people by the content of their character, not the color of their skin”. This also includes attributing inequality between whites and people of color to causes other than racism. (DiAngelo, 2019)

BLACK:

(For JDAI statistical purposes), A person having origins in any of the black racial groups of Africa. (Also see African-American) (United States Census Bureau, 2018)

Commentary: ** Negro and/ or Colored are no longer acceptable terminologies.

BIGOTRY:

State of mind of a person who is prejudice and/or discriminatory against one or all members of a particular group based on negative perceptions of their beliefs and practices or on negative group stereotypes. (Indiana Disproportionality Committee, 2014)

Commentary: Often used interchangeably with “racism,” however it differs, see definition of racism

CISGENDER:

Refers to a person whose gender identity matches the gender or sex assigned at birth. Usually, a person who is not transgender or non-binary are cisgender. Although, occasionally, people who are non-binary may identify as cisgender, agender, or gender queer. (“Starter Guide LGBTQ+ Youth-Friendly Services Barriers for...”, n.d.)

CULTURE:

Shared values, attitudes, beliefs, customs, history, norms, and language among a group of people. (Center for Children's Law and Policy, 2015)

CULTURAL COMPETENCE:

Cultural competence is defined as a set of values, behaviors, attitudes, and practices within a system, organization, program or among individuals and which enables them to work effectively cross culturally. Further, it refers to the ability to honor and respect the beliefs, language, interpersonal styles and behaviors of individuals and families receiving services, as well as staff who are providing such services. Striving to achieve cultural competence is a dynamic, ongoing, developmental process that requires a long-term commitment.

At a systems, organizational or program level, cultural competence requires a comprehensive and coordinated plan that includes interventions on levels of:

1. policy making;
2. infra-structure building;
3. program administration and evaluation;
4. the delivery of services and enabling supports; and
5. the individual.

This often requires the re-examination of mission statements; policies and procedures; administrative practices; staff recruitment, hiring and retention; professional development and in-service training; translation and interpretation processes; family/professional/community partnerships; health care practices and interventions including addressing racial/ethnic health disparities and access issues; health education and promotion practices/materials; and community and state needs assessment protocols.

At the individual level, this means an examination of one's own attitude and values, and the acquisition of the values, knowledge, skills and attributes that will allow an individual to work appropriately in cross cultural situations.

Cultural competence mandates that organizations, programs and individuals must have the ability to:

1. value diversity and similarities among all peoples;
2. understand and effectively respond to cultural differences;
3. engage in cultural self-assessment at the individual and organizational levels;
4. make adaptations to the delivery of services and enabling supports; and
5. institutionalize cultural knowledge. (Denboba, D., 1993.)

DISCRIMINATION:

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. (RacialEquityTools.Org's Glossary, 2013)

Commentary: Discrimination can be both unintentional and intentional.

DISPARITY:

Different treatment of individuals who are similarly situated or who have common characteristics. (Hinton, Hoytt, Schiraldi, Smith, & Ziedenberg, 2005)

(DMC) DISPROPORTIATE MINORITY CONTACT:

A condition that exists when a racial/ethnic group's representation at the juvenile justice decision points exceeds their representation in the general population in comparison to the majority group in the points of contact in the juvenile justice system. (Hinton, Hoytt, Schiraldi, Smith, & Ziedenberg, 2005)

DIVERSITY:

Physiological, physical, and social differences that occur among any and all individuals, including, but not limited to race, ethnicity, nationality, religion, socioeconomic status, education, marital status, language, age, gender, sexual orientation, mental or physical disability, and learning styles ("Our Research – ProInspire", n.d.)

DOG WHISTLE:

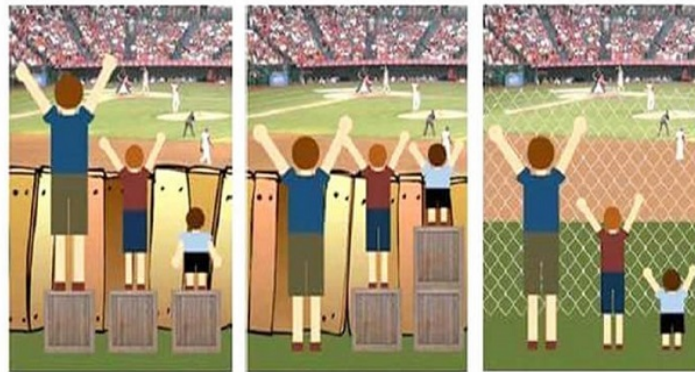
Figuratively, a 'dog whistle' is a coded message communicated through words or phrases commonly understood by a particular group of people, but not by others...and it is primarily used to describe political speech. (Merriam-Webser.com, n.d.)

DOG WHISTLE POLITICS:

A political term about statements that appear innocent to the general public, but they actually use subtle, coded language to communicate a secondary message to an intended group. The messages are often racial or bigoted in nature, used to attract certain voters and energize them to vote. (“What Does dog whistle Mean? | Politics by Dictionary.com”, n.d.)

EQUALITY:

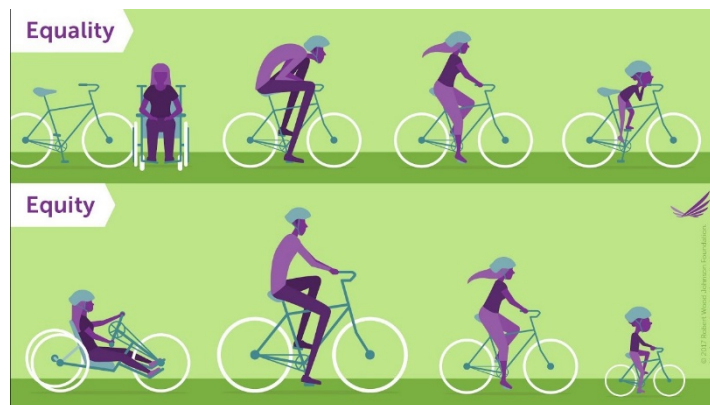
Ensuring that everyone gets the same things to enjoy full, healthy lives. It only works if everyone starts from the same place. (The Annie E. Casey Foundation, 2014)



Commentary: Like equity, equality aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things. Equity involves trying to understand and give people what they need to enjoy full healthy lives. Equality, in contrast, aims to ensure that everyone gets the same things to enjoy full healthy lives.

EQUITY:

Involves trying to understand and give people what they need to enjoy full healthy lives. (The Annie E. Casey Foundation, 2014)



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 (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White). (RacialEquityTools.Org's)

ETHNIC GROUP:

A community that is maintained by a shared culture, language, or religion. A human group bonded together by ties of culture, and a prevailing loyalty and adherence to certain base institutions such as family pattern, religion, and language. Everyone belongs to an ethnic group, not to be confused with racial minority. (Indiana Disproportionality Committee, 2014)

EXPLICIT BIAS:

Attitudes and beliefs we have about a person or group on a conscious level. ("Perception Institute", n.d.)

GENDER DYSPHORIA:

Clinically significant distress caused when a person's assigned birth gender is not the same as the one with which they identify. ("Human Rights Campaign: Advocating for LGBTQ Equality", n.d.)

GENDER EXPRESSION:

The manner in which people communicate their gender to others (Wilber, 2015)

GENDER IDENTITY:

One's internal sense of "being" a man or "being" a woman. Everyone has a gender identity, whether it be woman, man, trans woman, trans man, or another identity altogether. ("Starter Guide LGBTQ+ Youth-Friendly Services Barriers for...", n.d.)

GENDER NONCONFORMING:

People whose gender identity, role, or expression differs from the cultural norms prescribed for their assigned sex. (Wilber, 2015)

Commentary: Most people are CISGENDER. The term non-binary is more commonly used now. See non-binary definition.

GENDER TRANSITION:

The process by which some people strive to more closely align their internal knowledge of gender with its outward appearance. Some people socially transition, whereby they might begin dressing, using names and pronouns and/or be socially recognized as another gender. Others undergo physical transitions in which they modify their bodies through medical interventions. (“Human Rights Campaign: Advocating for LGBTQ Equality”, n.d.)

Commentary: Physical transition is not necessary to be transgender.

HISPANIC:

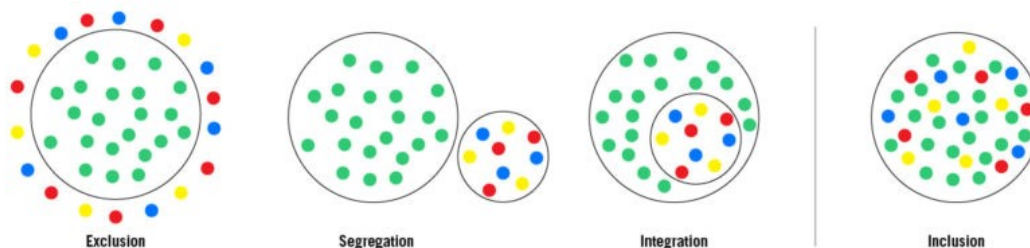
(For JDAI statistical purposes), a person of Cuban, Mexican, Puerto Rican, Dominican Republic and South or Central American ancestry or other Spanish culture or origin regardless of race. (United States Census Bureau, 2018); see also Latino

IMPLICIT BIAS:

Attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. (Kirwin Institute for the Study of Race and Ethnicity, n.d.)

INCLUSION:

The action or state of including or of being included within a group or structure. More than simply diversity and numerical representation, inclusion involves authentic and empowered participating and a true sense of belonging. (The Annie E. Casey Foundation, 2014)

***INDIVIDUALISM:***

Holds that we are each unique and stand apart from others, even those within our social groups. Individualism claims that there are no intrinsic barriers to individual success and that failure is not a consequence of social structures but comes from individual character. (DiAngelo, 2019)

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 White and oppression and disadvantages for people from groups classified as people of color. (RacialEquityTools.Org's)

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. (RacialEquityTools.Org's)

INTERNALIZED OPPRESSION:

Involves believing in negative messages about oneself or one's racial group for people of color. (The Annie E. Casey Foundation, 2014)

INTERNALIZED PRIVILEGE:

For whites, it can involve feeling a sense of superiority and entitlement or holding negative beliefs about people of color. (The Annie E. Casey Foundation, 2014)

INTERNALIZED RACISM:

The private racial beliefs held within individuals; the way we absorb social messages about race and adopt them as personal beliefs, biases, and prejudices are all within the realm of internalized racism. (The Annie E. Casey Foundation, 2014)

INTERPERSONAL RACISM:

Our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious biases, whether intentionally, visibly, verbally or not; we engage in interpersonal racism. Interpersonal racism also can be willful and overt, taking form of bigotry, hate speech, or racial violence. (The Annie E. Casey Foundation, 2014)

INTERSEX:

People that are born with sex chromosomes, external genitalia, or internal reproductive systems that are not considered "typical" for either males or females. (Wilber, 2015)

JUVENILE JUSTICE AND DELINQUENCY PREVENTION ACT (JJDP):

Federal law which mandates state and local adherence to federal regulation in juvenile delinquency and juvenile status offenses. Congress enacted the Juvenile Justice and Delinquency Prevention Act (JJDP; Public Law 93– 415, 42 U.S.C. 5601 et seq.) in 1974 and reauthorized most of its provisions in 2002. The JJDP mandates that States comply with the four core requirements to participate in the JJDP's Formula Grant Program. This legislation established the Office of Juvenile Justice and Delinquency Prevention (OJJDP) to support State and local efforts to prevent delinquency and improve the juvenile justice system. The four core requirements are: (1) deinstitutionalization of status offenders (2) sight and sound separation of juvenile from adults in secure facilities (3) adult jail and lock-up removal (4) addressing disproportionate minority contact. (US Department of Justice Office of Justice Programs, n.d.)

Juvenile Justice Reform Act (JJRA) of 2018:

(15) implement policy, practice, and system improvement strategies at the State, territorial, local, and tribal levels, as applicable, to identify and reduce racial and ethnic disparities among youth who come into contact with the juvenile justice system, without establishing or requiring numerical standards or quotas, by—

“(A) establishing or designating existing coordinating bodies, composed of juvenile justice stakeholders, (including representatives of the educational system) at the State, local, or tribal levels, to advise efforts by States, units of local government, and Indian Tribes to reduce racial and ethnic disparities;

“(B) identifying and analyzing data on race and ethnicity at decision points in State, local, or tribal juvenile justice systems to determine which such points create racial and ethnic disparities among youth who come into contact with the juvenile justice system; and

“(C) developing and implementing a work plan that includes measurable objectives for policy, practice, or other system changes, based on the needs identified in the data collection and analysis under subparagraph (B);” (US Department of Justice Office of Justice Programs, n.d.)

LATINO:

(For JDAI statistical purposes), a person of Cuban, Mexican, Puerto Rican, Dominican Republic and South or Central American ancestry or other Spanish culture or origin regardless of race. (United States Census Bureau, 2018) See also: Hispanic.

Commentary (1): JDAI reporting categories follow federal guidelines, which use the words 'Hispanic' and 'Latino' interchangeably. However, outside of statistical tracking, the term "Latino" refers to a only to those persons whose ancestry is from Latin America, those countries colonized by France, Portugal, and Spain, including the Caribbean islands as well as the Central American and South American countries South of the United States. In each colony, native Europeans settled and mixed with indigenous and enslaved peoples creating multi-racial and multi-cultural societies. For those reasons, the designation "Latino" does not describe a person's race.

Commentary (2): Latinx and Latin@ are used generally as a gender-neutral term for Latin Americans. Latinx has been especially embraced by members of Latin LGBTQ communities as a word to identify themselves as people of Latin descent possessing a gender identity outside the male/female binary (Merriam-Webster.com, n.d.)

LGBTQ+:

Includes youth who identify as lesbian, gay, bisexual or transgender, youth who are questioning their sexuality or gender identity, youth who use some other word to describe their non-heterosexual, transgender or gender-nonconforming identities, and youth whom others perceive as transgressing gender or sexual norms. (Wilber, 2015)

Commentary: Different acronyms are used in the guide to reflect the scope or application of specific research, laws, or standards. For example, the portions of the guide that addresses the regulations implementing the Prison Rape Elimination Act use the acronym “LGBTI” because the act applies to intersex youth as well as LGBTQ youth. Similarly, the guide uses the acronym “LGB” to describe research findings that apply to sexual orientation and do not apply to gender identity (Wilber, 2015)

MAJORITY GROUP:

It generally applies to a group of people in any given society that is either the largest in number or that has the power to successfully control or shape ideas and policies through their control of social, economic, political, or religious groups. (Indiana Disproportionality Committee, 2014)

MICRO-AGGRESSION:

A comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalized group. (such as a racial minority) (Merriam-Webster.com, n.d.)

MINORITY GROUP:

It generally applies to a group of people within a given society, which has little or no access to social, economic, political, or religious power. The term may connote inferior position or may refer to a group which is small in number. (Indiana Disproportionality Committee, 2014)

MULTIRACIAL/BIRACIAL/MIXED:

People who identify with more than one race or ethnicity. Offspring produced by parents of different races. Describing people with blended ancestries. Although, there are many racial variations of people who may be identified as “mixed,” it more commonly refers to someone with one black and one white parent. (“All Mixed Up: What Do We Call People Of Multiple Backgrounds ...,” n.d.; Merriam-Webster.com, n.d.)

NATIVE HAWAIIAN OR OTHER PACIFIC ISLANDER:

(For JDAI statistical purposes), A person having origins in any of the original peoples of Hawaii, Guam, Samoa, and other Pacific Island. (United States Census Bureau, 2018)

NON-BINARY:

This term refers to someone who does not identify or express their gender within the gender binary. Instead, they may identify both as man and woman, as neither man nor woman, or as a falling in between or outside these categories. They may also simply feel restricted by gender labels. (“Starter Guide LGBTQ+ Youth-Friendly Services Barriers for...”, n.d.)

OPPRESSION:

The systematic exploitation of one societal group by another for its own benefit. {The phenomenon involves institutional control, ideological domination and the imposition of the dominant group's culture on the oppressed}. (Indiana Disproportionality Committee, 2014)

PANSEXUAL:

Describes someone who has the potential for emotional, romantic or sexual attraction to people of any gender though not necessarily simultaneously, in the same way or to the same degree. ("Human Rights Campaign: Glossary of Terms", n.d.)

Commentary: sometimes used interchangeably with bisexual

PREJUDICE:

A pre-judgment about another person based on the social groups to which that person belongs. Prejudice consists of thoughts and feelings, including stereotypes, attitudes, and generalizations that are based on little or no experience and then are projected onto everyone from that group. (DiAngelo, 2019)

Commentary: Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individual members of certain groups to be recognized and treated as individuals with individual characteristics. Prejudice is different from discrimination, which refers to acting based on a prejudice. It is possible for a person to have a prejudice against someone without ever acting on it. Prejudice is a baseless and typically negative attitude that an individual can hold toward someone else or toward the members of a certain group. Prejudiced attitudes are marked by negative feelings toward someone and are often based on stereotypes, such as a belief that "all black people are unemployed criminals," or "all Mexican people are illegal aliens and thieves". These feelings may be translated into action by discriminating against the person or members of the target group. An individual may be prejudiced against others based on factors such as race, age, gender, sexual orientation, class status, religion, and nationality, amongst other things.

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.). (Development, 2013)

Commentary: 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.

QUEER:

This term is used by some people who identify as belonging to the LGBTQ+ community. Queer can be used to describe someone's gender, sexuality, or both. This word is still sometimes used as a hateful slur, so although many have reclaimed it, be careful with its use. ("Starter Guide LGBTQ+ Youth-Friendly Services Barriers for...", n.d.)

RACE:

A socially constructed system of categorizing humans largely based on observable physical features (phenotypes) such as skin color and on ancestry. There is no scientific basis for or discernible distinction between racial categories. The ideology of race has become embedded in our identities, institutions and culture and is used as a basis for discrimination and domination (The Annie E. Casey Foundation, 2014)

RACE EQUITY CULTURE:

A culture focused on proactive counteraction of social and race inequities inside and outside of an organization. ("Our Research – ProInspire", n.d.)

RACIAL EQUITY LENS:

The process of paying disciplined attention to race and ethnicity while analyzing problems, looking for solutions, and defining success. A race equity lens critiques a "color blind" approach, arguing that color blindness perpetuates systems of disadvantage in that it prevents structural racism from being acknowledged. Application of a race equity lens helps to illuminate disparate outcomes, patterns of disadvantage, and root cause. ("Our Research – ProInspire", n.d.)

RACIAL ANXIETY:

Refers to the heightened levels of stress and emotion that we confront when interacting with people of other races. People of color experience concern that they will be the subject of discrimination and hostility. White people, meanwhile, worry that they will be assumed to be racist. ("Perception Institute", n.d.)

Commentary: Studies have shown that interracial interaction can cause physical symptoms of anxiety and that our non-verbal behaviors making eye contact, using welcoming gestures or a pleasant tone of voice, for example—can be affected as well. When everyone in a conversation is anxious that it will turn negative, it often does. This causes a kind of feedback loop where the fears and anxieties of both white people and people of color are confirmed by their everyday interactions. ("Perception Institute", n.d.)

RACIAL COLORBLINDNESS

In contemporary society, it means that we will pretend not to notice race even while the racialization processes continue. (Cameron-Wedding, 2017).

Four Types of Colorblindness:

1. Protectionist (high prejudice, low awareness)

They believe interracial inequality is minimal, or the fault of minority culture. They are likely to say minorities who complain of mistreatment are “playing the race card.”

2. Egalitarian (low prejudice, low awareness)

They want racial justice and think it has been mostly achieved. As a result, they believe discussion about racial issues is no longer necessary.

3. Antagonistic (high prejudice, high awareness)

They know there’s a problem with racial justice, but they are fine with it, because they believe it is their privilege as white people to be favored in society. They disingenuously use claims of colorblindness to oppose programs like affirmative action, saying that government policies shouldn’t favor one race.

4. Visionary (low prejudice, high awareness)

They agree there is a racial justice problem and believe the way to overcome it is to stop emphasizing racial boundaries and differences and to focus primarily on what people have in common. (Mazzocco, 2017)

RACIAL EQUITY IMPACT ASSESSMENT (REIA):

A systematic examination of how different racial and ethnic groups will likely be affected by a proposed action or decision. An REIA is used to minimize unanticipated adverse consequences in a variety of contexts, including the analysis of proposed policies, institutional practices, programs, plans, and budgetary decisions. The REIA can be a vital tool for preventing institutional racism and for identifying new options to remedy long-standing inequities. (The Annie E. Casey Foundation, 2014)

RACIAL INFERIORITY:

A system created to justify unequal treatment; the basic scientific belief that African Americans are inherently inferior. (DiAngelo, 2019)

RACIAL JUSTICE:

The systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone. (The Annie E. Casey Foundation, 2014)

Commentary: All people can achieve their full potential in life, regardless of race, ethnicity, or community in which they live. It is not just about what individuals are against, but also what they support. The framework can move from a reactive posture to a more powerful, proactive and even preventative approach.

RACIAL OPPRESSION:

Refers to the race-based disadvantages, discrimination, and exploitation based on skin color. (The Annie E. Casey Foundation, 2014)

RACISM:

A system of advantage and oppression based on race. A way of organizing society based on dominance and subordination based on race. Racism penetrates every aspect of personal, cultural, and institutional life. It includes prejudice against people of color, as well as exclusion, discrimination against, suspicion of, and fear and hate of people of color (“Our Research – ProInspire”, n.d.)

Commentary: Race + Prejudice + Power=Racism (The People's Institute for Survival and Beyond, 2018)

RACIAL PROFILING:

A practice that targets people for suspicion of crime based on their race, ethnicity, religion, or national origin. Creating a profile about the kinds of people who commit certain types of crimes may lead to the generalization of a particular group and act according to the generalization rather than specific behavior. (Office of Justice Programs National Institute of Justice, 2013)

RACIAL TRAUMA:

Racial trauma or race-based stress comes from dealing with racial harassment, racial violence, or institutional racism. It is often compared to post-traumatic stress disorder (PTSD) as the symptoms are similar with irritability, hypervigilance, and depression. (“Mental Health and the Current Times: Racial Trauma”, n.d.)

RED (RACIAL AND ETHNIC DISPARITY):

Unequal treatment of youth of color in the juvenile justice system. RED results in disparate outcomes for similarly situated youth. Disparity exists in many child-serving systems; we focus on the juvenile justice system due to its negative impact on entire communities. (The W. Haywood Burns Institute for Juvenile Justice Fairness & Equity, 2017)

Commentary: Best practice indicates that a youth’s race or ethnicity is documented through self-identification. The standard two-part inquiry is to first have the youth identify if he/she is Hispanic or Latino or Non/not Hispanic or Latino, such is always paired with inquiry regarding race. (Indiana Juvenile Detention Alternatives Initiative)

REGGO:

A strategy to break down juvenile justice system data based on race, ethnicity, gender, geography and offense. Disaggregating data also helps in identifying the specifics of an established problem. Taking data apart or even applying a strategy like REGGO to data can help reframe race equity issues and prompt targeted interventions in communities with limited resources. (“Taking Data Apart: Why a Data-Driven Approach Matters to Race ...”, n.d.)

REI:

Stands for “Race Equity and Inclusion” (“Deploying Casey’s REI Framework - The Annie E. Casey Foundation”, n.d.) (Also see Race, Equity, and Inclusion)

RELATIVE RATE INDEX (RRI):

Measures the level of Disproportionate Minority Contact (DMC) in a system by comparing the percentage of minority youth at each stage of the juvenile justice system with the percentage of minorities at the previous stage. (Disproportionate Minority Contact Technical Assistance Manual Fourth Edition, 2009)

Commentary: calculated by dividing the minority rate by the majority rate of youth

SEXUAL ORIENTATION:

An inherent or immutable enduring emotional, romantic or sexual attraction to other people. (“Human Rights Campaign: Advocating for LGBTQ Equality”, n.d.)

SOCIAL JUSTICE:

A concept of fair and just relations between the individual and society. This is measured by the explicit and tacit terms for the distribution of power, wealth, education, healthcare, and other opportunities for personal activity and social privileges. (“Our Research – ProInspire”, n.d.)

SOGIE:

Acronym for sexual orientation, gender identity and gender expression, which are distinct aspects of each person’s identity. (Wilber, 2015)

STEREOTYPE:

A generalization of a group that is treated like an inherent characteristic that every person in this group is presumed to have. (Cameron Wedding, 2017)

Commentary: Stereotypes are oversimplified, usually pejorative, attitudes people hold toward those outside one's own experience who are different. They are a result of incomplete or distorted information accepted as fact without question. Due to the process of overgeneralization within social perception, stereotyping leads to a great deal of inaccuracy in social perception. (Chandler, n.d.)

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.

For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and racism, lower rates of health care coverage, access and quality of care and systematic refusal by the nation to fix these things. (RacialEquityTools.Org's)

STRUCTURAL RACIALIZATION:

Structural racialization connotes the dynamic process that creates cumulative and durable inequalities based on race. Interactions between individuals are shaped by and reflect underlying and often hidden structures that shape biases and create disparate outcomes even in the absence of racist actors or racist intentions. The presence of structural racialization is evidenced by consistent differences in outcomes in education attainment, family wealth and even life span. (RacialEquityTools.Org's)

STRUCTURAL WHITE PRIVILEGE:

A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. (CAPD, MP Associates, 2012)

Commentary: The system includes powerful incentives for maintaining white privilege and its consequences. As well as powerful, negative consequences for trying to interrupt the white privilege or reduce those consequences. The system includes internal and external manifestations and the individual, interpersonal, cultural, and institutional levels. The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life- expectancy and other health outcomes, income and wealth, in part through different access to opportunities and resources.

SYSTEMATIC EQUITY:

A complex combination of interrelated elements consciously designed to create, support, and sustain social justice. A robust system and dynamic process reinforces and replicates equitable ideas, power, resources, strategies, conditions, habits, and outcomes. (The Annie E. Casey Foundation, 2014)

SYSTEMIC RACIALIZATION:

Describes a dynamic system that produces and replicates racial ideologies, identities, and inequities. Systemic racialization is a well-institutionalized pattern of discrimination that cuts across major political, economic, and social organizations in a society. (The Annie E. Casey Foundation, 2014)

TRANSGENDER:

An umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation. Therefore, transgender people may identify as straight, gay, lesbian, bisexual, etc. (“Human Rights Campaign: Advocating for LGBTQ Equality”, n.d.)

Commentary: people may choose to “transition,” or live as their affirmed gender, as children, teenagers, or adults. Transition is a unique process for everyone, and might include social transition (clothing, hairstyle, and name), medical transition involving hormone blockers or cross-sex hormones, gender confirmation surgery or some combination of these.

WHITE:

(For JDAI statistical purposes), A person having origins in any of the original peoples of Europe, the Middle East, or North Africa. (United States Census Bureau, 2018)

WHITE PRIVILEGE:

Unquestioned and unearned 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. (Development, 2013)

Commentary: Interpersonal White Privilege is behavior between people that consciously or unconsciously reflects white superiority or entitlement.

WHITE RACIAL FRAME:

Views whites as superior in culture and achievement and views people of color as generally of less social, economic and political consequence; people of color are seen as inferior to whites in making and keeping of the nation. It is never consciously considered or challenged by most whites. (DiAngelo, 2019)

WHITE SOLIDARITY:

The unspoken agreement among whites to protect white advantage and not cause another white person to feel racial discomfort by confronting them when they say or do something racial problematic. (DiAngelo, 2019)

WHITE SUPREMACY:

The existence of racial power that denotes a system of structural or societal racism which privileges white people over others, regardless of the presence or absence of racial hatred. White racial advantages occur at both a collective and an individual level, and both people of color and white people can perpetuate white dominant culture, resulting in the overall disenfranchisement of people of color in many aspects of society (“Our Research – ProInspire”, n.d.)

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RESOURCES

WATCH

13th- A 2016 American Netflix documentary by director Ava DuVernay.

Redlining and Racial Covenants: Jim Crow of the North

<https://www.youtube.com/watch?v=ymOaiWla3DU>

Segment of Race-The Power of Illusion <https://racepowerofanillusion.org>

Systemic Racism Explained <https://www.act.tv/latest-news1/systemic-racism-explained-behind-the-scenes>

Ted Talk- A prosecutor's vision for a better justice system

https://ted.com/talks/adam_foss_a_prosecutor_s_vision_for_a_better_justice_system

Ted Talk- Finding myself in the story of race

<https://www.youtube.com/watch?v=oD50x5XNEpg>

Ted Talk- The danger of a single story

https://ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story

Ted Talk- Black in Latin American <http://www.pbs.org/wnet/black-in-latin-america/>

Ted Talk- The Cost of Code Switching

<https://www.youtube.com/watch?v=Bo3hRq2RnNI>

READ

A Guide to Juvenile Justice Detention Reform; Lesbian, Gay, Bisexual and Transgender Youth in the Juvenile Justice System -Anne E. Casey Foundation

Adoration of the Question: Reflections on the Failure to Reduce Racial and Ethnic Disparities in the Juvenile Justice System by James Bell and Laura John Ridolfi

Between the World and Me by Ta-Nehisi Coates

Blink by Malcolm Gladwell

Blinking on the Bench: How judges decide cases by Chris Guthrie, Jeffery J Rachlinski, Andrew J Wistrich

Caste: The Origins of our Discontents by Isabel Wilkerson

Core Strategy: Reducing Racial Disparities-JDAI Connect, Annie E. Casey Foundation

Difficult Conversations: How to Discuss What Matters. By Douglas Stone, Bruce Patton, & Sheila Heen.

Flipping the Script: White Privilege and Community Building by Maggie Potapchuk, Sally Leiderman, Donna Bivens, and Barbara Major

How to be an Antiracist by Ibram X. Kendi

Race, Equity and Inclusion Action Guide: embracing equity 7 Steps to Advance and Embed Race Equity and Inclusion within Your Organization- Annie E Casey Foundation

Raised by the Courts by Irene Sullivan

So You Want to Talk About Race by Ojeomo Iluo

Structural Racism and Multiracial and Coalition Building: A report to the Annie E. Casey Foundation. by Maya Wiley

The Blind Spot. by Homer Eon Flint and Austin Hall

The Blood of Emmett Till by Timothy B Tyson

The Color of Law: A Forgotten History of How Our Government Segregated America by Richard Rothstein

The Hate You Give by Angie Thomas

The Invisible Gorilla, How Our Intuitions Deceive Us by Christopher Chabris and Daniel Simons

The Making of Ferguson by Richard Rothstein

The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander

Trying Hard is Not Good Enough How to Produce Measurable Improvements for Customers and Communities by Mark Fredman

Waking up White by Debby Irving

White Fragility: Why It's So Hard for White People to Talk about Racism by Robin DiAngelo

White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women Studies by Peggy McIntosh

Why Are All the Black Kids Sitting Together in the Cafeteria by Beverly Daniel Tatum, PhD

DO

- 21-Day Racial Equity Habit Building Challenge: Creating effective social justice habits, particularly those dealing with issues of power, privilege, and leadership is

like any lifestyle change. Setting our intentions and adjusting what we spend our time doing is essential.

- For 21 days, do one action to further your understanding of power, privilege, oppression, and equity.
 - Use a tracking chart to stay on course.
 - Challenge includes suggestions for readings, podcasts, videos, observations, and ways to form and deepen community connections.
 - Adaptable to all forms of social justice.
 - Privilege is a powerful lens into the complexities of doing social justice work, focused resources on that specific issue.
 - Can be done individually, with friends and family, or organization wide. (“21-Day Racial Equity Habit Building Challenge”, n.d.)
- Harvard Implicit Association Test: The Implicit Association Test (IAT) measures attitudes and beliefs that people may be unwilling or unable to report. The IAT measures the strength of associations between concepts (e.g., black people, gay people) and evaluations (e.g., good, bad) or stereotypes (e.g., athletic, clumsy). The main idea is that making a response is easier when closely related items share the same response key.
 - When doing an IAT you are asked to quickly sort words into categories that are on the left and right-hand side of the computer screen by pressing the “e” key if the word belongs to the category on the left and the “I” key if the word belongs to the category on the right. The IAT has five main parts.
 - In the first part of the IAT, you sort words relating to the concepts (e.g., fat people, thin people) into categories. Therefore, if the category “Fat People” was on the left, and a picture of a heavy person appeared on the screen, you would press the “e” key.
 - In the second part of the IAT, you sort words relating to the evaluation (e.g., good, bad). Therefore, if the category “good” was on the left, and a pleasant word appeared on the screen, you would press the “e” key. In the third part of the IAT the categories are combined, and you are asked to sort both concept and evaluation words. Therefore, the categories on the left-hand side would be Fat People/Good and the categories on the right-hand side would be Thin People/Bad. It is important to note that the order in which the blocks are presented varies across participants, so some people will do the Fat People/Good, Thin People/Bad part first, and other people will do the Fat People/Bad, Thin People/Good part first.
 - In the fourth part of the IAT, the placement of the concept’s switches. If the category “Fat People” were previously on the left, now it would be on the

right. Importantly, the number of trials in this part of the IAT is increased to minimize the effects of practice.

- In the final part of the IAT, the categories are combined in a way that is opposite what they were before. If the category on the left were previously Fat People/Good, it would now be Fat People/Bad.
 - The IAT score is based on how long it takes a person, on average, to sort the words in the third part of the IAT versus the fifth part of the IAT. We would say that one has an implicit preference for thin people relative to fat people if they are faster to categorize words when Thin People and Good share a response key and Fat People and Bad share a response key, relative to the reverse. <https://implicit.harvard.edu/implicit/takeatest.html> (Project Implicit, 2011)
- Interrupting Racism for Children Workshop: Interrupting Racism for Children (IRFC) educates and moves individuals to action to stop racism in its tracks, creating a future where children thrive, and race does not predict their life outcomes. IRFC is a two-day, interactive workshop where Indy area community members and leaders have the opportunity to feel, heal and grow with one another to confront racism. Participants leave the workshop with a greater sense of their own power and tools on how to interrupt the key elements designed to keep racism in place. To learn more, visit: <https://www.childadvocates.net/irfc/>
 - Transforming White Privilege: A 21st Century Leadership Capacity by World Trust Educational Services
 - Privilege Walks: Privilege walks are a facilitated activity to discuss privilege and promote reflection among a group. They can be a powerful way to demonstrate the differences within groups when considering unearned privileges. Participants are asked to line up side by side and are asked a series of questions where participants are asked to step forward or backward in response to a particular statement.
 - *It should be of note that this can be a high-risk activity. It will likely illicit strong emotion in participants. Intentional focus should be applied when considering the type of statements/questions to include, as many organizations/agencies/experts caution that this type of activity can trigger trauma in some participants. These kinds of activities also rely on experiences of marginalized people to create a learning opportunity for those with privilege.To learn more about conducting a privilege walk virtually, visit: <https://www.bbc.co.uk/creativitydiversity/allyshipapp/#/>

VIEW

<https://www.racialequitytools.org/home> - Race Equity Tools

<http://www.burnsinstitute.org/> - The W. Haywood Burns Institute for Juvenile Justice Fairness and Equity

<http://www.burnsinstitute.org/blog/what-happens-when-the-bargain-of-civil-society-is-breached/> Whatever Happens When the Bargain of Civil Society is Breached? A Conversation with James Bell

<http://www.debbyirving.com/> - Debby Irving

<http://www.aecf.org/resources/race-matters-toolkit-users-guide/> Race Matters Toolkit

<http://www.aecf.org/work/juvenile-justice/jdai/jdaiconnect/> - JDAIconnect

<http://viablefuturescenter.org/racemattersinstitute/> - Race Matters Institute

<https://www.racialequityalliance.org/>

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<https://www.ncjfcj.org/about/diversity-equity-and-inclusion-collaborative/>