ASSESS to R.I.S.E:

An Organisational Self-Assessment Tool to help organisations unlock leadership opportunities for culturally and racially marginalised (CARM) women

INSTRUCTIONAL GUIDE
12 February 2024

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ABOUT *ASSESS TO RISE*

Thank you for participating in the RISE project's ASSESS TO RISE organisational self-assessment Tool. This evidence-based self-assessment process is specifically designed to assist organisations understand the barriers to leadership for culturally and racially marginalised (CARM) women in their organisations.

Who should read this Instructional Guide?

This Guide is designed to be read by your organisation's internal RISE project team, before filling in the ASSESS to RISE Tool. Culturally and racially marginalised (CARM) women participants in your organisation may also be interested in reading it, though it not necessary for them to do so. This Guide provides detailed information on:

- the Tool's aims,
- what the Tool assesses,
- who should complete the Tool and how long it will take,
- how the Tool was developed and definitions of terms (e.g., CARM, CALD),
- how the Tool's assessment and scoring work,
- when and how your organiasation will receive its results, and
- guidance on what DCA means by 'centring voice' and how organisations can do this.

Who are 'CARM' women?

Culturally and racially marginalised (CARM) women in Australia are women typically racialised as Black, Brown, Asian, or any non-white group, who face discrimination or marginalisation due to their race and/or racialised religion.

Importantly, CARM women includes Aboriginal and/or Torres Strait Islander women as they experience marginalisation due to race.

In addition to this RISE Tool focused on CARM women (including Aboriginal and/or Torres Strait Islander women) a separate Tool focusing on only Aboriginal and/or Torres Strait Islander women is needed to recognise the unique place of First Nations people in the country and their experiences of colonisation.

Our category of CARM women is inclusive of cis women, trans women, and non-binary and/or gender diverse people who identify (or are identified by others) as CARM women.[1]

Is 'CARM' the same as 'CALD'?

Culturally and linguistically diverse (CALD) is a much broader category than CARM, as it also includes people who:

- are typically racialised as white,
- are from a non-Anglo Celtic cultural background, and
- may not speak English as their main language (themselves, their parents, or ancestors).

For example, a Ukrainian migrant or a someone who is born in Australia from Ukrainian parents.

What does this Tool Do?

ASSESS TO RISE takes your organisation through a self-assessment to better understand:

- **the systemic barriers** holding back culturally and racially marginalised (CARM) women from rising into leadership in your workplace, and

- **the actions your organisation can take** to address these systemic barriers and ensure CARM women can rise into leadership in your workplace.

The Tool is also designed to further strengthen your Diversity and Inclusion (D&I) capabilities, including in relation to gender, race, and their intersection at work.

Who should complete this Tool?

ASSESS to RISE is designed to be completed by:

- **your project team –** before starting this Tool, please identify an internal project team which consists of 3 or 4 people including D&I/HR contacts, senior executive sponsors/champions and/or members of any D&I Networks/Committees/Employee Reference Groups. The project team should centre the voice of CARM women – this means, ideally, that most team members should be CARM women, including at least one CARM woman with organisational influence.

- **any CARM women working in your organisation** – particularly the 15 CARM women in middle management who are participating in the RISE project. (These CARM women middle managers should be at a CEO-2 to CEO-4 level, though lower levels of management can be included as agreed with the RISE team, if 15 CARM middle managers are not available).

CARM women nominated by your organisation can work with the Settlement Services International (SSI) RISE support team, so that individual CARM women can also focus on their leadership aspirations. This may include participating in the leadership course CEW (Chief Executive Women) offers to this project.

How long will the Tool take to complete?

Your organisation's RISE team will take a maximum of 60 minutes to complete the Tool. CARM women in your organisation will complete a shorter version of the Tool, which will take a maximum of 30 minutes.

You can complete the Tool over more than one session. Your answers will automatically save if you log out.

complete in one sitting (or keep the browser open if they need to return to it) and that if they close the browser their progress may be lost.

What happens when the project team and CARM women have completed the Tool?

Once your organisation has completed the Tool, your project team will receive an automatically generated:

- **Confidential Self-Assessment Report** which identifies possible systemic leadership barriers for CARM women in your organisation, as well as links to useful resources relating to each barrier

- **12-Month Action Plan Template** which provides a framework to create a strategic action plan for your organisation using findings from your Confidential Self-Assessment Report.

The DCA RISE team can support you to develop and implement your Action Plan, by providing feedback and advice. If you would like more comprehensive support, we

encourage you to consider working with a consultant with subject matter expertise in both racial and gender equity at work.

How does the assessment and scoring work?

Your organisation's confidential Self-Assessment Report will include a percentage score linked to one of 4 Assessment Bands – Starting Out, Emerging, Progressing, and Leading.

Starting Out 0-25%	Emerging 26-50%	Progressing 51-75%	Leading 76-100%
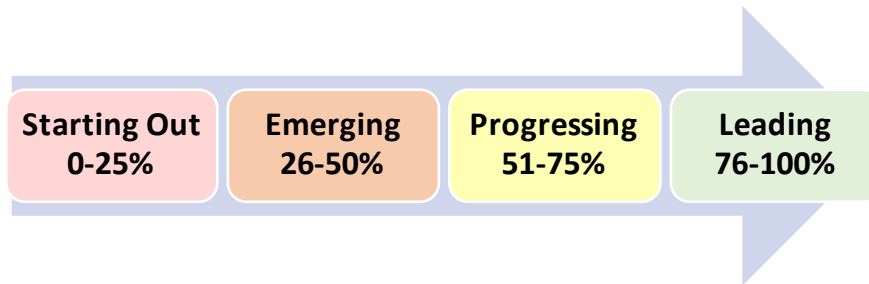
Your Report will include an overall assessment and score, as well as an assessment and score for each of the 4 Levers.

- When calculating the overall assessment and score, the Change Levers of Intersectional Policies & Processes has the greatest weighting, followed by Organisational Culture, Gendered Racism and then Impact. This weighting reflects the number of questions in each of these Levers – Intersectional Policies and Processes having the most.

Your Report will also highlight any questions where your organisation's RISE project team respondents were significantly more likely than CARM women respondents to respond favourably.

When will my organisation's results be released, and will I see them?

This online Tool will be open for 3 weeks to allow all RISE participants in your organisation to complete it. Once the last RISE participant has completed the online Tool, an automatically generated report of your organisation's findings will be emailed to your organisation's RISE project team. They will be able to share the findings with you after this time.

What happens to the information I provide in the Tool?

The responses you provide to the on-line Tool will be de-identified and aggregated with the responses of other RISE participants from your organisation (i.e., the RISE project team members and CARM women employees, so your individual responses cannot be separated or identified). The data will be stored securely in Australia within the Google Cloud once you submit your response. DCA will store your deidentified data for analysis within a password-protected server for five years.

WHAT MAKES THIS ASSESSMENT TOOL DIFFERENT?

We deliberately designed this Tool to have 3 defining characteristics – first and most importantly, to centre culturally and racially marginalised (CARM) women's voices, while also understanding gendered racism and encouraging a growth mindset.
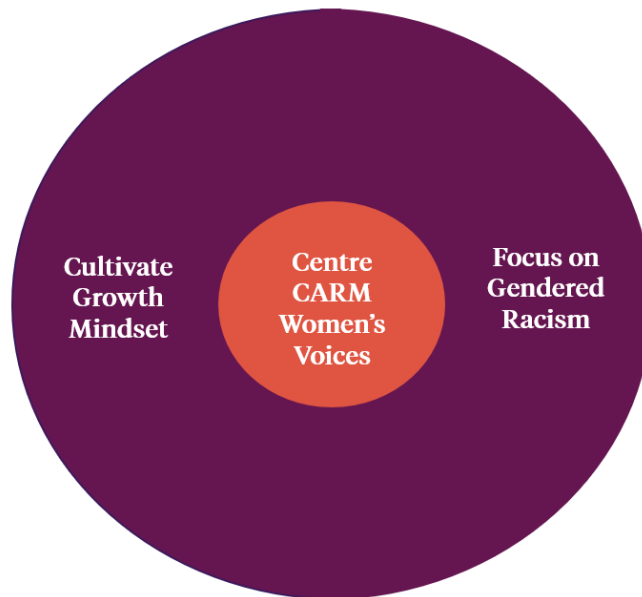
We centre CARM women's voices

We deliberately prioritised the perspectives of culturally and racially marginalised (CARM) women's voices when building the ASSESS to RISE Tool as this is best practice (see '*How to Centre Voice*' later in this Guide for the RISE project's framework for centring voice).

We know that CARM women understand the experience of intersecting marginalisations based on their race and gender (i.e., gendered racism) in ways that non-CARM women and men and CARM men cannot.[2] Any tool that aims to identify the systemic barriers CARM women face in organisations therefore requires centring CARM women's voices.

Often workplace audit tools rely on one Human Resource manager/lead doing the assessment on behalf of their organisation, and often this person is not a CARM woman. This approach sets the assessment up to fail when it comes to CARM women. It is not realistic to expect one person who is not a CARM woman to be able to accurately identify the systemic barriers CARM women are experiencing. Instead, to be successful the assessment needs:

- most of the people participating in the assessment to be CARM women, including CARM women with influence in the organisation,

- ideally most of the people in the participating organisation's project team should be CARM women, including having a CARM woman with influence in the organisation.

We focus on understanding gendered racism

This Tool focuses specifically on how gender and race intersect to compound discrimination for culturally and racially marginalised (CARM) women. This form of intersectionality is called gendered racism, a concept coined by Philomena Essed.[3]

Gendered racism is when some women experience racism (racial discrimination) and sexism (sex discrimination) all at once, amplifying their experiences of discrimination. Harmful stereotypes such as "oppressed Muslim woman," "angry Black woman," or "passive Asian woman" are examples of how gendered racism can be doubly harmful to some women.
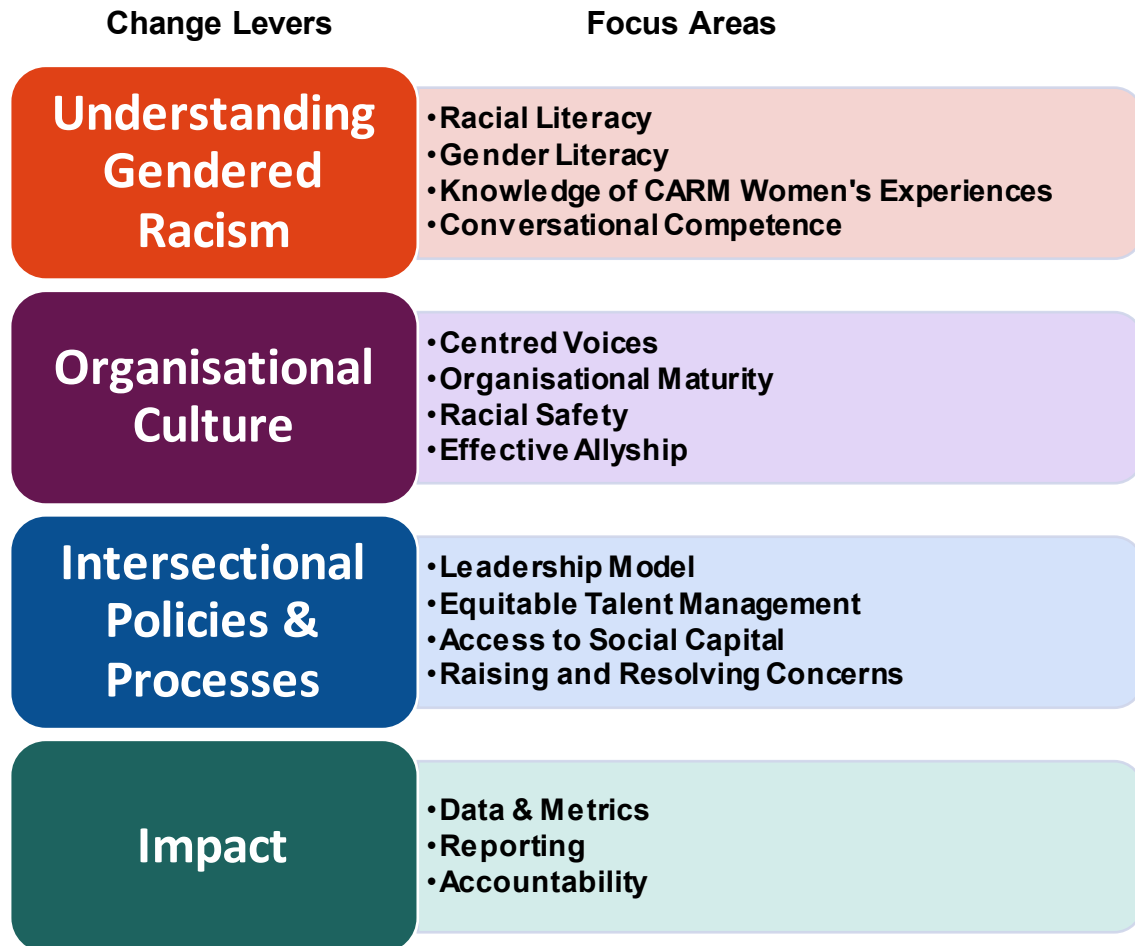
We encourage a growth mindset[4] – not a fixed mindset

We encourage anyone involved in the RISE project and this Tool to cultivate a growth mindset. Participating in RISE is seen as a learning opportunity in which we challenge and stretch our thinking about and approach to race and gender and how they intersect at work. Like learning anything new, sometimes this may feel uncomfortable, particularly when we hear feedback and information that challenges our ideas about ourselves, our colleagues, and our organisation. But doing so is key to enabling equity at work.

Fixed Mindset	Growth Mindset
Focuses on being right	Focuses on learning and growing
Ignores or resists feedback or constructive criticism	Uses feedback and constructive criticism as a learning opportunity
Avoids challenges and gives up in the face of setbacks	See challenges as opportunities and persists in the face of setbacks

WHAT DOES THIS TOOL ASSESS?

ASSESS to RISE has 4 Change Levers – **Understanding Gendered Racism, Organisational Culture, Intersectional Policies & Processes,** and **Impact.** Each Change Lever has 4 Focus Areas. These have been identified based an extensive literature review of academic and industry research on the systemic barriers and enablers of CARM women in leadership (see Appendix 1).

Change Levers	Focus Areas
Understanding Gendered Racism	• Racial Literacy • Gender Literacy • Knowledge of CARM Women's Experiences • Conversational Competence
Organisational Culture	• Centred Voices • Organisational Maturity • Racial Safety • Effective Allyship
Intersectional Policies & Processes	• Leadership Model • Equitable Talent Management • Access to Social Capital • Raising and Resolving Concerns
Impact	• Data & Metrics • Reporting • Accountability

Why does this Tool use race terminology?

We intentionally use race terminology such as marginalisation, race, and racism rather than culture focussed terminology like 'culturally and linguistically diverse' (CALD) or 'culturally diverse.' We do this to:

- recognise the profound impact race and systemic racism have on aspiring culturally and racially marginalised women in Australia workplaces (i.e., focus on gendered racism),

- enable us to talk in an informed and transformative way about race and systemic racism, and

- identify and respond to racism including when it is embedded in organisational policies and practices.[5]

To illustrate the inadequacies of talking about 'culture' in relation to racism, consider why a second-generation Black African migrant who identifies as 'Australian' (i.e. their 'way of life' – speech, accent, dress, cuisine, norms, values etc. – are Australian) might experience racism. It is not because of their 'culture', but rather, their 'race'. It is precisely because they are racialised (racially labelled) by other people as non-white that they experience racism.

Please read DCA's *Racism at Work* Guidelines for further information on what 'race' is and why race terminology is so important.

Why does the Tool assess understanding gendered racism (the intersection of race and gender)?

Organisations' first step to unlock leadership opportunities for culturally and racially marginalised women is to understand how race and gender intersect in CARM women's work lives. This requires us applying a racial lens to workplace gender equity initiatives to ensure these are intersectional and so have a positive impact on culturally and racially marginalised women.

DCA's *CARM Women in Leadership* research[6] revealed that gender equity organisational initiatives often fail to consider the profound effect race (rather than just gender) has on CARM women's ability to access leadership roles. As a result, current gender equity initiatives cannot address the needs of culturally and racially marginalised women employees. We need initiatives that centre the experience, expertise and needs of culturally and racially marginalised women, which apply both a gender equity lens and a race equity lens at the same time.

Why is racial literacy important in understanding gendered racism?

Building our racial literacy (particularly if we have not personally experienced racism) is critical if we are to understand culturally and racially marginalised women's experiences of gendered racism.

Racial literacy is the ability to understand what systemic racism is and how race operates in society so we can effectively address it.[7] It involves:

- understanding why systemic **racism and racial inequity exist and persist in our society**

- the ability to recognise and **understand racial dynamics** and how **they create discrimination**

- the ability to **talk in an informed and racially sensitive way** about race, systemic racism, and racial inequity

- being able to **identify racism** in our organisational policies and practices (systemic racism)[8] as well as in our interpersonal interactions (interpersonal racism)

- **having strategies** to eliminate systemic racism (anti-racist action)

For leaders and people in Human Resources, Diversity & Inclusion and People & Culture, being highly racially literate is critical because understanding gendered racism (or how race and gender intersect) and removing barriers to leadership for CARM women requires:

- having constructive conversations about race, racism, and gender simultaneously, which foster openness, empathy, and mutual understanding

- being effective allies for both racial equity and gender equity

- supporting teams to navigate and resolve gender as well as race-related inequity, conflicts and concerns

- identifying and addressing the race and gender-based barriers and biases in recruitment, retention, and progression simultaneously

- developing and implementing organisational policies and processes that are both gender and racially equitable.

Remember, developing our racial literacy, particularly for people who do not experience racism, should be an ongoing endeavour. To assess and further developer your own racial literacy, please access the following resources:

- DCA's *Racism at Work* Guidelines,

- DCA's *Culturally and Racially Marginalised Women in Leadership* Report,

HOW WAS THIS ASSESSMENT TOOL DEVELOPED?

An evidence-based approach that centres voice

This Tool was developed using an evidence-based method that centred culturally and racially marginalised (CARM) women's voices:

- **The RISE Tool development team** was led by a CARM woman, and had a majority of CARM women members, all of whom had subject matter and lived expertise of multiple interlinked discriminations.

- **RISE Pilot Organisations Internal Project Teams (which consisted largely of CARM women) and the CARM Women Managers RISE project participants** reviewing drafts of the Tool and their feedback integrated (from August 2023).

- **A RISE Expert Panel** (see Appendix 2) consisting of CARM women in leadership with subject matter and lived expertise, reviewing drafts of the Tool and their feedback integrated (from July 2023).

Step 1: Literature review

A literature review of industry and academic research to identify the barriers and enablers of CARM women in leadership, prioritising research done by CARM women (see Appendix 1). This review also drew on 14 gender-, race-, and/or cultural and ethno-religious diversity-related DCA research projects conducted over the past decade, each of which included literature reviews of the latest industry and academic research and qualitative and quantitative data collection and analysis, including in survey design (see Appendix 3).

Step 2: Environmental scan

An environmental scan of examples of existing organisational self-assessment tools in the areas of gender, race, ethnicity, cultural and ethno-religious diversity-related equity, developed in Australia or overseas (see Appendix 4).

Step 3: Draft structure

A draft structure for the Tool was derived from the literature review's finding of the below 16 systemic areas that organisations should focus on to remove barriers to senior leadership for CARM women. These 16 Focus Areas were subsequently organised under 4 Change Levers, called Gendered Racism, Organisational Culture, Intersectional Policy and Process, and Impact.

Step 4: Question bank

A bank of over 200 questions was developed by the project team to assess these 16 Focus Areas. These questions sought to find an appropriate balance between academic rigor and practitioner utility. The bank included:

- **Objective policy** questions (e.g., Does your organisation have a formal document/policy that outlines the criteria/competencies of an effective or successful leader?)
- **Subjective practice** questions to assess the perceived enactment of policy (e.g., To what extent do you agree or disagree that your organisation recognises and rewards a diversity of leadership styles….?)
- **Levels of analysis**, so that questions focused on policy and practice at interpersonal, human resource (or equivalent), leadership, and organisational levels of analysis.

Step 5: Scoring system

A cumulative scoring system was designed in which each question could be scored between 0 and 15, depending upon which response option the respondent marked.

Step 6: Ongoing consultation, testing, and revision

A Draft Tool (Word version) was finalised and piloted with 3 organisations, including each organisation's internal RISE project team and 15 CARM women manager participants. Feedback from these participants and the RISE Expert Panel was integrated to strengthen the rigour and improve the practicality and usefulness of the Tool.

A revised Tool is being deployed in the remaining 21 organisations (from January 2024). As part of ongoing quality control, evaluations and check-ins will be conducted with these participating organisations and CARM women to collect feedback on the Tool. This will enable ongoing refinements to be made, ready for finalisation in March 2026, and scaling up for availability to other organisations from July 2026 (the end of the grant period).

CENTRING MARGINALISED VOICES AT WORK: WHAT IT MEANS AND HOW TO DO IT

What do we mean by 'Centring Voice'?

Centring voice means we listen to and prioritise what marginalised people are telling us about the systemic barriers they face – and, importantly, we ensure these perspectives are the foundation on which we build D&I initiatives focused on them.

Centring voice when doing D&I work requires us to take the below four actions.

Centring marginalised voices in D&I work requires us to…	
1. Create safe spaces	We create psychologically safe spaces for people with lived experiences of marginalisation to speak up, share their lived experiences, ideas, and concerns without fear of backlash or negative consequences. If marginalised people don't feel safe, they will not speak up. We can't centre voice if we don't create space to hear it.
2. Listen deeply	We listen to learn. We listen carefully, and genuinely try to understand the experiences of marginalised people, especially when those experiences are different from our own – and that's okay. This means being open-minded and not trying to downplay, challenge, or ignore what people with lived experiences are telling us about their own lives.
3. Prioritise perspectives	We prioritise the perspectives of marginalised people when creating D&I initiatives that focus on them. This means more than just 'passing the microphone' to hear their perspectives. These perspectives also need to be the foundation on which we build any D&I initiative aiming to address the systemic barriers these marginalised people face.
4. Decide together	We actively engage people with lived experiences in decision making about D&I initiatives that aim to address the systemic barriers they face – as equal partners throughout the organisational change. This means: - using their perspectives as the starting point for this collaborative decision making - collaborating with them to find a shared understanding of the D&I change they need and how we can best achieve this - sharing information and perspectives from allies that marginalised voices aren't always privy to around possibilities and parameters of organisational change (e.g. timing, resources, capabilities) so decision-making is transparent, honest and can be refined appropriately.

Why is it critical to 'Centre Voice' when creating equity?

It is critical to centre the voices of people with lived experiences of marginalisation when trying to address the workplace inequities they experience. This is because they bring diverse perspectives shaped by their unique experiences, backgrounds, and challenges. If we take CARM women as an example, they understand the experiences of gendered racism in ways that (white) women who are not racially marginalised, and CARM men who do not experience sexism, cannot.

The unique experiences of marginalised people enable them to:

- identify more subtle and systemic forms of workplace inequities

- be 'peer supporters' for other people experiencing workplace inequities – having someone there who knows how it feels can lessen its burden

- provide practical advice on organisational strategies and policies for equity and inclusion which avoid harmful biases, stereotypes, and barriers to perpetuate.

It is also critical to centre the voices of people with lived experiences of marginalisation so their experiences are accurately reflected in organisational policies, initiatives, and strategies.

Centring marginalised voices in this way can allow new thinking about your organisation to emerge. It also ensures a more comprehensive understanding of systemic barriers and how to address these – meaning D&I change is more likely to be effective.

"To have these mindset shifts about culturally and racially marginalised women… you're not going to suddenly have the HR person who's of Anglo background really understand what's impacting you [as a CARM woman], or the Managing Director, or the CEO, or whoever it is. They don't understand because they don't know."

Please go to DCA's Centring Marginalised Voices at Work Guide

DCA's *Centring Marginalised Voices at Work: Lessons from CARM Women in Leadership Research* Employer Guidelines will be released for International Women's Day 2024. DCA members can access these guidelines on our website.

APPENDIX 1: KEY BARRIERS IDENTIFIED IN LITERATURE REVIEW

We reviewed over 350 national and international academic and industry sources and found the below organisational barriers are preventing CARM women from accessing leadership roles in Australia.

Our literature review explored research on CARM women in management, gender, race, and intersectional discrimination predominantly across workplaces in USA, UK, Canada, Europe and Australia. The key selection criteria for this report targeted peer reviewed academic journal articles written in English over the last decade with special focus in the last five years. In addition, articles written by industry professionals and global research bodies both government and private were also included. Blogs and articles published on social media platforms such as Facebook, Twitter and LinkedIn have not been included in this review.

- **Gender equity overlooks race.** Organisational approaches to creating gender equity in leadership overlook the profound effect of race on CARM women's ability to access leadership roles.[9]

- **CARM women's voices are not centred** in matters that directly impact them - particularly when organisations try to understand and address what is locking CARM women out of leadership.[10]

- **Lack of cultural and racial safety** that CARM women experience when subjected to sexism, racism, microaggressions, tokenism, and stereotypes based on language, appearance, values, race, and cultural backgrounds.[11]

- **Lack of racial literacy** in Australian organisations[12] resulting in CARM women's experiences of bias and racism being ignored, silenced, or treated tokenistically.[13]

- **Ineffective allyship**[14] towards CARM women including by white women when they deny the significance of race for CARM women. In doing so, they inadvertently lock CARM women out of gender equity initiatives rather than include them and amplify their voices.[15]

- **Biased leadership models** used to assess talent in Australian organisations recognise and reward more masculine Western or white leadership styles[16] and undervalue CARM women's skills and experiences[17].

- **Biased talent management policies and processes.**[18] For example, research shows that CARM women relative to white men needing to have more prior job-specific experience and more overall work experience before receiving a promotion.[19] Other research reveals how interviewers can make inaccurate harmful biases with Black female interviewees with natural hairstyles (different from the usual hairstyles of white women), assessing them as less professional and less competent, resulting in them being less likely to be hired.[20]

- **Lack of access to social capital** such as sponsors, mentors, allies, and influential (largely white male) social networks, needed to gain visibility[21] and be promoted.[22]

- **Lack of data and therefore accountability.** The lack of race-related workforce metrics including intersectional metrics and leadership accountability means that little more than 'lip service' is often paid to addressing the systemic barriers CARM women face accessing leadership.[23]

APPENDIX 2: RISE EXPERT PANEL

- Dr. Derya Iner, Associate Professor and Research coordinator, Centre for Islamic Studies, Charles Sturt University

- Nareen Young, Associate Dean (Indigenous Leadership and Engagement) and Professor for Indigenous Policy, UTS Jumbunna Institute

- Dr Dimitria Groutsis, Associate Professor, University of Sydney Business School

- Kathrina Lo, Public Service Commissioner, NSW Public Service Commission

- Farhana Laffernis, Senior Officer, Diversity & Inclusion, UNSW Equity Diversity & Inclusion

- Dr Morley Muse, Co-Founder and Director, iSTEM Co

- Mmaskepe Sejoe, Human Rights Consultant

- Anyier Yuol, Founder and CEO, Miss Sahara, and Anyier Model Management

- Padmi Pathinather, Founder, Enrichment Consulting

- Gloria Yuen, Inclusion Advisor and Women on Boards' Cultural Diversity Committee

- Türkan Aksoy, NSW Coordinator, Welcoming Cities

APPENDIX 3: DCA RESEARCH DRAWN ON

The development draws heavily on lessons learned in the below 14 gender-, race, and/or culture-related DCA research projects conducted over the past decade. These projects included literature reviews of the latest industry and academic research, as well as qualitative and quantitative data collection and analysis, including in survey design.

- Culturally and Racially Marginalised Women in Leadership: A Framework for (Intersectional) Organisational Action (2023)[24]

- Racism at Work: How organisations can stand up to and end workplace racism, Diversity Council Australia (2022)[25]

- Gari Yala (Speak the Truth): Gendered insights (2021)[26]

- Counting Culture: Towards a Standardised Approach to Measuring and Reporting on Workforce Cultural Diversity in Australia (2021)[27]

- Gari Yala (Speak the Truth): Centreing the Work Experiences of Aboriginal and/or Torres Strait Islander Australians (2020)[28]

- Intersections at Work: Understanding the Experiences of Culturally Diverse LGBTQ Talent (2020)[29]

- Change At Work: Designing Diversity and Inclusion Differently to Achieve Organisational Change (2019)[30]

- Cracking the Glass-Cultural Ceiling: Future Proofing Your Business in the 21st Century (2017)[31]

- Capitalising on Culture and Gender in ASX Leadership (2017)[32]

- Leading in the Asian Century: A National Scorecard of Australia's Workforce Asia Capability (2017)[33]

- DCA-Suncorp Inclusion@Work Index 2017-2018: Mapping the State of Inclusion in the Australian Workforce (2017)[34]

- Capitalising on Culture Over Time: A Study of the Cultural Origins of ASX Directors 2004-2013 (2015)[35]

- Cracking the Cultural Ceiling: Future Proofing Your Business in the Asian Century (2014)[36]

- Capitalising on Culture: A Study of Cultural Diversity Amongst Australian Senior Executives and Their Immediate Pipeline (2013).[37]

APPENDIX 4: EXAMPLE ORGANISATIONAL SELF-ASSESSMENT TOOLS

Name of Tool	Authoring Organisation	Hyperlink
Cultural Competency Audit Tool	Department of Seniors, Disability Services and Aboriginal and Torres Strait Islander Partnerships - QLD	Cultural and linguistically diverse resources - Department of Seniors, Disability Services and Aboriginal and Torres Strait Islander Partnerships (dsdsatsip.qld.gov.au)
CORe Audit Tools	Centre for Culture, Ethnicity and Health	Use the Cultural Competence Organisational Review Tool (CORe) - Centre for Culture, Ethnicity & Health (ceh.org.au)
Access and Inclusion Index	Australian Network on Disability	Access and Inclusion Index - Australian Network on Disability
Racial Equity Assessment Tool	Annie E. Casey Foundation	Racial Equity Impact Assessment - The Annie E. Casey Foundation (aecf.org)
Transforming Organizational Culture Assessment Tool (TOCA)	MP Associates	~~DRAFT~~ (mpassociates.us)
Assessing Organisational Racism Tool	Western States Center	assessing-organizational-racism_westernstatescenter.pdf - Google Drive
Tool for Organisational Self Assessment Related to Racial Equity 2014	Coalition of Communities of Colour	Tool for Organizational Self Assessment Related to Racial Equity 2014 — Coalition of Communities of Color (coalitioncommunitiescolor.org)
Education Race Equality and Anti Racism Self Evaluation Tool	HFL Education UK	hfl-education-race-equality-and-anti-racism-self-evaluation-tool-oct2022 (thegrid.org.uk)
SMART Tool	Community Psychiatry	AACP - SMART tool (communitypsychiatry.org)

Racial Equity Readiness Assessment Tool	CA Government	[READY FOR EQUITY IN WORKFORCE DEVELOPMENT - Racial Equity Readiness Assessment Tool (ca.gov)](#)
Racial Equity Tool	City of Alexandria - USA	[Alexandria's Racial Equity Toolkit	City of Alexandria, VA (alexandriava.gov)](#)
Self-Assessments for Tertiary Education	USC Centre for Urban Education	[Self Assessments – USC Center for Urban Education](#)
Personal Self-Assessment of Anti-Bias Behaviour	Anti-defamation League	[personal-self-assessment-of-anti-bias-behavior-online-version_0.pdf (adl.org)](#)
Eliminating Racial and Ethnic Disparities Assessment and Planning Toolkit	American Hospital Association	[Eliminating Racial and Ethnic Disparities - Assessment and Planning Toolkit	AHA](#)
Racial Justice Assessment Tool	Western States Center	[Microsoft Word - Assessing our Organizations - Racial Justice (njjn.org)](#)
Engage in Self-Reflection	Brandeis University	[1) Engage in Self-Reflection - Multicultural Teaching and Learning: Inclusion and Belonging In and Outside the Classroom - Research Guides at Brandeis University](#)
Tool for Assessing Cultural Competence Training	AAMC	[MedEd: Tool for Assessing Cultural Competence Training (aamc.org)](#)
Anti-Racism Maturity Models: Lessons for the Aotearoa New Zealand Health System		[https://www.health.govt.nz/system/files/documents/publications/stage-three-literature-review-anti-racism-maturity-models.pdf](#)
Investing in Ethnicity Maturity Matrix		[https://investinginethnicity.org/maturity-matrix/](#)
Aotearoa Inclusivity Matrix	Diversity Works New Zealand	[https://diversityworksnz.org.nz/news-resources/aotearoa-inclusivity-matrix/](#)
Critical Te Tiriti Analysis Model		[https://researchoutput.csu.edu.au/ws/portalfiles/portal/3](#)

		28321135/328299512_Published_article.pdf
QuakeLab Maturity Model		https://quakelab.ca/blog/quakelab-inclusion-maturity-model
Maturity Model Blueprint for Gender Equality: Leadership in the Canadian Private Sector	United Nations Global Compact	https://genderequalityblueprint.unglobalcompact.ca/wp-content/uploads/2020/10/Maturity-Model-Blueprint-for-Gender-Equality-Leadership-in-the-Canadian-Private-Sector.pdf

GLOSSARY

To be inserted

Critical mass refers to the threshold number of underrepresented individuals that, once reached, enables more inclusive and equitable group dynamics, and eliminates the negative effects of tokenism. Research suggests that 30% is the relevant point at which a large minority can make a difference, even if still a minority.[38]

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[1] ACON, "Language", TransHub, Retrieved from https://www.transhub.org.au/language.

[2] P.H. Collins, "Some group matters: Intersectionality, situated standpoints, and Black feminist thought", in T.L Lott and J.P Pittman (eds.), *A Companion to African-American Philosophy*, Blackwell, New Jersey, 2003.
C.E. Harnois, "Race, Gender, and the Black Women's Standpoint", *Sociological Forum*, vol. 25, no. 1, 2010: 68–85.

[3] P. Essed, *Understanding Everyday Racism: An Interdisciplinary Theory*, Thousand Oaks, CA, Sage, 1991.

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