

Antiracism Toolkit for Allies

The first in a series of three toolkits:

Toolkit 1: Antiracism Toolkit for Allies

Toolkit 2: Antiracism Toolkit for Black,
Indigenous, and People of Color

Toolkit 3: Antiracism Toolkit for Organizations



Transforming Scholarly
Publishing Communities

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If you are using this toolkit, we'd love to hear about it so we can track its impact in our community. Please contact the publishers directly at equitytoolkits@gmail.com to let us know how the toolkits have helped you or your organization.

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Introduction to Toolkits for Equity

Editors took many non-Black interns under their wing, and they were given numerous opportunities to rise up in the press. Black interns, on the other hand, were heavily micromanaged and there was little interest in bonding with them or making them feel at home. I saw several white interns elevated to permanent positions. This is something I never saw offered as a possibility to Black interns. I did my best to provide some sense of belonging to the Black interns when I could; but honestly, how could I provide a feeling of belonging if it was something I never felt there myself?

—Anonymous testimony from “On Being Excluded: Testimonies by People of Color in Scholarly Publishing,” *Scholarly Kitchen*¹

Racism is pervasive in scholarly publishing. While we who work in scholarly publishing could think of exceptions to this statement, a recent survey of our industry shows that most Black, Indigenous, and People of Color (BIPOC)² in scholarly publishing experience both covert and overt racism at work.³ The anonymous quote above, drawn from the powerful testimonies by People of Color published in the *Scholarly Kitchen*,⁴ gives us an indication of the considerable amount of work that our industry needs to do to address issues around race,⁵ racism, inequity, and bias. It is clear that racism negatively impacts the day-to-day well-being of our BIPOC colleagues while likely having longer-term effects on their career trajectories.

Because of the United States’ history of colonialism and slavery, racism and bias persist across US institutions, including within higher education and scholarly publishing. One thing that makes the scholarly publishing industry stand apart from others, as we have seen from recent industry-wide discussions on this topic, is a yearning for our industry to become more equitable and inclusive. Laudable work is being done to diversify editorial boards⁶ and reviewer pools⁷ and to provide support for researchers

in low- to middle-income countries.⁸ Committees of enthusiastic volunteers convene across our professional organizations, and an umbrella organization, the Coalition for Diversity and Inclusion in Scholarly Communication (C4DISC), has formed to connect these efforts. It is our hope that our antiracism toolkits will accelerate these efforts through a focus on changing workplace culture. In fact, we created these toolkits for our industry because we see numerous individuals and organizations within scholarly publishing who want to promote equity and are looking for guidance. We hope these toolkits will support their efforts.

Those of us who work in higher education, whether within university presses or elsewhere, can easily slip into feeling as if such “progressive spaces” are havens from racism and other isms. It sometimes feels like we can let down our guard within these spaces and expect to find an absence of bias. But is that really the case? Yes, it’s true that Confederate flags and other symbols of white⁹ nationalism are largely absent. And there is typically an understanding that racial slurs or racist jokes are unacceptable. The truth is, however, that even progressive white spaces perpetuate white supremacy culture in ways that are hard to identify without intentionality and hard work. The first of these toolkits is intended to help white people recognize their biases and advantages and confront and address white supremacy culture within their organizations.

Our industry, in terms of ethnicity, is predominantly white, somewhere between 79 percent and 91 percent per the results of recent surveys from Lee and Low Books; Albert Greco, Robert Wharton, and Amy Brand; *Publishers Weekly*; and Global Voices for Workplace Equity.¹⁰ It is often challenging for Black, Indigenous, and People of Color to navigate spaces that are predominantly white, as we read in the testimonies from the *Scholarly Kitchen*. The demographic statistics for our industry also beg us to ask what other ripple effects result when a white-dominated industry acts as a gatekeeper for knowledge creation. As Jason Low notes in an interview with the *Guardian* about the 2015 Diversity Baseline Survey Results, “What is at work is the tendency—conscious or unconscious—for executives, editors, marketers, salespeople, and reviewers to work with, develop, and recommend books by and about people who are like them.”¹¹ Addressing racism and a lack of diversity is crucial not only for workers within our industry but also for our authors, our readers, our reviewers, and our community more broadly.

Our publishing programs shape scholarly and public understanding and debate in

areas such as public policy, history, science, and medicine. Many scholarly publishers are also responsible for publishing cutting-edge work in antiracist and anticolonial scholarship, as well as scholarship created by and often focused on Black, Indigenous, and People of Color. Yet, the workforce at most scholarly publishing companies does not reflect the public we engage and educate.

To ensure that scholarly publications reach their widest possible audience and provide scholars a transparent and equitable path to publication, unimpeded by bias, it is essential that our industry address the systemic role that racism plays in shaping our workplaces. The fallout from our industry's lack of diversity includes racial bias in citation impact,¹² microaggressions in the workplace,¹³ racially insensitive and offensive business strategies,¹⁴ and racial and ethnic disparities in research studies.¹⁵ Collectively and individually, these experiences impede our missions as scholarly publishers.

WHY DO WE NEED TOOLKITS FOR EQUITY?

While a growing awareness of racial disparities has resulted in a groundswell of support for inclusivity in scholarly publishing, we believe that the resulting initiatives would be more effective if our professional associations were able to provide training materials to help transform our workplaces and organizational cultures. As evidence of the interest and need, the project leaders of this guide have been contacted by individuals across scholarly publishing asking for resources about how to replicate workplace equity groups, what to do in cases of discrimination or microaggressions, and how to begin conversations about race.

In support of necessary change, the Toolkits for Equity project leaders submitted a proposal to the 2019 Triangle Scholarly Communications Institute to create three toolkits to provide resources for our community, for allies, for Black, Indigenous, and People of Color, and for organizations. Taking our model from the American Alliance of Museums' guides for transgender inclusion,¹⁶ these toolkits provide a common framework for analysis, a shared vocabulary and history, and best practices to address racial disparities specific to the scholarly publishing community. Here are descriptions of the three toolkits:

- The **ANTIRACISM TOOLKIT FOR ALLIES** (which you are reading now) provides analyses of white advantage and information about how to disrupt racism and create work communities where everyone thrives. We wrote a guide specifically for white people because white supremacy grants unearned advantages to whites. The work of recognizing these advantages and actively resisting racism is the most crucial work that white people can embrace in order to create meaningful change.
- The **ANTIRACISM TOOLKIT FOR BLACK, INDIGENOUS, AND PEOPLE OF COLOR** will provide advice on safely navigating predominantly white spaces that may feel exclusionary, i.e., building mentorship relationships, expanding career paths, advocating for change, and self-care.
- The **ANTIRACISM TOOLKIT FOR ORGANIZATIONS** will provide tools for understanding institutionalized racism, broadening hiring and recruiting, working to correct bias, including historically marginalized perspectives in decision making, developing retention plans and a more inclusive pipeline, and creating affinity groups and mentorship programs.

WHY ANTIRACISM?

Scholar and educator Beverly Daniel Tatum uses the metaphor of a moving walkway at the airport to help people understand the ongoing cycle of racism:

Active racist behavior is equivalent to walking fast on the conveyor belt. The person engaged in active racist behavior has identified with the ideology of White supremacy and is moving with it. Passive racist behavior is equivalent to standing still on the walkway. No overt effort is being made, but the conveyor belt moves the bystanders along to the same destination as those who are actively walking. Some of the bystanders may feel the motion of the conveyor belt, see the active racist ahead of them, and choose to turn around, unwilling to go to the same destination as the White supremacists. But unless they are walking actively in the opposite direction at a speed faster than the conveyor belt—unless they are actively antiracist—they will find themselves carried along with the others.¹⁷

We know that “white supremacy” is a loaded term, frequently associated with white nationalists and hate groups. In these toolkits, we use the term to describe the systemic legal, social, and institutional constraints that have created barriers to racial equality in the United States. How is the United States a white supremacist society? One of the first steps in becoming antiracist is learning about historical events in our shared history that have shaped our nation and our present views on race. We therefore encourage you to read the chronology of events in [Appendix 1](#), drawn from the Racial Equity Institute’s powerful “Phase I” training, that lists events that institutionalized race, racism, and white supremacy into the “groundwater” of our society.

In order to disrupt the cycle of white supremacy in our workplaces, **we have to be actively antiracist**, working to decenter whiteness and normalize the perspectives and experiences of our BIPOC colleagues (see [section 4](#), “Take Action to Interrupt Racism and White Advantage at All Levels”). This work will need to happen at the individual/interpersonal, organizational, and societal levels.

WHY IS OUR INDUSTRY SO WHITE?

Bias in favor of the familiar is at the root of equity problems within scholarly publishing, which is often called an “accidental profession” because of the varied routes that professionals take to get to this career path. Scholarly publishing has traditionally privileged applicants that come to the profession via personal networks, which, for many in the United States, tend to be overwhelmingly racially homogenous.¹⁸ Applicants with degrees from elite, historically white universities often have a leg up. Unpaid internships and low-paying entry-level positions are another oft-cited reason for the lack of diversity in publishing.¹⁹ Because the publishing industry has historically relied on the labor of unpaid interns, individuals from economically insecure backgrounds are frequently precluded from participation in these foot-in-the-door positions that are too often a prerequisite for entry-level paid positions in the industry. And because the typical résumé-reader or automated screening program looks for applicable industry experience rather than the ability to learn on the job, these individuals are again at a disadvantage when applying for full-time jobs in publishing. The vicious cycle of preclusion and lack of access maintains itself.

Intentional change to workplace culture is essential to attracting and retaining BIPOC applicants. Too often, we put the burden on marginalized groups to “bring the

diversity” to an organization while failing to consider what will make our spaces feel welcoming and safe to BIPOC employees. *Will they be the only BIPOC employee in most meetings? Can staff—but especially marginalized staff—be their true, authentic, and wholly embodied selves? Are there common linguistic and cultural frameworks that enable microaggressions to be identified and addressed directly? Do BIPOC staff have access to mentors and safe, affirming spaces? Do BIPOC staff have professional development opportunities?* If we are not creating an equitable working environment where BIPOC staff can thrive, the effort put into pipeline programs and recruiting efforts will be fruitless, replaced by challenges with retention and a staff make-up that continues to be overwhelmingly white.

Because the systems that give advantage to whites within the industry are so deeply rooted, it will take intentional and sustained work to make meaningful changes to the demographics of scholarly publishing and to create spaces where BIPOC staff can thrive.

WHY SHOULD I DO THE HARD WORK OF BECOMING ANTIRACIST?

Having spent most of my life as a queer woman focused on my “outsider” status and lack of access to the rights and protections others take for granted, I experienced a significant shift in my thinking and self-identity after attending my first in-depth racial equity training several years ago. Since then, equipped with a new consciousness of how the ideology of white supremacy has profoundly shaped my life experience and outcomes, I have dedicated myself to the practice of antiracism in all aspects of my personal and professional life. What inspires me most are the growing number of truly authentic relationships I have formed through this work that are based on mutual awareness, respect, and accountability.

—Cathy Rimer-Surles, Duke University Press

Being actively antiracist means building trust and leaning into difficult conversations. It is challenging and time-intensive and cannot be accomplished if approached as a box to be checked, a quick update to be made to a mission statement, or a challenge that a short-term task force can address. It is hard, personal work that is essential to

creating a thriving scholarly ecosystem. We think that, like those of us involved in creating these toolkits, you will find antiracism to be life-changing, urgent work. When we actively work toward inclusion, we embrace the knowledge that the relevance and resilience of our industry depend on inclusivity.

The process of learning to become an ally is not about blame or political correctness. It is also not about staying comfortable and not offending anyone. It *is* about soul searching, truth telling, relearning history, understanding our biases and their origins, connecting in authentic ways, listening, and building accountability to anti-racist practices and structures.

Introduction to the Antiracism Toolkit for Allies

Building equity cannot be a “top-down” or even “bottom-up” process but must be both, as well as something that happens on an individual, interpersonal, and community level. This toolkit, written by a multiracial group of industry professionals, is intended for white people in order to help guide and inspire necessary equity work within organizations and communities.

We, those of us who are white, sometimes assume that good intentions and eagerness to help are enough or that the goal should be to ignore race and attempt to become “colorblind.” We might also assume that because we have multiple degrees or because we work in an industry that produces scholarship about racism, we are savvy enough to avoid being complicit in racism.²⁰ Unfortunately, good intentions, higher education, and our work in scholarly publishing are not enough to avoid complicity. We have to actively work to be part of the solution in order to avoid being part of the problem. Through this toolkit, we hope to demonstrate that we need to become trustworthy white allies actively committed to eliminating systems of oppression that unjustly benefit us.

Learning to see all of those systems that have benefited white people is a crucial first step. As Robin DiAngelo notes, “Most whites have a very limited understanding of racism because we have not been trained to think in complex ways about it and because it benefits white dominance not to do so.”²¹ Just as men often have a hard time appreciating all of the ways that women are treated differently in the world, so too will white people find it challenging to understand the permutations of white supremacy in our society.

Another challenge involved in understanding white advantages is the deeply embedded narratives about “meritocracy” that work to render bias and racism invisible.

The data, however, are clear. White-sounding names get résumé callbacks at much higher rates, despite equal qualifications.²² Authors with white-sounding names are cited more than authors with ethnically marked names, regardless of the prestige and visibility of the journals in which their articles are published.²³ These biases need to be confronted as a first step in becoming an ally.

As antiracism organizer Tema Okun notes in her recent lectures, white supremacy ultimately hurts white people in a range of ways.²⁴ While it is true that those of us who are white receive advantages by being white, and whiteness may work for us materially and psychically in one sense, the toxicity of those material and psychic advantages is detrimental to us. Our advantage is not simply that we have additional resources at our disposal; it is that we have them at the expense of and off the labor and bodies and humanity of Black, Indigenous, and People of Color and poor people. This violence affects us, as white people, too.

Living a life where we fail to interrupt white supremacy impacts our relationships with ourselves, with other white people, and with Black, Indigenous, and People of Color. As white people move about the world in a way that centers our experience while positioning us as both better and normal, we inevitably hurt BIPOC individuals through our thoughtless words and actions, spend a lot of emotional energy defending against the harm we cause, and rupture any chance at authentic connection within the communities that we navigate daily. Reading the testimonies of People of Color in the *Scholarly Kitchen* makes these ruptures within our industry evident. Being honest about all of the ways in which white supremacy influences us in our everyday lives is the only way to build healthy relationships with ourselves and others in our organizations and communities. We hope that this toolkit offers a starting point on your life-changing journey to becoming an ally.

While this toolkit is intentionally built for our white coworkers and assumes the reader is white, we invite Black, Indigenous, and People of Color to also read this toolkit if it may be helpful in conversations with white coworkers. The majority of the contributors to this toolkit are based in the United States, so our perspective is heavily shaped by race relations in the United States and antiracist work that has emerged in response.

Focusing on general antiracism principles, the next section of this toolkit presents five key steps toward becoming an ally both within scholarly publishing and within your broader community.

Steps to Becoming an Ally

1. BECOME CONSCIOUS OF WHITE ADVANTAGE

One editor I worked with only introduced me to his authors who shared my ethnic background. I watched him do the same thing to his subsequent assistant of color, but somehow his white assistant got to meet everyone and anyone.

—Anonymous scholarly publishing employee²⁵

When many of us think about inequality, we often turn our focus to marginalized groups in order to see inequality. For example, we can see inequality by seeing disempowerment through persistent and pervasive systems of oppression (e.g., parental leave policies made only for women, gender gaps in informal caregiving work, sidewalk and building entrances that limit accessibility for people with disabilities). Focusing on people with disadvantages in our society is a standard perspective in thinking about social movements and inequality. Those disadvantages experienced by marginalized populations are often measured and made visible in numerous ways by scholars and others.

But what about trying to see the *advantages* that dominant groups hold? What if those of us who are white measured each and every advantage that white people receive in a variety of contexts—or at the very least tried to see them and name them? The work of seeing those advantages is the crucial work for seeing whiteness. We need to regularly ask ourselves, “If I were a Black man, would I have had the same experience landing a job in scholarly publishing? Would I have been promoted as easily? Would I have received formal and informal mentorship? Would I have felt like I belonged in this profession? Would I have thrived in the ways that I am allowed to thrive? What are the advantages I have been granted because of my whiteness?”

The unavoidable truth is that, for those of us who are white, our whiteness grants

us unearned advantages and structural power simply by reason of our race, regardless of our personal attitudes, values, and commitments. Making advantage visible to ourselves and others demands constant vigilance. As Melanie S. Morrison notes,

without that vigilance, we are indeed dangerous, because we behave like dinosaurs that drag a large tail behind us. Unable to see the tail, and convinced of our good intentions, we are oblivious to the havoc we wreak as we move through the world, knocking people over and flattening things in our path. How do we do this? By making decisions that are inflected by bias, presuming we can speak for others, imposing our mission and outreach projects on others, discounting as “ungrounded” the fears and criticisms voiced by People of Color, dismissing their pain as overreacting, accusing them of “playing the race card” when they call us on our oppressive behavior, and then shifting the focus to our hurt feelings.²⁶

What if we saw *all* of the advantages we have in life by virtue of being white? What if we kept that view at the forefront of our minds as we navigated the world? Peggy McIntosh’s “White Privilege: Unpacking the Invisible Knapsack”²⁷ is a useful tool; here are a few of the effects of white privilege that McIntosh identifies:

- If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
- I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- I can turn on the television or open to the front page of the paper and see people of my race widely represented.

We encourage those of us who are white to review McIntosh’s list and contemplate the implications of each entry. These advantages or effects of being white are nearly impossible to detect without a concerted effort to see them. As DiAngelo notes, “White people enjoy a deeply internalized, largely unconscious sense of racial belonging in U.S. society. In virtually any situation or image deemed valuable in dominant

society, whites belong.”²⁸ In contrast, Black, Indigenous, and People of Color bear the social burden of race, and that burden is relentless, resulting in negative outcomes, emotional challenges, and limited opportunities.

For those of us who are white, coming to terms with white advantage does the following three things:

1. It allows us to **fully come to terms with our own race**. We are white. It is okay to say we’re white and, in fact, it is necessary to say it and to easily self-identify as white. White is an identity and it has a specific significance in social dynamics.
2. It allows us to start to see **all of the advantages that have existed throughout our lives** and continue to play out in our day-to-day lives. Seeing all of these advantages and coming to terms with what they mean will be an ongoing process.
3. It allows us to start noticing racial dynamics on a regular basis. Once we **learn to always notice race** (e.g., who is in the room, who is not, who is at the table, who is speaking, who holds power), we can start to be aware of our own role in those situations. This awareness is the first step in analyzing possible complicity and in devising strategies to interrupt racism. Author-activist Damali Ayo recommends that we work to see white people and their whiteness as explicitly as possible: “If you are going to identify a person by their race, make sure you identify all people by their race. That means saying ‘I saw this white man.’ Don’t let white be the default race.”²⁹

White advantage does not mean that all white people are doing well. White people experience many forms of structural oppression and interpersonal discrimination—for example, white women experience sexism, in and out of the workplace; white poor people experience classism and lack of access; white people with disabilities have to fight for access; white queer people experience homophobia and transphobia; white Jewish people contend with antisemitism and Christian hegemony; white Muslims experience Islamophobia and surveillance; older white people contend with ageism; white immigrants experience xenophobia. Everyone’s life experience is different, and many people face more overlapping structural barriers than others. De-

Internalized White Supremacy (Affecting White People)

The Dismantling Racism Works (dRworks; <http://www.dismantlingracism.org>)

Web Workbook includes the following list of what encompasses internalized white supremacy for white people. (Reproduced with permission)

- My world view is the universal world view; our standards and norms are universal.
- My achievements have to do with me, not with my membership in the white group.
- I have a right to be comfortable and if I am not, then whoever is making me uncomfortable is to blame.
- I can feel that I personally earned, through work and merit, any/all of my success.
- I equate acts of unfairness experienced by white people with systemic racism experienced by people of color.
- I have many choices, as I should; everyone else has those same choices.
- I am not responsible for what happened before, nor do I have to know anything about it; I have a right to be ignorant.
- I assume race equity benefits only People of Color.

spite the powerful force these isms can exert, they do not negate the fact that all white people experience white advantage.

Unfortunately, oppressed groups are often pitted against each other by dominant discourses—hiring practices, accommodations, and policies may pit white queer, disabled, or working-class people against BIPOC colleagues in our industry. Acknowledging, for those of us who are white, our own whiteness (among the many facets of our complicated identities and lives) is the first step to combatting this dynamic and being in solidarity with BIPOC coworkers. And, if we do it right, our work toward creating an antiracist workplace should also be fighting unfair dynamics and policies rooted

in sexism, homophobia, heteronormativity, cisgenderism, ableism, and classism, because BIPOC colleagues experience all of these forms of oppression as well.

We would like to emphasize again that seeing white advantage will entail tenacity. It requires reminding ourselves to notice whiteness until it finally becomes second nature. Once we start to see whiteness, we might also notice that people who aren't white are continually being "othered" in both large and small ways.

Here are two anonymous examples of "othering" in scholarly publishing, as documented in a recent qualitative study:³⁰

I was still new at my press. One of our editors was pitching a project on differing experiences between first and second generation immigrants, and, at some point, he turns to me and asks, "are *you* a second generation immigrant?"

One of the editors I worked with CONSTANTLY asked me about arranged marriages. I am a hardcore punk; she knew me for years. Did I seem like the type of South Asian to get arranged marriages?

As we become better and better at seeing whiteness, we'll be able to see "othering," and we will eventually be able to take action to shift from passively navigating white spaces to working toward actively building inclusive spaces. Damali Ayo encourages people to work on changing their thinking: "Turn things around. Instead of asking why all the kids of color are sitting together in the lunchroom, ask why all of the white kids are sitting together. Instead of wondering why no people of color attend an event or join a group, ask why the group only attracts white people."³¹ Cultivating awareness is key, but making a commitment to educating ourselves is another crucial part of the process. The work of centering perspectives from Black, Indigenous, and People of Color is in fact a process of relearning history and understanding that white supremacy culture is all around us and benefits some while marginalizing others. Even if we think we understand the history of race and racism in the United States, it is important to keep up to date on recently published work that helps us understand the various effects of institutionalized racism.

Many antiracism activists point out that it is important not to burden Black, Indigenous, and People of Color with educating their white friends and colleagues about racism. If we have tough questions that we are working out in our minds, it is better

to keep reading and consider discussing these questions with other white allies. We should not ask our BIPOC colleagues to teach us; we are responsible for correcting the gaps in our education. We also should not ask Black, Indigenous, and People of Color to lessen our guilt or shame through forgiveness of past wrongs. As Morrison notes, “this request can be toxic for people of color if the focus is the feelings of white people rather than the continuing inequities of racism.”³² Guilt and shame are inevitable and yet only useful if and when these feelings spur those of us who are white to explore the cost of our participation in white supremacy and when they spur us to take action. Calling attention to our white suffering and wallowing in our hopelessness will not lead to growth and change.

2. LISTEN TO BLACK, INDIGENOUS, AND PEOPLE OF COLOR WITHOUT JUDGMENT AND/OR DEFENSIVENESS

When the first iteration of the Muslim ban dropped, I got cornered in the breakroom by five white women telling me how they NEEDED me to know that they went and protested at the local airports. For literally fifteen minutes, I was cornered as they shoved their white guilt my way.
—Anonymous scholarly publishing employee

Whether in the workplace or out in the community, we encourage our white colleagues to truly cultivate the skill of listening to others who have different life experiences as vital to the process of relearning. Whiteness has dominated our narratives, and listening to BIPOC colleagues who are willing to share their experiences and analyses will broaden our knowledge and perspective.

In order to listen without judgment and defensiveness, it’s helpful to learn and practice new listening skills, such as open and active listening, that have broad relationship-building applications both within equity work and beyond.

Many of us are socialized to listen in order to *respond*, and this can be especially true in work settings: we are listening for a chance to promote our latest accomplishment or come to an efficient resolution rather than to build connections. Often, this means that, rather than focus on what a person is saying to us, we start thinking about how we are going to respond as soon as someone else starts talking. In this

way of thinking, communication can sometimes become more about dominance or imposing our own beliefs or truth on a conversation rather than about understanding, connecting, or cocreating a shared reality.

Active listening—acknowledging someone else’s reality—is an essential attribute of authentic allyship, outlined by Karen Pace and Dionardo Pizaña, who write that an essential quality of authentic relationships across difference is “willingness to be an active listener even when I am not ready to hear. I appreciate that active listening assists in my personal understanding, growth and learning.”³³ One way to be an open listener is to focus on finding how our BIPOC colleagues see things differently *without* trying to convince them of our perspective. We should assume that our perspective is inevitably limited and that we have everything to gain by seeking to understand a different perspective.

On a practical level, active listening requires that we reorient ourselves to conversation.³⁴ We put aside distractions (phones, work email) and signal to our colleague both verbally and nonverbally that they have our full attention. They speak at their own pace, and we don’t jump in to say what we think they mean, to complete their sentence, or to defend ourselves. Active listening is a crucial form of respecting someone else’s experience and truth—listening to understand someone’s concerns rather than waiting to convince them of our side or trying to change their mind.

Those of us who work on the editing side of scholarly publishing may be familiar with modes of discouraging defensiveness in our authors in response to feedback from peer reviewers or copy editors. Those skills are useful here. One common method for effective listening is known as LARA:³⁵

- **Listen**, with the goal of developing empathy for the speaker. Set aside your own perspective to gain understanding of the speaker’s thoughts and experience.
- **Affirm**, with the goal of building connection. Use body language and words to emphasize shared beliefs or feelings. You may even repeat the speaker’s words back to them *without adding your own evaluation or interpretation*: “I’m hearing that you _____,” etc.
- **Respond**, with the goal of addressing the speaker’s questions or concerns directly.

- **Ask** questions/**add** information, with the goal of furthering our understanding of the speaker’s point of view.

The LARA approach can be useful in ally work, both for receiving feedback about our own behavior and opinions as well as for engaging colleagues whose understanding of equity is in its early stages. When active listening as a white ally, it’s important not to rush to the second half of these practices, responding and asking questions or adding information, which may feel more comfortable. Remember that our goal is to listen and learn above all else and not to burden our BIPOC colleagues as we learn.

As Damali Ayo says, “when a person of color talks to you about racism, they are trusting you. Treat that trust with the utmost respect. . . . Resist any urge to jump in and minimize or excuse their feelings. Don’t make it about you or what you are feeling in reaction to them.”³⁶ It’s also important to understand that BIPOC colleagues may be more connected to shared racist oppression, but white allies can’t expect them to be the authorities on all forms of racism and shouldn’t use the reality of one BIPOC individual’s experience to deny or contradict the experience of another BIPOC person.

As you further your listening skills, be aware of the ways in which white people tend to avoid pain, shame, guilt, and complicity. All of them decenter BIPOC people sharing their experiences and recenter the feelings and experiences of white people.

Common defensive or distancing responses that we must work to avoid might include:³⁷

- **Proving our credentials:** Mentioning the BIPOC authors we have worked with, talking about how many friends we have who are Black, Indigenous, and People of Color, or how much activist work we have done against racism.
- **Denial:** “My ancestors didn’t own any slaves so it’s not my fault.” “I’ve never seen that behavior from him.”
- **Minimization:** Playing down the damage of racism or insisting that it’s even worse “down South” or “in commercial publishing.” This can also include insisting that oppression is in the past and no longer relevant and that Black, Indigenous, and People of Color should just “get over it.”
- **Justifying our own biases** by blaming Black, Indigenous, and People of Color

for their own oppression: “If they valued education . . .” “It’s their fault. Look at what they were wearing/how they were acting.”

- **Focusing on intent, rather than impact:** “It was just a joke.” “I/We/They didn’t mean it.” “I/We/They didn’t intend to hurt anyone.” “That wasn’t my/our/their intention.”
- **Competing victimization:** “White people are under attack.” “Reverse racism.” “Blue Lives Matter.” This can be a particular issue with white women and queer people, who may use their marginalization to try to connect with Black, Indigenous, and People of Color without recognizing the advantage their whiteness gives them.
- **Deflection:** “What about black-on-black crime?”

These responses deny the realities our colleagues are being generous enough to share with us. They are barriers to understanding and solidarity. If you find yourself or other colleagues engaging in them, notice, stop, and learn. It can be particularly easy to fall back on these excuses when we are confronted with criticism or called out.

Responding to Criticism

One of the most challenging listening situations involves continuing to listen actively when a BIPOC colleague calls us out on something we said or did as racist or discriminatory. In such situations, it will be challenging to move from defensiveness to authentic listening, but, as we learn to listen and decenter whiteness and as we start to understand that the journey we are on to becoming an ally won’t always be comfortable, it will become easier to accept feedback with humility. In a recent article on this topic, Rebecca Hains recounts how author and teacher Tom Rademacher faced his own accusation:

[Tom] explained that backlash from a community of black women on Twitter helped him realize that an imagined graduation speech he had published—in which he “playfully” taunted marginalized communities by saying that white people had mistreated them to “toughen them up”—was racist and harmful. “It was tough to read, all of it, but the pit in my stomach wasn’t there because

anyone involved, most especially the women listed above, were being mean,” he wrote. “They are entirely right.”³⁸

Hains adds that feedback of this sort is a gift, even though it might make you uncomfortable. She notes, “Consider it as motivation: a growing pain that can spur you to think deeply about this new information, work to identify and overcome your harmful implicit biases, and help raise your fellow white people’s consciousness.” Although it might be impossible to do right away, Hains suggests we consider the criticism—and the person offering it—with a spirit of gratitude.

When we do inevitably say or do something offensive, we need to try to focus on the impact of our actions rather than on our intent. We must strive to cultivate a spirit of nondefensiveness and humility by apologizing immediately and then doing the work to learn from our mistakes. It’s important that apologies not take the “sorry if you were offended” form but rather reiterate our goal to learn and vow to do better. And performing these actions in front of others, “learning in public,” is an effective way to model humility in receiving constructive feedback. Hains suggests saying “I didn’t realize that remark was racist. I am so sorry. Would you be willing to help me understand where I went wrong? I really want to learn and would be grateful.”³⁹ Franchesca Ramsey offers another approach:⁴⁰

- Acknowledge what went wrong, avoiding using conditional words like “but” or “if.”
- Thank the person for bringing the mistake to your attention.
- Don’t just apologize with words but change your behavior and do what you can to mitigate the impact of the mistake.

If the person to whom we’re apologizing does not want to engage, we should let it drop and not belabor the point in a way that might make the interaction even more awkward or force them to do additional emotional work to tend to our feelings. With this approach, we can maintain a focus on educating ourselves about the history and ongoing impact of systemic racism and constantly seek to increase our own self-awareness by recognizing overlooked aspects of our own privilege. As with active listening, a constructive approach to apologizing and accepting feedback will help us grow as allies and as people.

It's also important to understand that Black, Indigenous, and People of Color may at times feel outrage when they experience racism. Although it might be uncomfortable to listen to someone expressing outrage, it's important to develop the skills to be able to listen during these moments. Here is what Ayo recommends: "Remember that talking about things or speaking out and being heard is a good way for people to heal from trauma. Don't punish, dismiss, or demean any emotion that People of Color express in response to racism."⁴¹ As those of us who are white do the work of learning to listen to the perspectives of our BIPOC colleagues, we, too, may soon become outraged by all of the racism around us. Although our outrage might not express itself in the same form as that of people who have lived with racism day in and day out, we may find ourselves much more empathetic to their emotional responses.

3. MOVE OUT OF SOCIAL SEGREGATION AND DEVELOP TRUTH-TELLING RELATIONSHIPS OF ACCOUNTABILITY WITH DIVERSE GROUPS OF PEOPLE

As Melanie S. Morrison emphasizes, "becoming trustworthy white allies is something we cannot do by ourselves. We need the support and challenge of relationships where there is a shared commitment to speak our truths and hear each other all the way through, no matter how uncomfortable the revelations may make us."⁴² Such relationships need to be sought out, nurtured, and sustained.

It is essential that we do the work of becoming an ally in partnership with Black, Indigenous, and People of Color. Otherwise, as Morrison notes, we may unintentionally do more harm than good: "If we charge ahead, eager to impose our solutions and interventions, we replicate old patterns of missionary zeal as we plant our ally flag and run the risk of jeopardizing those we are presuming to 'help.'" Tema Okun writes that one aspect of white supremacy culture in organizations is paternalism, in which "those with power often don't think it is important or necessary to understand the viewpoint or experience of those for whom they are making decisions."⁴³ We must also avoid the "white savior" complex and act not from a spirit of pity or charity for our BIPOC colleagues but instead out of a desire to move toward a truly equitable society for everyone's sake.

Morrison emphasizes that our work as allies

must always and everywhere be grounded in humility, collaboration, and accountability. This means extending our support to People of Color who may already be in our organizations, becoming engaged in organizations led by People of Color, respecting the priorities they identify as strategies for change, and sustaining our engagement over time. It also means learning about the ways People of Color have resisted racism long before we arrived on the scene. By showing up consistently and acting collaboratively, we have the possibility of developing authentic relationships of mutual accountability with People of Color.⁴⁴

Desegregating Scholarly Publishing Spaces

There are a number of ways in which we maintain segregated spaces within scholarly publishing. Have you ever witnessed or participated in one of these practices that maintain segregated white networks within publishing?

- A book acquisition structure including all or mostly white series editors in charge of book series that publish mostly white authors.
- A book list featuring mostly white authors who recommend only white authors to peer review or blurb their work.
- Journal and book programs featuring mostly white authors who are citing mostly white authors within their work.⁴⁵
- Rather than taking the time to expand your network to include more Black, Indigenous, and People of Color, hiring almost exclusively white staff, white interns, white freelancers, and white-owned vendors.
- Scheduling meetings with authors or other collaborators who are almost all white because they came through white networks instead of seeking out BIPOC collaborators through outreach.
- During organization-wide gatherings, sitting next to other white people instead of making an effort to establish new relationships.

We want to encourage all white people in the publishing industry to do intentional work to break out of these comfort zones of whiteness. Here are some practical ways

in which we can collaborate and create relationships of accountability with our BIPOC colleagues to resist white supremacy in our workplaces:

- Before conference travel, consider who we are reaching out to for meetings and meals. If our preliminary agendas do not include a significant number of BIPOC collaborators, we should change our planned agenda to include meetings with a diverse group of people so that we can expand our networks over time.
- Check in with our coworkers if we think we've witnessed a racialized microaggression in the workplace: "I heard our coworker call A. the name of the only other Latina woman in the office." Reaching out to A.: "A., that's really annoying. Is there any type of support you'd like?" Reaching out to everyone else: "Can we meet as an informal group to work on raising awareness of common microaggressions in our organization?"
- Check in with our coworkers if we think we've committed a racialized microaggression in the workplace: "I realized that I totally talked over you several times in that meeting. I wanted to let you know I'm going to be mindful so that I don't do it again."
- Receive feedback from our coworkers with gratitude and appreciation: "Wow, thanks for sharing how that joke made you feel. I'm sorry I hurt you, and I appreciate your letting me know. I'm thankful that you are helping me be a better colleague and a more mindful person."
- If a Black, Indigenous, or Person of Color raises a concern (e.g., "I'm worried that the proposed cover image is reproducing stereotypes about African women") that is ignored or dismissed by the group, circle back to amplify their statement: "I just want to go back to what A. said about the image reproducing stereotypes. Can we find a different photo?"
- If an author requests a style or spelling that doesn't follow our usual copy-editing guidelines—for example retaining Chinese characters for place names throughout a text in English—make sure the copy editor knows to respect the author's preference. Better yet, find a copy editor familiar with the language used in the article or book. Sometimes our systems don't allow time to

I Can Fix It

In the following excerpt from “I Can Fix It,” Damali Ayo provides some guidance on how to move out of social segregation.

Get Out There.

- Put yourself into environments predominantly attended by people of color, where you might be the racial minority and are likely to get to know more people of color.
- Donate, volunteer, and organize with racial justice groups. You will often find that multi-racial groups of people are collectively thinking through these issues and doing the work to shift societal power structures (and have been doing so for a long time).

Make New Friends.

- Diversify your circle of friends. Reach out further than you have before. It’s much easier to make friends with people when you approach them from an already educated point of view. Make it a point to cultivate friends from a range of backgrounds. It takes time to get to know people.

Don’t Impose.

- Don’t bring up racism just because you are talking to a person of color.
- Seek to always deepen your understanding instead of striving to get to a “finished” place. Knowledge of race and racism is constantly growing—that’s why there are entire fields of study dedicated to it!

slow down to accommodate practices that are out of the ordinary, but such accommodations are necessary in building inclusive processes.

- Post all jobs and internships publicly and interview at least three candidates who have the skills to learn the job—even when you think you have the “right” person in mind. This levels the playing field for those who might not have access to informal networks at the organization already.

Robin DiAngelo notes that “whites consistently choose and enjoy racial segregation. Living, working, and playing in racial segregation is unremarkable as long as it is not named or made explicitly intentional. . . . As long as we don’t mean to separate, as long as it ‘just happens’ that we live segregated lives, we can maintain a (fragile) identity of racial innocence.”⁴⁶ When those of us who are white do real outreach to communities across differences, we will need to be willing to feel vulnerable. Our calls and emails might get ignored. We might feel out of place at conferences, lunch tables, networking events, etc. that are not predominantly white. While we do this kind of outreach, there will likely be many additional ways that building new networks among people whom we do not know or feel comfortable with will make us feel vulnerable. An important step in becoming an ally is cultivating relationships with Black, Indigenous, and People of Color in a mutually beneficial way.

The work of becoming a trustworthy white ally is not a brief task but a life-long commitment. Pursuing it means accepting discomfort and challenges and being always mindful to not burden Black, Indigenous, and People of Color with responsibility for our education and allyship.

4. TAKE ACTION TO INTERRUPT RACISM AND WHITE ADVANTAGE AT ALL LEVELS

We must continue to keep asking: Whose voices are being sought out and heard? Who decides what is right, beautiful, true, and valued? Whose cultural perspectives are overrepresented and whose are underrepresented? Who is seen as important to the mission and who is seen as less important?

—Melanie S. Morrison, “Becoming Trustworthy White Allies”

To address the impact of systemic racism within scholarly publishing, it is not enough for those of us who are white to merely refrain from microaggressions and treat Black, Indigenous, and People of Color with respect and professionalism. Instead, we must use the advantages and power we hold to work toward a shift in power across the publishing industry—one that will open up leadership roles for BIPOC colleagues. We must be willing to challenge narratives about what makes a “good fit” for an applicant, to start equity and inclusion groups, and to lean into difficult conversations. We need to constantly question who holds power in the room and why, and whose safety is being compromised for the comfort of others. Many antiracism activists have questioned the word “ally” and prefer “accomplice,” since the goal is to *actively* work in solidarity across differences to disrupt white supremacy.

Bystander Intervention

Bystander intervention is an important component of interrupting racism in the workplace. Allies must be prepared to engage colleagues when they misstep and to offer support to individuals experiencing microaggressions or harassment. Before directly confronting the offender, white colleagues should pause to give the individual being targeted a chance to respond. If it is clear that the individual is not prepared to respond in the moment, directly respond to the offender to let them know their behavior or language is not appropriate. Afterwards, check in with the individual who was targeted and ask them how they are doing and what you can do to help. Workplace microaggressions are often nuanced, and it can be challenging to confront a coworker, especially if it is someone with whom you work regularly and generally get along. But allowing offensive language or bias to go unchecked is one of many ways that white colleagues perpetuate white supremacy culture. It is essential to speak up.

Effective Intervention

In this section, we offer three questions and answers, inspired by situations described in the testimonies by People of Color published in the *Scholarly Kitchen*,⁴⁷ in order to offer ideas on how each of us can take action to interrupt racism within our organizations:

How should we respond when someone tells a racist joke or uses a derogatory word?

Intervene directly. Be firm and direct and make it clear the comment is unacceptable and offensive. If a BIPOC colleague is present, check in with that individual afterwards to see how they're doing and ask how you can support them. If it feels safe, also follow up with the person who made the offensive remark. This way, the intervention will not feel like an attack or public shaming (aka a "calling out") but rather a "calling in," which entails support, compassion, and a shared opportunity for growth.⁴⁸

Sometimes institutional power hierarchies make direct confrontation in public more risky for folks who may be in positions of vulnerability themselves, such as those who hold entry-level, internship, or temporary positions or those who depend on their job for benefits such as health insurance. In these situations, an indirect approach may be appropriate. One strategy is to simply ask the speaker, "What do you mean by that?" If you ask someone to explain something in different terms, it gives them the opportunity for reflection, self-awareness, and self-correction. Again, if a BIPOC colleague is present, check in with them privately afterwards and ask how you can support them.

How should we respond when someone says that the publishing industry is majority white because there are no qualified Black, Indigenous, and People of Color for those jobs?

Be direct and tell your colleague that their comment is offensive and racist. Explain to them that unpaid internships and low-paying entry-level jobs serve as barriers for Black, Indigenous, and People of Color from working-class backgrounds to enter publishing. Explain that publishing jobs are not posted widely or written in an accessible manner for people outside of the industry and few current publishing community networks push themselves to expand beyond their overwhelmingly white cultural norms. Point to studies that show that members of search committees tend to hire people "like themselves." You might also note that all-white search committees are much more likely to hire a white candidate than diverse search committees.

Recruitment and retention are areas that require ongoing organizational commitment. Talk to colleagues and consider forming a working group to collaborate on

developing new strategies for outreach to HBCUs (historically Black colleges and universities), HSIs (Hispanic-serving institutions), and Indigenous tribally controlled colleges and universities in your area. Offer the human resources department resources for where job postings can reach BIPOC workers in the publishing industry and reach out on social media to share links for job postings with groups such as @LatinxinPub (<https://www.twitter.com/LatinxinPub>) and @PocPub (<https://www.twitter.com/PocPub>). Talk to hiring managers about how they word their job descriptions and what skills they prioritize to HR. What transferable skills would enable a newcomer to the industry succeed in the position? What skills are actually necessary for someone to have coming into the job? Are there any industry-specific skills that you could easily train a new hire on?

My colleagues talk about issues of race and racism in our organization's publications but are not outwardly or actively engaged with how the dynamics of racism play out in our office culture. How can I address this disconnect?

It is very common for white people who work for scholarly publishers and academic spaces in general (perhaps especially those who consider themselves progressive, liberal, “woke,” etc.) to “intellectualize” issues of race and racism, either as a topic of study or as something that impacts other people but not themselves. They may also expect Black, Indigenous, and People of Color who are their colleagues to do the same, e.g., to discuss the topic intellectually with the assumption that to speak of something intelligibly and rationally means emotional detachment, as if it doesn't have relevance to their actual lives.

One thing to keep in mind is that every person in an organization is having a racialized experience, but those of us who are white usually don't think of the experience we are having as being connected to our racial identity. Members of the dominant culture typically don't have to think about our racial identity, since our experiences are framed as the norm throughout every part of our educational and working lives and therefore our racial identity is essentially invisible to us.

One way to disrupt the dynamic of intellectualizing is to connect your personal experience of racialization into the conversation, e.g., “as a white person, I've never had to deal with the kinds of challenges described by the author in this book.” Strive to be as aware as possible of the lived experience of your BIPOC colleagues who may

be sitting in the room with you during this same conversation. They may have had to distance themselves from their families or cultural background in order to “fit in” or assimilate into the dominant culture, especially as students or staff in historically white colleges, universities, and publishers.

5. CREATE WORK COMMUNITIES WHERE EVERYONE THRIVES

Workers who feel valued, secure, supported, and respected will likely thrive. It’s important for people—particularly white people in management positions—to be active leaders in developing this type of culture within our departments and organizations. What can we do to foster such an environment and ensure that all of our colleagues, and particularly our BIPOC colleagues, feel valued, supported, and respected?

Equity and Inclusion Groups

Advocating for an equity and inclusion group is an appropriate action for a white ally, ideally in dialogue with BIPOC colleagues. Equity and inclusion groups provide space and time for employees to lean into discussions around race and to investigate how white supremacy culture has impacted their organizations. Coworkers benefit from having a regular time to meet (making it more difficult for this work to slide to the bottom of their to-do lists) and learn from each other’s experiences. Ranging widely in their activities and remits, equity and inclusion groups across scholarly publishing hold book discussions and film screenings, host speakers and training sessions, and advocate for policy changes and more equitable strategic visions for organizations. In [Appendix 2](#), you can find sample programming from equity and inclusion groups across the scholarly publishing industry.

Affinity Groups

Distinct from equity and inclusion groups, affinity groups provide an inclusive and welcoming space for employees with common experiences or backgrounds. Encouraging relationship-building and employee retention, affinity groups provide a space for employees to feel comfortable expressing themselves and voicing shared chal-

lenges. While race- or ethnicity-based affinity groups provide critical support for Black, Indigenous, and People of Color, other types of affinity groups (e.g., caretakers, women, LGBTQIA+) help to create a workplace culture that allows all employees to come to work as their full and complete selves. Affinity groups offer a compelling example of how working to make our office cultures more inclusive can have ripple effects for individuals facing a range of challenges. In [Appendix 3](#), you can find sample lists of affinity and inclusivity groups from select scholarly publishers.

Organizational Culture of Appreciation and Growth

Investigating and interrogating the professional culture of an organization is also a critical part of creating a space where all people can thrive. The culture of overwork and austerity that persists in much of scholarly publishing puts the greatest value on productivity and “perfectionism” above all else. White antiracism educators Kenneth Jones and Tema Okun write about how perfectionism can be a characteristic of white supremacy culture within organizations.⁴⁹ Okun writes about the traits of this culture:

- little appreciation expressed among people for the work that others are doing; appreciation that is expressed usually directed to those who get most of the credit anyway.
- more common is to point out either how the person or work is inadequate.
- or even more common, to talk to others about the inadequacies of a person or their work without ever talking directly to them.
- mistakes are seen as personal, i.e., they reflect badly on the person making them as opposed to being seen for what they are—mistakes.
- making a mistake is confused with being a mistake, doing wrong with being wrong.
- little time, energy, or money is put into reflection or identifying lessons learned that can improve practice, in other words little or no learning from mistakes.
- tendency to identify what’s wrong; little ability to identify, name, and appreciate what’s right.

In response, Okun suggests the following antidotes:

Develop a culture of appreciation, where the organization takes time to make sure that people's work and efforts are appreciated; develop a learning organization, where it is expected that everyone will make mistakes and those mistakes offer opportunities for learning; create an environment where people can recognize that mistakes sometimes lead to positive results; separate the person from the mistake; when offering feedback, always speak to the things that went well before offering criticism; ask people to offer specific suggestions for how to do things differently when offering criticism.

Everyone suffers in a perfectionist culture, and everyone benefits when we replace perfectionism with a culture of learning and appreciation. This approach can best succeed within organizations where staff are given opportunities to take workshops to develop skills necessary to participate and lead in a culture of appreciation and respectful conflict resolution. Reinforcing a culture of appreciation with policies and procedures is also essential so that an organization sets clear expectations and guidelines for organizational culture.⁵⁰

Creating an antiracist workplace culture creates a healthier and more affirming workplace culture for everyone. We ask our fellow white antiracist allies, especially those who are managers and supervisors, to take the lead in setting a tone of feedback instead of criticism and appreciation instead of perfectionism. We should work to combat a culture of austerity that expects all publishing professionals to fill multiple jobs and instead encourage work-life balance.

Qualities of Authentic Relationships across Differences

The following excerpt from Karen Pace and Dionardo Pizaña's "Qualities of Authentic Relationships across Difference" underscores many points we've made across this toolkit.

- **Willingness to remain humble.** I don't know what I don't know—and I will never know everything.
- **Willingness to recognize and own my places of privilege.** I am clear that authenticity in relationships cannot happen if I do not confront my privileges, own them and work at using them differently—from a place of empowerment rather than guilt or shame.
- **Willingness to avoid "hierarchy of oppression" debates.** I understand that oppression exists in many forms and at many levels. I resist the temptation to try to convince others that "my pain is greater than your pain." I work toward unveiling the interconnectedness of "isms" (e.g., racism, sexism, heterosexism, classism, ableism) in order to create change at the personal, interpersonal, institutional and cultural levels.
- **Willingness to hear the anger of target group members without taking it personally.** I know that anger and rage are the understandable by-products of oppression. I do not become defensive or take it personally when people in target groups need to talk about their anger and pain in powerful ways.
- **Willingness to be compassionate with myself and others.** I understand that I am no good to myself or others if my existence is centered in guilt, shame and anger. Compassion for myself—while owning my points of privilege and power—will allow me to provide the same for others.
- **Willingness to be patient with myself and others.** I am keenly aware that multicultural growth and change are slow and sometimes painful processes. I remain committed to my own learning and change process, and resist the urge to give up on myself or others when "the going gets rough."
- **Willingness to be on the journey of growth, learning and change for life.** I understand that authenticity is not a one time conversation or interaction.

I put myself in places which provide ongoing and lifetime opportunities for continued growth. I am committed to being “under construction” and de-construction for a lifetime.

- **Willingness to be an active listener even when I am not ready to hear.** I appreciate that active listening assists in my personal understanding, growth and learning. As I listen, I am open to accepting “gifts” from others even though they may not be gift wrapped in ways that are most familiar or comfortable to me.
- **Willingness to be honest and trusting.** I understand that I need to work very hard and over time to build trust and honesty in relationships across differences. Oppression and “isms” have not supported the development or presence of either of these relational characteristics.
- **Willingness to be grounded in integrity.** I know that I am only as good as my words and actions. Being an individual of integrity will lead to building and sustaining trust.
- **Willingness to understand the power of language.** I know that language is a primary way in which we communicate our thoughts and ideas—and that language has been influenced by racism, sexism and systems of dominance that contain inherent biases, prejudices and power. I am open to understanding and unraveling my use and misuse of language.
- **Willingness to focus on the impact of my words and actions rather than my intentions.** Well-intentioned racists and sexists are simply that—racists and sexists. Focusing on the impact of my actions rather than the intentions, allows me to challenge my points of privilege and work toward more meaningful and authentic relationships across differences.
- **Willingness to hold both joy and pain in relationships.** I am clear that authentic relationship-building across human differences brings me pain at times as we challenge each other and ourselves. I am also energized regularly by the abundant joys that come with a truly authentic relationship across race and gender differences.

Notes

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2. The writers of this toolkit, finalized in April 2020, use the term “Black, Indigenous, and People of Color” and the acronym “BIPOC” to be as inclusive as possible. For more on Indigenous inclusion, please see American Indians in Children’s Literature (AICL), “Are We ‘People of Color’?,” updated December 12, 2012, <https://americanindiansinchildrensliterature.blogspot.com/p/we-are-not-people-of-color.html>.
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4. *Scholarly Kitchen*, “On Being Excluded: Testimonies by People of Color in Scholarly Publishing”; *Scholarly Kitchen*, “On Being Excluded: Testimonies by People of Color in Scholarly Publishing: Part II,” May 10, 2018, <https://scholarlykitchen.sspnet.org/2018/05/10/excluded-testimonies-people-color-scholarly-publishing-part-ii/>.
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- 36.** Ayo, “I Can Fix It.”
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- 38.** Rebecca Hains, “Dear Fellow White People: Here’s What to Do When You’re Called Racist,” *Washington Post*, August 23, 2019, https://www.washingtonpost.com/outlook/dear-fellow-white-people-heres-what-to-do-when-youre-called-racist/2019/08/20/6e31941a-beda-11e9-b873-63ace636af08_story.html, quoting Tom Rademacher, “I Want So Badly to Be an Anti-Racist Ally and Yet I Still Mess Up Sometimes,” *Education Post*, July 16, 2018, <https://educationpost.org/i-want-so-badly-to-be-an-anti-racist-ally-and-yet-i-still-mess-up-sometimes/>.
- 39.** Hains, “Dear Fellow White People.”
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- 41.** Ayo, “I Can Fix It.”
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- 43.** Tema Okun, “White Supremacy Culture,” drWorks, <http://www.dismantlingracism.org/uploads/4/3/5/7/43579015/whitesupcul13.pdf>.
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- 47.** *Scholarly Kitchen*, “On Being Excluded”; *Scholarly Kitchen*, “On Being Excluded, Part II.”
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- 50.** Additional ideas for this include for organizations to provide clear expectations of “growth mindset” (that is, a willingness to learn and grow through intentional work and even from challenges, criticism, and setbacks) in planning for next year’s metrics of “success” and then rewarding such approaches in yearly evaluations. Organizations could also provide policies that demonstrate they are thinking about those most vulnerable to white supremacist structures and thinking, such as setting expectations for what staff should do if ICE shows up at the workplace or how staff are expected to intervene if a colleague is disrespected.

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Appendix 1

Chronology of White Supremacy in the United States

The story of race is the story of labor. We have “let” folks into the family of “white” as we need their numbers and no longer need to exploit their labor.
—Racial Equity Institute

1607	Jamestown, Virginia, established as the first permanent English colony in the New World.
1613	Contrary to the Disney myth of romantic love, John Rolfe married Pocahontas for land she owned from her father, Powhattan, chief of communities in Tsenacommacah.
1619	First Africans kidnapped and brought to the North American colonies. A Dutch ship intercepted a Spanish ship carrying kidnapped Africans. The Dutch decided to bring them to sell to the North American colonies to fill their labor shortage.
1640	<i>In re Negro John Punch</i> was a court case that legalized the disparate sentences defendants may receive along racial lines. The case centered on three indentured servants (African, Dutch, and Scottish) who ran away and were eventually caught. The African, John Punch, was sentenced to lifetime servitude, while the others received four additional years of indentured servitude.
1676	Bacon’s Rebellion was a populist rebellion by poor whites, Africans, and Native Americans against the Virginia colonial elites. After the rebels won three battles, colonial reinforcements from England arrived and put down the rebellion.
1691	House of Burgesses of the Virginia colony debated “What Is a White Man?” and the notion of a “white race” that would control power and access to land and wealth. White men were defined as not having African or Native American blood, except for Rolfe and Pocahontas’s male descendants (“the Pocahontas Exception”). This social construct became foundational for the colonization of land that would become the United States.

1705	The House of Burgesses passed legislation that provided “ freedom dues ” to all white indentured servants at the end of their indentured tenure. To a man: ten bushels of corn, thirty shillings (or equivalent in goods), and one musket; to a woman: fifteen bushels of corn and forty shillings (or equivalent in goods). It also provided the court’s protection of legal rights. This would increase the cost of indentured servants and make slavery more economical.
1776	The Declaration of Independence excluded enslaved Blacks, Native Americans, indentured white servants, and women when it stated that “all men are created equal . . . with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.”
1785	The Land Ordinance Act allowed sale of lots of one square mile (640 acres) for \$1/acre to white people.
1787	The US Constitution included a compromise between representation by population and representation by taxes: “Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to the respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, <i>three-fifths</i> of all other persons” (emphasis added).
1790	<p>Johann Friedrich Blumenbach and Georges-Louis Leclerc, Comte de Buffon, used the study of human skulls to develop a false science that divided the human species into a hierarchy:</p> <ul style="list-style-type: none"> • “Caucasoid” → Caucasus Mountains → White • “Mongoloid” → Mongolia → Asian/Yellow • “Australoid” → Australia → Aborigine/Red/Brown • “Negroid” → no geographic basis → Black
1790	The Naturalization Act of 1790 stated that “free white persons” (i.e., free of any debts) of “good moral character” (i.e., Christian) are eligible to become US citizens but “the right of citizenship shall not descend to persons whose fathers have never been resident in the United States.”

1800	The Land Ordinance Act cut lots in half (320 acres) at \$1/acre.
1830	The Indian Removal Act authorized the president to “negotiate” (seize) and “exchange” (remove) Native Americans from their traditional and sacred lands to “Indian Territory” (now Oklahoma).
1848	To end the Mexican–American War, the United States and the Mexican Republic signed the Treaty of Guadalupe Hidalgo . It promised to protect the land and culture of Mexicans living in the ceded territory (Arizona, California, New Mexico, Nevada, Texas, Utah, and parts of Colorado and Wyoming). Congress required Mexicans to submit in US courts that they legally own the ceded land.
1862	The Homestead Act sold—to citizens only (see 1790 entry)—quarter-section lots (160 acres) of western land (formerly Indian land) at \$1.25/acre with the provision that homesteaders tend the land for five years within ten years. The last person to pay for land was in 1988; 85 million acres was sold to European homesteaders.
1863	The Emancipation Proclamation declared that “all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government . . . will recognize and maintain the freedom of such persons . . . in any efforts they may make for their actual freedom . . . all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive Government . . . will recognize and maintain the freedom of said persons. And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages . . . that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service. . . .”

1865	<p>The Thirteenth Amendment was passed by Congress and ratified by the states. The Thirteenth Amendment abolished slavery: “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” “Black codes,” laws that were specifically targeted at former slaves (e.g., being unemployed, loitering), began to appear and enabled former owners to have access to free labor through convict leasing.</p>
1868	<p>The Fourteenth Amendment granted citizenship: “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.”</p>
1870	<p>The Fifteenth Amendment stated that the “right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.”</p>
1882	<p>Congress passed the Chinese Exclusion Act forbidding all Chinese immigration to the United States; this was the first immigration legislation that named a specific nationality.</p>
1887	<p>The Dawes Severalty Act allowed the US government to take and divide traditional Native American lands held in traditional communal manner into lots for individual Native Americans to own as private property.</p>
1896	<p>In <i>Plessy v. Ferguson</i>, the US Supreme Court upheld the ruling of a New Orleans judge and the Louisiana Supreme Court that the Louisiana law requiring “separate-but-equal” railcars for Blacks and whites was constitutional. The equal protection clause did not mean to discount difference in color or to force social (rather than political) equality.</p>

1910	<p>The Flexner Report—written by a nondoctor and supported by the Rockefeller Foundation—standardized medical school curriculum and closed five of the seven Black medical schools.</p>
1922	<p>In <i>Takao Ozawa v. the United States</i>, the Supreme Court ruled that, while Ozawa might be assimilated and have white skin, he was not Caucasian and therefore not eligible for citizenship.</p>
1923	<p>In <i>United States v. Bhagat Singh Thind</i>, the Supreme Court revoked Thind’s US citizenship on the basis that, although Indians might be considered Caucasian by some anthropologists, Indians were not considered Caucasian in the “common understanding, by unscientific men.”</p>
1933	<p>New Deal legislation created work programs to end unemployment and provided loans (\$120 billion). Southern states insisted that local officials control the distribution. The Home Owners Loan Corporation (HOLC), to help homeowners and stabilize banks, created maps of neighborhoods based on racial population. Predominantly Black neighborhoods were colored red and coded as “undesirable,” which limited investment. In addition, HOLC lent none of its roughly \$1 million in loans to Black homeowners (leading to higher proportions of Black homeowners losing their homes during the remainder of the Depression).</p>
1934	<p>Part of New Deal legislation, the National Housing Act of 1934 aimed to make housing and mortgages more affordable, stop bank foreclosures on homes, and created the Federal Housing Administration (FHA) which condoned HOLC’s redlined maps of neighborhoods; redlining continued the systemic denial of financial services (e.g., housing loans, public funds for infrastructure) to these neighborhoods despite similarities in income, education, etc. FHA’s manuals and practices encouraged planners, builders, and lenders to promote homogeneous (race and class) neighborhoods, disproportionately concentrating Blacks into substandard housing.</p>
1935	<p>The Social Security Act provided pensions for old age and benefits and assistance for the poor, survivors, and the unemployed but excluded agricultural and domestic service workers, predominantly Black occupations.</p>

1938	The Fair Labor Standards Act established a minimum wage and maximum work hours and abolished child labor but excluded agricultural and domestic service workers, predominantly Black occupations.
1944	The GI Bill of Rights (Servicemen’s Readjustment Act)—whose benefits were reduced or denied to Black veterans—made education and housing loans available to returning veterans. This was the main creator of the white middle class.
1946	The Hill-Burton Act (Hospital Survey and Construction Act), a federal law to improve the physical plants of the nation’s hospital systems, provided federal grants and guaranteed loans to states to build hospitals and other medical facilities. There was a “separate-but-equal” provision in the law.
1974	The Equal Credit Opportunity Act prohibited racial discrimination in lending and required banks to collect the racial data of applicants approved and denied for home loans. Despite the appearance of racial equity, banks refused to collect racial data (leading to a court case in 1976 to force the Home Loan Bank Board and the Federal Deposit Insurance Corporation to collect racial data, which it stopped doing when the court order ran out in 1981).

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Appendix 2

Sample Equity and Inclusion Group Programming

As we say above, making workplace culture more equitable is a long and challenging process. Having the support, time, and space of a workplace equity and inclusion group can make a tremendous difference. Equity and inclusion groups can sponsor book studies, film screenings, training sessions, and discussions. Ideally, they can make recommendations to management, influence policies, and even direct an organization's strategic vision. You might also consider joining a committee through a professional organization such as the Association of University Presses or the Society for Scholarly Publishing.

THE AMERICAN SOCIETY OF CIVIL ENGINEERS

Events

- Diversity Day, celebrated around the UNESCO-designated World Day for Cultural Diversity for Dialogue and Development
- YOUNique, a day to celebrate the unique talents of our colleagues
- Short Story Club, where employees choose and read a short story to discuss with colleagues
- REELTalk, where employees view and discuss a short film

Speakers

- Representative from Alcoholics Anonymous
- Representative from the National Association on Mental Illness
- Representative from employee assistance program
- Representative from county police department

Trainings

- Microaggressions
- Implicit bias
- Working styles
- Online accessibility

Other Activities

- Maintaining a diversity and inclusion library
- Presenting videos on televisions in common spaces, e.g., Black history makers, thirty rules of dignity and respect, holidays from around the world, transgender awareness month
- Posting a monthly cultural calendar on the staff intranet and highlighting lesser known holidays
- Labeling food at staff events as kosher, vegan, halal, etc.
- Developing a project with employee participation based on Humans of New York (<https://www.humansofnewyork.com>)

DUKE UNIVERSITY PRESS

Book Discussions

- *Between the World and Me*, by Ta-Nehisi Coates
- *Citizen*, by Claudia Rankine
- *Algorithms of Oppression*, by Safiya Umoja Noble
- *Bad Feminist*, by Roxane Gay
- *White Fragility*, by Robin DiAngelo (three-part discussion)

Screenings

- *Lorraine Hansberry: Sighted Eyes/Feeling Heart*, dir. Tracy Heather Strain
- *I Am Not Your Negro*, dir. Raoul Peck, based on an essay by James Baldwin
- *Screaming Queens: The Riot at Compton's Cafeteria*, dir. Victor Silverman and Susan Stryker
- "Toward an Ethic of Social Justice in Information," SSP 2018 keynote address by Safiya Umoja Noble, <https://www.sspnet.org/library/opening-keynote-safiya-noble/>
- "Transforming Scholarly Publishing through an Equity and Anti-Racism Framework," AUPresses 2019 presentation by Gisela Fosado, Melanie Morrison, and Cathy Rimer-Surles, <https://vimeo.com/348025381>
- "Power Shapes Content," Getting Real conference 2018 keynote address by

Chi-hui Yang, <https://www.documentary.org/feature/documentary-power-new-manifesto>

Trainings

- Bystander intervention
- Implicit bias
- Gender and sexuality equity
- Trans 101
- Disability and accessibility

Additional Activities

- Created a list of places to advertise open positions to ensure they reach potential BIPOC applicants (e.g., HBCU career boards, professional organizations for BIPOCs in certain fields)
- Presence at career fair at local HBCUs
- Presence at university's Coming Out Day
- Provided funds for staff to attend a two-day racial equity training workshop led by trainers from the Racial Equity Institute (REI) in Greensboro
- Developed a list of training resources
- Developed a mentorship program
- Funded a coffee break program allowing staff to invite colleagues to a local coffee shop to discuss their career path

PRINCETON UNIVERSITY PRESS

Book Discussions

- *Algorithms of Oppression*, by Safiya Umoja Noble (all-staff book read and visit with Noble)

Screenings

- *I Am Not Your Negro*, dir. Raoul Peck, based on an essay by James Baldwin, with a discussion facilitated by Ruha Benjamin
- *RBG*, dir. Betsy West and Julie Cohen

- *Persepolis*, dir. Marjane Satrapi and Vincent Paronnaud

Speakers

- Dan-El Padilla Peralta, on the experiences of undocumented persons

Trainings

- Cornell Interactive Theater Ensemble “Your Story, My Story” Training
- Cornell Interactive Theater Ensemble Listen, Affirm, Respond, and Ask Questions (LARA) training for managers
- Cornell Interactive Theater Ensemble antibias training for hiring managers
- The Equity Paradigm antiracism training
- Bystander and antiharassment training created and mandated annually
- Wellness training
- Financial wellness training

Additional Activities

- Created chief of staff role with dedicated equity and inclusion responsibilities
- Created code of conduct
- Revised mission statement to include global equity
- Established Global Equity Grants. Authors under contract who self-identify as an individual from an underrepresented group can apply for support (\$1,500 to \$7,500). Categories of support include parental/family care, travel funds for research or to attend conferences, illustration or permissions expenses, developmental editing, translation, proposal or manuscript workshops, supplemental advertising or marketing, and media coaching. See <https://press.princeton.edu/forms/global-equity-grant-application>.
- Aligned leadership team with staff demographics for gender
- Introduced student loan repayment
- Attended career fairs focusing on a broadened pool of potential applicants
- Diversified our network for recruitment by advertising job openings beyond publishing- and academic-specific resources. Jobs are posted to general job boards as well as job boards specific to underrepresented groups.

- Expanded community outreach to underprivileged students
- Increased assistant salaries by 15 percent over two years
- Introduced annual outside compensation analysis for equity
- Brought an equity lens to our internship program, establishing paid internships with a housing allowance, expanding recruiting, revamping the job posting with more intentional and inclusive language, and developing guidelines, resources, and a mandatory information session for intern supervisors on more equitable hiring practices
- Collaborated with Princeton University Administrative Fellows to research gender balance of publications list and pipeline
- Developed guidelines for editorial on achieving greater diversity in commissioning, campus visits, and peer review

UNIVERSITY OF WISCONSIN PRESS

Books

- *The Toni Morrison Book Club*, by Juda Bennett, Winnifred Brown-Glaude, Cassandra Jackson, and Piper Kendrix Williams

Screenings

- *Thirteenth*, dir. Ava DuVernay
- *Bias*, dir. Robin Hauser Reynolds
- “Power in Numbers: Data-Driven Decision Making for Inclusive Education,” UW Diversity Forum keynote address by Talithia Williams
- “Diversity and Inclusion in Peer Review,” AUPresses webinar by Christie Henry, Emily Taylor, and Clark Whitehorn
- *I Am Not Your Negro*, dir. Raoul Peck, based on an essay by James Baldwin
- “Toward an Ethic of Social Justice in Information,” SSP 2018 keynote address by Safiya Umoja Noble, <https://www.sspnet.org/library/opening-keynote-safiya-noble/>.
- “Transforming Scholarly Publishing through an Equity and Anti-Racism Framework,” AUPresses 2019 presentation by Gisela Fosado, Melanie Morrison, and Cathy Rimer-Surles, <https://vimeo.com/348025381>

Trainings

- Implicit bias

Additional Activities

- Regular brownbag lunch discussions around inclusion issues
- Discussion of a report on the history of the Ku Klux Klan at UW Madison

Appendix 3

Sample List of Affinity and Inclusivity Groups within Our Industry

The publishers below volunteered to share with us a list of the affinity and inclusivity groups their organization offers. Current as of February 2020.

AMERICAN SOCIETY OF CIVIL ENGINEERS

- Diversity and inclusion council
- Social action
- Mentoring
- Health and wellness
- Employee recognition awards

THE BMJ

- Wellbeing
- LGBT+
- Women at BMJ
- Cultural inclusion
- Carers cafe
- Across generations
- Diversity and inclusion steering group

DUKE UNIVERSITY PRESS

- Equity and inclusion group with several working groups:
 - Mentorship
 - Queer and trans inclusion
 - Training resources
 - Vision statement

PRINCETON UNIVERSITY PRESS

- Equity and inclusion committee
- Community building committee and book club
- People of color
- Work-life integration
- Mentorship

SAGE UK

- Diversity and inclusion steering group
- Employee support groups (e.g., LGBTQ; Black, Asian, Minority Ethnic [BAME])
- Mentoring program
- Employee consultative group
- Connect group (social and charity group)

Appendix 4

Recommended Racial Equity Training Organizations

One important thing that aspiring allies can do to increase their awareness and effectiveness is to attend an in-depth antiracism workshop focusing on the historical development of systemic and institutionalized racism. The following recommended organizations provide high-quality training opportunities.

- Allies for Change
<https://www.alliesforchange.org>
- Biwa/Emergent Equity
<https://www.biwa-emergentequity.com>
- Crossroads Antiracism Organizing and Training
<http://crossroadsantiracism.org>
- Eliminating Racism & Creating/Celebrating Equity (ERACCE)
<http://www.eracce.org>
- Frances Kendall
<http://www.franceskendall.com>
- Hackman Consulting Group
<https://hackmanconsultinggroup.org>
- National Coalition Building Institute
<https://ncbi.org>
- The People’s Institute for Survival and Beyond
<https://www.pisab.org>
- Racial Equity Institute (REI)
<https://www.racialequityinstitute.com>
- The Truth & Titus Collective
<https://www.truthandtitus.com>
- Visions, Inc.
<https://www.visions-inc.org>