

EQUITY AND EMPOWERMENT COMMISSION

Thursday, March 21, 2019, 6:30 to 8:00 p.m.

Lorraine H. Morton Civic Center
2100 Ridge Avenue, Evanston
Room G300

AGENDA

1. **Call to Order/Declaration of a quorum**
2. **Approval of meeting minutes of February 21, 2019**
3. **Public comment**
4. **Social Services Evaluation Presentation**
5. **For Discussion**
 - a. Draft Equity Framework
 - b. Revised Terms
6. **Items for communication**
7. **Staff Reports**
 - a. City Council 2019 goals (adopted)
 - b. REAL Training
8. **Adjournment**

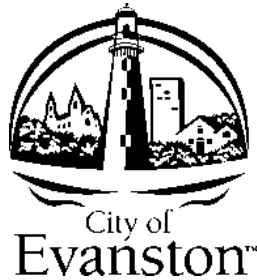
Next meeting:

Thursday, April 18, 2019

6:30 to 8:00 p.m.

**Lorraine H. Morton Civic Center
2100 Ridge Avenue, Evanston
Room 2402**

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EQUITY AND EMPOWERMENT COMMISSION

Thursday, February 21, 2019, 6:30 to 8:00 p.m.
Lorraine H. Morton Civic Center, 2100 Ridge Avenue, Room 4202

Members Present: D. Holmes, M. Wynne, J. Grover, M. Dillard, K. Lyons, M. Vela (6:40 p.m. arrival)

Members Absent: T. Eberhart, J. Corbier de Lara, A. Ibañez

Staff Present: P. Martínez

Others Present: James Hurley, Susan Cherco, Sue Canter, James Pollard, Eileen Heineman

AGENDA

1. **Call to Order/Declaration of a quorum**
Meeting called to order at 6:36 p.m.
2. **Approval of meeting minutes of January 17, 2019**
Minutes approved 5-0 Wynne/Dillard
3. **Public comment**
Eileen Heineman shared "The Way Forward Through Healing to Transformation" workshop to take place on 4/10 and 4/11
4. **Age Friendly Task Force Presentation**
Age Friendly Task Force Presentation
Susan Cherco introduced the age friendly task force action plan. They learned from the community what it meant to be age friendly - used focus groups and surveys, roundtable discussions.
5. Listed off the task force's accomplishments.
6. Task force would like support from commission to carry forward the plan

J. Grover said the commission will review the action plan and consider it when working on the equity framework
7. **For Consideration**
 - a. Equity Definitions and Concepts
Actions:
Comm. Lyons suggested the concepts and definitions are graded to assess the reading level of the written document, in order to make the materials accessible to all reading levels.

Comm. Grover asked the subgroup in charge of the concepts to review the reading level of the definitions as the framework is further developed.

Comm. Dillard will work with the definitions subcommittee on revising the definitions, and bring the revised version to the next meeting.

8. **For Discussion**

a. Draft Equity Framework

Ald. Wynne suggested obtaining more data, and finding out where the data can be obtained.

Comm. Grover suggested adding sections under the community engagement section to list data sources.

Comm. Grover suggested the City Council should review the framework, as well as other partner organizations once it is finalized.

Ms. Eileen Heineman suggested leading the framework with the tool, and then everything else.

b. City Council Goals Measurements

Comm. Grover moved to recommend the core questions from the draft equity framework to help City Council guide their 2019 goals.

9. **Items for communication**

10. **Staff Reports**

a. Report on Presentation to the Human Services Committee

Comm. Grover reported that Comm. Ibañez led the presentation to the Human Services Committee. Questions about the progress of the framework were asked and addressed.

b. Language Access Policy

Paulina Martínez reported she will be working with staff to create a policy that addresses how residents with limited English proficiency will be served. She will look for guidance from the Equity Commission. This will be a standing agenda item.

11. **Adjournment**

Ald. Wynne move to adjourn

Comm. Vela second

Meeting adjourned at 8:11 p.m.

Evanston Equity Framework

Central to the City of Evanston’s goal of becoming the most livable city in the United States is the commitment to achieve equity in the city’s operations for the benefit of all residents, city staff, and elected officials, especially for those historically underserved by the city and presently disempowered from civic participation by the structures and practices of racism, classism, sexism, ableism, ageism, ethnocentrism, chauvinism, environmental discrimination, heterosexism, and other forms of inequity. This Equity Framework supports and implements the City Council’s goal to “Ensure Equity in All City Operations.”

The Evanston Equity Framework (with a racial justice focus) is a quality improvement tool to improve planning, decision-making, and resource allocation to create more racially equitable policies and programs. It is a set of principles, definitions, questions, and processes to address inequity at all levels of municipal governance. Institutionalizing use of a racial equity tool provides the opportunity to develop thoughtful, realistic strategies and timelines that advance racial equity and help to build long-term commitment and momentum. This Equity Framework is designed to ensure the achievement of equity in the City of Evanston’s decisions, policies, programs, and budgets.

The goals of the Evanston Equity Framework:

- The City of Evanston workforce reflects the community it serves.
- Inclusive and meaningful community outreach and engagement in planning, decision-making, and evaluation.
- Equitable delivery of services, fair and just distribution of resources and opportunities.
- Commitment to equity in decision-making, with transparency and collaboration.
- Accountability for measurable outcomes.

The Racial Equity Tool is a simple set of questions:

- **Proposal:** What is the policy, program, practice or budget decision under consideration? What are the desired results and outcomes?
- **Data:** What’s the data? What does the data tell us?
- **Community engagement:** How have communities been engaged? Are there opportunities to expand engagement?
- **Analysis and strategies:** Who will benefit from or be burdened by your proposal? What are your strategies for advancing racial equity or mitigating unintended consequences?
- **Accountability and communication:** How will you ensure accountability, communicate, and evaluate results?

Race equity impact assessment

Core questions:

1. What are the racial equity impacts of this particular decision?
2. Who will benefit from or be burdened by the particular decision?
3. Are there strategies to mitigate the unintended consequences?

Additional inquiry:

4. Are all racial and ethnic groups that are affected by the policy, practice, or decision at the table?
5. How will the proposed policy, practice, or decision affect each group?
6. How will the proposed policy, practice, or decision be perceived by each group?
7. Does the policy, practice or decision worsen or ignore existing disparities?
8. Based on the above responses, what revision are needed in the policy, practice, or decision?
9. What do we need to know about this issue? How will the policy, program, initiative or budget issue burden or benefit the community? (*concerns, facts, potential impacts*)
10. What factors produce or perpetuate racial inequity related to this issue?
11. What are ways to minimize any negative impacts (harm to communities of color, increased racial disparities, etc) that may result? What opportunities exist for increasing racial equity?
12. How will the proposal increase or decrease racial equity?
13. What are potential unintended consequences? What are the ways in which your proposal could be modified to enhance positive impacts or reduce negative impacts?
14. Are there complementary strategies that you can implement? What are ways in which existing partnerships could be strengthened to maximize impact in the community? How will you partner with stakeholders for long-term positive change?
15. Are the impacts aligned with the your community outcomes

Stakeholder analysis

Ask the following questions to ensure that your outreach and engagement is inclusive:

1. Who is most adversely affected by the issue being addressed?
2. Who faces racial barriers, bias, or exclusion, related to this issue?
3. How are people of different racial groups differently situated or affected by this issue?
4. Ideally, what would the racial composition of the leadership look like?
5. In what ways are stakeholders most affected by the issue already involved in addressing it? How can these efforts be supported and expanded?

6. What are the ways stakeholders adversely affected by the issue can be further engaged?
7. How can diverse community and leaders be engaged from the outset so they have a real opportunity to shape the solutions and strategies?
8. How can community engagement be inclusive, representative, and authentic?
9. How will stakeholders exercise real leadership and power?
10. Who can be allies and supporters, and how can they be engaged?
11. Who needs to be recruited or invited to join the effort to address the issue? Who will approach them? How? When? What will they be asked to do to get involved?
12. Who are the most affected community members who are concerned with or have experience related to this proposal? How have you involved these community members in the development of this proposal?
13. What has your engagement process told you about the burdens or benefits for different groups?
14. What has your engagement process told you about the factors that produce or perpetuate racial inequity related to this proposal?
- 15.

Systems Analysis Guide

Use the questions below to guide you through a systems analysis to address key elements of systemic racialization, including history, culture, interconnected institutions and policies and racial ideologies.

1. What are the racial inequities, barriers, or negative outcomes involved in the problem being examined? Who is burdened most and who benefits most?
2. What institutions are involved?
3. What unfair policies and/or practices are involved?
4. What social conditions or determinants contribute to the problem, such as poverty, housing segregation, education?
5. What other compounding dynamics are involved (such as income or gender inequities)?
6. What cultural norms, myths, or popular ideas justify or maintain the problem?
7. How did things get this way and what are some of the cumulative impacts?
8. What are the key causes or contributing factors?
9. What solutions or interventions could eliminate the inequities?
10. What can be learned from prior efforts to solve the problem or change the system?
11. What strategies could result in systemic change and advance equitable solutions?
12. Will the proposal have impacts in specific geographic areas (neighborhoods, areas, or regions)? What are the racial demographics of those living in the area?
13. What does population level data tell you about existing racial inequities? What does it tell you about root causes or factors influencing racial inequities?
14. What performance level data do you have available for your proposal? This should include data associated with existing programs or policies.

15. Are there data gaps? What additional data would be helpful in analyzing the proposal? If so, how can you obtain better data?

Developing racially equitable solutions

The following questions can help ensure that targeted strategies will address inequity.

1. What racial disparities do you want to eliminate, reduce, or prevent?
2. What groups most adversely affected by the current problem do you want to benefit?
3. How can those most adversely affected by the issue be involved in solving it?
4. What is a specific change in policy that could help produce more equitable outcomes?
5. How will your proposed solution address root causes and advance systemic change?
6. What change do you ideally want?
7. What positive principles or shared values are reflected in the proposed reform?
8. Does the proposal have clear goals, plans, and timetables for implementation, with sufficient funding, staffing, public reporting, accountability, and evaluation?
9. Who can be allies and supports and how can they be engaged?

Examples of what this looks like in practice:

1. A reduction of hours at a community center includes conversations with those who use the community center as well as staff who work there.
2. Before implementing a new penalty fee, people from the demographic most represented in those fined are surveyed to learn the best ways to minimize negative impacts.

[INSERT PUBLIC ENGAGEMENT STRATEGY]

A racial equity framework can be used at multiple levels, and in fact, doing so, will increase its effectiveness.

- **Government staff:** The routine use of a racial equity tool by staff provides the opportunity to integrate racial equity across the breadth, meaning all governmental functions, and depth, meaning across hierarchy. For example, policy analysts integrating racial equity into policy development and implementation, and budget analysts integrating racial equity into budget proposals at the earliest possible phase,

increases the likelihood of impact. Employees are the ones who know their jobs best and will be best equipped to integrate racial equity into practice and routine operations.

- **Elected officials:** Elected officials have the opportunity to use a racial equity tool to set broad priorities, bringing consistency between values and practice. When our elected officials are integrating racial equity into their jobs, it will be reflected in the priorities of the jurisdiction, in direction provided to department directors, and in the questions asked of staff. By asking simple racial equity tool questions, such as “How does this decision help or hinder racial equity?” or “Who benefits from or is burdened by this decision?” on a routine basis, elected officials have the ability to put theory into action.
- **Community based organizations:** Community based organizations can ask questions of government about use of racial equity tool to ensure accountability. Elected officials and government staff should be easily able to describe the results of their use of a racial equity tool, and should make that information readily available to community members. In addition, community based organizations can use a similar or aligned racial equity tool within their own organizations to also advance racial equity.

Definitions

The following definitions and concepts¹ will help guide the implementation of the Evanston Equity Framework.

Privileged/Dominant persons and groups are systematically advantaged by society not because of earned merit but solely on the basis of their personal/group identity. Privileges are benefits available to some but not others, and usually at the expense of others, based on dominant social group membership. ~~In our society, those who live with unearned privilege are able-bodied, adult, Christian, cis gendered, heterosexual, U.S born, English speaking, with citizenship, male, wealthy, and white skin colored.~~

Marginalized/Disadvantaged persons and groups are systematically disadvantaged by society not because of deserved mistreatment but solely on the basis of their personal/group identity. ~~In our society, those who live with undeserved mistreatment are black, brown, red, olive, and yellow skin colored, disabled, female, lesbian, gay, bisexual, transgender, queer, intersex, or asexual, poor, young or old, foreign born, without citizenship, non-English speaking, and non-Christian.~~

Social identity describes the totality of a person’s individual make-up, including age, living/working environment, ethnicity, gender, physical or mental ability, race, socioeconomic status, sexual orientation, and religion. Social location describes persons’ existence in society as

¹ For a more in-depth exploration, see *Readings For Diversity And Social Justice, 4th edition* (New York: Routledge, 2018), edited by Maurianne Adams, Warren J. Blumenfeld, D. Chase J. Catalano, Keri Dejong, Heather W. Hackman, Larissa E. Hopkins, Barbara Love, Madeline L. Peters, Davey Shlasko, and Ximena Zúñiga.

determined by their individual identities in relationship to others and society. Most everyone has some identities that entail unearned privilege and yet others that include undeserved disadvantage. For example, a poor, white male may be privileged in our society because of his gender and race but disadvantaged because of his economic status, whereas a wealthy black female might be privileged due to her class position but still unfairly disadvantaged and even disrespected, regardless of her professional achievements, solely because of her gender and race.

Diversity represents the various differences that exist among social identity groups and persons, including but not limited to ability or disability, age, class, gender and sexuality, living/working environment, marital status, physical appearance, race and ethnicity, and religion. Absent an equity perspective, diversity and multicultural approaches most often end at the recognition and celebration of differences without also addressing the ways these differences are directly related to social group inequities.

Inequity is based in socially-constructed beliefs that differentiate and then rank personal and social identities in a hierarchy of value and importance. White racism, for example, is rooted in the unscientific and unverifiable belief that lighter skin-colored persons are of greater worth than darker skin-colored persons. At the same time, inequity is also the social practice of conferring unequal privilege, power, advantage, respect, and validity to persons and groups based upon their social location in that hierarchy. Those who are deemed disabled in our society, for example, face a host of practical challenges as they navigate systems, built environments, and attitudes that those deemed fully-abled do not. Inequities function at three overlapping levels of society: the interpersonal (micro), the institutional (meso), and the structural/systemic (macro). Finally, inequities are manifest through indirect and direct acts, including discrimination, stereotyping, microaggression, exclusion, disempowerment, marginalization, degradation, disrespect, violence, and more.

Equity is a goal for the full and equal participation of persons of all social identities in communities, institutions, and society structured for the benefit of everyone. Equity is also a process marked by inclusive access, democratic empowerment and participation, respectful engagement, and the socially fair and ecologically sustainable distribution of goods and services for all persons, groups, and places.

Intersectionality is a perspective that recognizes how multiple forms of inequity overlap to disadvantage the most marginalized social groups in society. For example, persons who are poor, black, and transgender will experience greater and more exponentially-harmful levels of discrimination and disempowerment than those who are wealthy, white, cis-gender, heterosexual, and female. At the same time, an intersectional perspective rejects attempts to reduce all inequities into one primary form of discrimination, understanding that each form of inequity has unique causes, dynamics, and consequences. Not all forms of discrimination are tied to class status, for example, or to race, or to gender/orientation, or to ability. An intersectional approach therefore seeks to recognize the connections between inequities while not collapsing analyses of problems and proposals for equitable solutions.

An Equity Framework is designed to ensure the achievement of equity in decisions, policies, programs, and budgets. Since society is presently structured for the benefit of some and the disadvantage of others, inequities will continue to be perpetuated, including by individuals and institutions that don't understand themselves to be discriminatory, unless direct, explicit, and focused attention is given to achieving the goal of equity through equitable processes.

Ableism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those deemed fully-abled and disadvantage those deemed dis-abled by society.

Ageism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit adults and disadvantage children, youth, and the elderly in society.

Chauvinism in its nationalistic form is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those who are born in the United States, are U.S. citizens, and/or speak English and disadvantage those who are not born in the United States, are not U.S. citizens, and/or do not speak English.

Classism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those who are wealthy and disadvantage those who are poor in society.

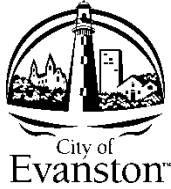
Environmental Discrimination operates through an inequitable system of interpersonal, institutional, and structural beliefs and practices that environmentally benefit dominant groups (e.g., rich, white) and environmentally disadvantage marginalized groups (e.g., poor, black) in society.

Ethnocentrism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit European-American, Northern, and Christian cultures and disadvantage all other ethnic, regional, and a/religious cultures.

Heterosexism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those who are heterosexual and cisgender and disadvantage those who are lesbian, gay, bisexual, transgender, queer, intersex, or asexual.

Racism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those deemed white and disadvantage those deemed non-white by society.

Sexism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those deemed male/masculine and disadvantage those deemed female/feminine by society.



Memorandum

To: Chair and Members of Equity and Empowerment Commission

From: Paulina Martinez, Assistant to the City Manager
James Pollard, Equity and Inclusion Intern

CC: Patricia Efiom, Equity Chief Officer

Subject: Suggestions for the Revision of Frame Work Terminology

Summary:

At the February 21, 2019 Equity and Empowerment meeting, Commissioner Lyons suggested that the reading level of the terminology section of the frame work was revised.

Equity and Inclusion Intern, James Pollard, reviewed the terminology, and has enclosed his working draft for your review.

Attachments:

- Equity Frame Work DRAFT Suggestions
- Equity Terms DRAFT Suggestions

Diversity and Inclusion Working Group Terminology

Term	Definition
Diversity	The wide variety of shared and different personal and group characteristics and identities.
Inclusion	Active, intentional, and ongoing engagement of traditionally excluded individuals and/or groups into processes, activities, and decision/policy making.
Equity	Full and equal fair participation of persons of all social identities in communities, institutions, and society by justly giving everyone access to the same opportunities for success *
Inequity	The practice of conferring giving unequal privilege, power, advantage, respect, and validity to persons and groups based upon their location in the social hierarchy.
Privilege	Unearned social power accorded granted by the formal and informal institutions of society to all members of a dominant group.
Racism	An inequitable system of interpersonal and institutional, and structural beliefs and practices that benefit those deemed white and disadvantage those deemed non-white by society.
Stereotype	Generalized beliefs, unconscious associations, and expectations about members of certain individuals or groups, often negative and false, conscious or subconscious
Prejudice	A pre-judgment about a person or group of people, usually indicating negative bias and based in unsupported generalizations.
Microaggressions	Brief and commonplace insults, indignities, and demeaning messages – intentional and unintentional – that communicate send derogatory or negative messages to target persons based on their marginalized group membership.
Implicit bias	An individual’s negative and unconscious stereotypes about others that affect that individual’s attitudes and actions.
Discrimination	The intentional or unintentional and often historic prejudicial prejudiced treatment of individuals or groups of people using interpersonal, institutional, or cultural means to deny equal treatment
Color blind	The belief in treating everyone “equally” by treating everyone without respect to society, economic, historical, racial, or other difference. It is often a detriment to racial justice.
Ally	A person of a dominant or social identity who stands in support of members of another, less privileged group.

*See picture (I think this picture could really help illustrate this concept)

<https://www.google.com/url?sa=i&source=images&cd=&ved=2ahUKEwiH6K6C847hAhWenoMKHZ7IA2QQjRx6BAGBEAU&url=http%3A%2F%2Finteractioninstitute.org%2Fillustrating-equality-vs-equity%2F&psig=AOvVaw3BfxLzYqmlQ1IAOLa7Je8S&ust=1553108597086328>

Other terms important to define:

Target persons: a group consisting of individuals that are denied access to resources which enhance one's chances of getting what one wants and influencing others because of their social identity. Those with less or without social power.

Dominant group: a social identity group that has ready access to resources which enhance one's chances of getting what one wants and influencing others. Those with social power and privilege.

Questions:

1. What does "often historic" mean in the definition of discrimination? I assume it means "systemic," or "based in history" or "throughout history" ? But does this definition make it sound like discrimination is a thing of the past by using the word "historic" like this? I might be severely overthinking this. Let me know what you think!
2. Why do we define some words twice with different definitions, both in the equity terminology and equity framework?
3. In the equity framework, I personally am a little confused about what environmental discrimination is. It could just be me, but is there a way to more clearly define it?

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Ethnocentrism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit European-American, Northern, and Christian cultures and disadvantage all other ethnic, regional, and a/religious cultures. **It considers the former cultures to be superior.**

Heterosexism is an inequitable system of interpersonal, institutional, and structural beliefs and practices that benefit those who are heterosexual and cisgender and disadvantage those who are **not heterosexual, for example:** lesbian, gay, bisexual, transgender, queer, intersex, or asexual.

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