Historically, Jews of Color have been systematically marginalized, discredited, and discounted within Jewish organizations. Still today, our Jewish institutions rarely reflect the true diversity within the Jewish community. 

The Jewish community is stronger and more authentically rooted in justice when everyone has an equal seat at the table. This moment calls us to do the best, most authentic, and most effective work for justice that we can. We know that there are many kinds of injustice in our world, including racism, antisemitism, and white supremacy. This guide approaches our drive towards diversity, equity, and inclusion, primarily through a lens of race; it offers ways to understand, and work against, racism in our organizations. However, we also acknowledge the ways in which racism is intertwined with other forms of oppression, and in particular how antisemitism and racism are linked through white supremacy in the United States. To do our part in dismantling these systems of oppression and building a better, more just world, we need to understand how they affect each other, and we must do true coalition building.

This is a pivotal time in the Jewish community as the COVID-19 pandemic and a widespread grappling with systemic racism have changed what it means to be in community and underlined the need for deep and meaningful change. The economic implications of the pandemic have yet to be fully realized, but as organizations look to tighten their budgets, racial equity and inclusion must not only remain a line item but also a foundation for building Jewish continuity.

At Avodah, we are committed to cultivating an organizational culture of inclusion.

Over the past three years, Avodah has made Diversity, Equity, and Inclusion (DEI) a top priority. Our current reality has made it apparent that there has never been a more important time to deepen this work and undertake the challenges of cultivating inclusive Jewish nonprofit organizational culture.

Throughout our racial justice journey we have tried out different practices and had our share of challenges. We have created this guide to share what we’ve learned with the wider community.

This racial justice guide is intended to be a resource for Jewish nonprofit organizations. It has been written for all stages of leadership, as racial justice and inclusion are everyone’s responsibilities. In each section, we share an example of how Avodah worked through this stage of our process, and resources for how your organization might put this into practice. We try to define terms as we go, but if there are any terms you are unfamiliar with, check out the glossary at the end. We are grateful for the work of many individuals and organizations, too many to mention, whose work and tools are highlighted throughout the guide.
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Audit

Knowing where you stand is important to knowing what’s already working and where to grow.

What this looked like at Avodah:

In the fall of 2016, Avodah convened a Racial Justice Task Force comprising staff, alumni, and Board and Advisory Council members with the goal of strengthening Avodah’s racial justice work, both internally and externally. After reviewing data from Avodah and the broader Jewish community, as well as interviews with staff, alumni of color, and other Jewish leaders of color, the Task Force, with the help of a consultant, identified a set of recommendations broken out into short-term steps that were easier to implement, and longer-term changes that would take more time to work on.

Short Term Recommendations:

• Providing in-depth training for staff and board on racial justice concepts and increasing accountability on Jewish diversity and managing for inclusion.
• Articulating a commitment to racial justice widely within written communications, including job descriptions, recruitment materials, and public communications.
• Creating support systems, including affinity groups and an explicit feedback mechanism, for Jews of Color in the Service Corps program.
• Communicating with the Jewish social justice field and broader Jewish community about this change process and what is learned.

Medium/Long Term Recommendations:

• Recruiting a participant pool for both the Service Corps and Justice Fellowship that is more representative of the full racial and ethnic diversity of the Jewish community.
• Making curriculum changes to create a curriculum that is more inclusive of the historic and geographic diversity of the Jewish community.
• Rethinking Service Corps placements with a racial justice lens.
• Recruiting and retaining a more racially diverse board and staff (especially in programmatic and senior leadership positions).
• Creating a plan for how the changes made will be sustained over time.

While some of these pieces have moved forward swiftly, as you’ll see below, many of the recommendations submitted by our task force are still very much in process. While our audit was a point in time in 2016, through regular feedback mechanisms, we seek to be in a continual process of evaluating our work and areas for growth.

Resources and Recommendations:

Consider hiring a consultant to support you in this process
Check out our spreadsheet with some suggestions of consultants
Deepen your understanding of the diversity of the Jewish community

- Data on diversity in the Jewish community: Jews of Color: Who Counts, What We Ask, and Why It Matters Recommendations for Future Research
- An Analysis of American Jewish Population Studies, with a focus on Jews of Color: Counting Inconsistencies - Jews of Color Field Building Initiative

Be strategic about who is making decisions

It is important to ensure that those in power are representative of the community you are serving. It is also important to avoid tokenization of the Jews of Color (JOCs) in your community. The work isn't done by just hiring one JOC. Involve a diverse constituency in the process. Here are some resources to create more equitable decision making processes:

- Using Fair Process to Make Better Decisions
- Who Decides? Mapping Power and Decision Making in Nonprofits
- Why Are We Having Conversations Without Them?
The hardest part of completing an audit is facing the reality of the data and figuring out how to make changes. The real work begins after your organization has compiled the data and begins to strategically tackle the primary pain points. It is important to incorporate education and training organization-wide to help develop a shared language, strategic frameworks, and operating principles.

**What this has looked like at Avodah:**
- Our board attended an anti-racism training as part of one of their in-person meetings.
- We hosted full-staff training on anti-racism at staff retreats, and also implemented an ongoing series of learning at staff meetings.
- New staff are required to attend antiracism training within six months of starting at Avodah. A staff task force developed a set of guidelines for what these trainings must include, as well as a list of trainings that are hosted virtually or in various locations where staff live.
- Managerial staff attend additional trainings on managing for equity.

**Resources and Recommendations:**

**Consider the identity of your trainer**
As you provide training for staff and board to better understand Jewish racial diversity, bring in JOC organizations or trainers who have a track record of helping Jewish organizations strengthen anti-oppressive practices.

**Make it ongoing**
Racial justice training isn’t just a one-time thing; consider integrating monthly, quarterly, or yearly learning into your professional development calendar.

**Make sure your trainer can train virtually**
In light of the COVID-19 pandemic, the way organizations approach education and training has changed for the foreseeable future. In the short term, education and training will need to be on a digital platform. Consultants and trainers hired by your organization should excel at developing online-based learning curricula.

**Check out this list of JOC & POC DEI consultants**

**Training Resources**
- [Nonprofit Diversity Practices Report](#)
- [AWAKE to WOKE to WORK: Building a Race Equity Culture](#)
Implementing Changes
Incorporate Equity Goals, Articulate them from Leadership, and Follow Through

Once you have a sense of what needs to change, and frameworks for learning how to change them, it is time to craft goals and tactics that put these changes into action. These goals should begin to permeate through structures already in place. Inclusion may seem like a soft goal, but it can be tracked. When leadership makes inclusion a strategic value, it can have a significant impact on the whole organization. A leadership model isn’t complete until it is intersectional and centers the voices of those most impacted by the initiatives. The importance of equity should be articulated by leadership and rearticulated as progress is made. At Avodah, we looked into understanding how our systems could incorporate a DEI and JOC focus and then determined how we would best strengthen our internal practices.

**What this has looked like at Avodah:**

- Wrapped our racial justice goals into the organizational annual goals, and measured our progress toward these goals.
- Created a new staff role of a JOC Recruiter (which eventually became the role of Manager of Racial Justice Initiatives) to expand and strengthen our recruitment outreach outside of majority white/Ashkenazi spaces.
- Made and are making curriculum changes so that the material includes Sephadic and Mizrahi narratives and reflects more of the diversity that exists within the Jewish experience.
- Created year-long affinity and praxis groups for Avodah Corps Members based on different identities and experiences.
- We are working to build a mentorship program between JOC Corps Members and JOC alumni
- Developed a Jews of Color, Sephardic/Mizrahi Alumni Advisory Council to gather feedback and ideas for programmatic changes, while supporting and growing the leadership of Council members through coaching opportunities, targeted programming, and more.
- Communicated with our internal and external stakeholders on our changes. Internally, we found that the best practice was to include diversity, equity, and inclusion updates in monthly communications from our CEO. These updates included everything from informing the community about the Avodah Racial Justice Task Force and its findings, to DEI strategy and progress made toward resolving DEI pain points. We also shared written updates with our external stakeholders. Here are some examples of our blog posts:
  - **A More Equitable, Inclusive, and Accessible Avodah (January 2020)**
  - **An Update on Avodah’s Racial Justice Work (February 2020)**

This work has been guided by staff and board members who have worked as part of a Racial Justice Task Force, a group that has met regularly since the initial task force in 2016. Even as we work to implement these changes, we acknowledge that we still have a long way to go. While some of our changes were quicker to implement, some areas, such as recruiting more Jews of Color to be part of our staff and board, and working on adapting our curriculum have taken longer than we initially anticipated. We commit to continuing to prioritize our racial justice work while recognizing our missteps and areas for growth, and welcoming accountability from our community and partners in our process.
Resources and Recommendations:
As you build out your plan, think about the following components:

- Community building
- Workplace policies and practices
- Communication with stakeholders and public statements

Use recruitment and hiring best practices

- 13 Common Hiring Biases To Watch Out For
- How to Minimize Unconscious Bias During Recruitment
- 7 Practical Ways to Reduce Bias in Your Hiring Process
- Preventing Hiring Bias
- 5 Proven Practices for More Inclusive Recruitment

Build a leadership team and board that takes DEI into account

Racial diversity in leadership can play a significant role in the overall inclusivity of an organization. In social justice and DEI conversations, the subject matter experts - those with lived experience - are often not at the table during the decision-making process. Lack of inclusion in high-level leadership can lead to solutions that either do not serve the groups intended or come across as ignorant of the real issues at hand.

- Failure Is Not an Option: How Nonprofit Boards Can Support Leaders of Color
- Webinar: How To Address Your Nonprofit’s Board Diversity
- Resource for DEI and Boards

Consider how you support your staff who are JOCs or POCs

- If your organization includes staff who identify as JOCs or POCs, do those who supervise them have training in management practices for white supervisors and supervisees of color?
- Does your leadership team have familiarity with best practices for workplace inclusion?
- Does your organization consider the implications of implicit bias in the performance evaluation process of JOC or POC employees?
- Do you listen to the concerns of JOCs or POCs and then act on them?
- What are the mechanisms for making sure these staff members are able to share their voices or flag tensions in constructive and non-punitive forums without being asked to take on a greater share of the emotional or intellectual labor?
- Do these staff have opportunities for appropriate mentorship and leadership?
- Is there consideration for how work is dispersed to JOC/POC employees? Are their public-facing opportunities limited to subjects related to race?
- Are JOCs or POCs appropriately compensated in an equitable manner?

Read about best practices on racial justice in management

- Racial Equity and Inclusion Management Training
- Bias in Performance Reviews: 3 Ways to Stop It in Its Tracks
- 6 Steps to Building a Better Workplace for Black Employees
- My White Boss Talked About Race in America and This is What Happened

Create a formal DEI policy statement

- Diversity Inclusion and Equity Policy Template
- Examples of Values Statements with Commitments to Diversity/Inclusiveness

Keep up communication

Share the good, the bad, and the ugly through newsletters, social media, and blog posts. Be sure to include:

- Why is DEI important to your organization?
- How does your organization plan to address DEI challenges?
- When will your organization achieve specific DEI goals?
• **Who** will you communicate to? *We recommend transparent communication with your Board of Directors, staff, program participants, alumni, and community of stakeholders.*

**Be part of coalition-building**
Connect with a diverse group of organizations in your field, particularly those that focus on inclusivity and include JOCs in leadership. Additionally, build relationships with JOC-led organizations to help them build their networks and feedback loops.

**Create a continued platform for discussion**
It is important to keep this work going! Consider informal meetings, working groups, a book club, and/or a task force. Here are some resources to keep learning:

- Avodah’s [Speak Torah to Power Speaker Series](#)
- *[Working From Within](#)* by Avodah alum Lisa Tencer
- *[A Model Discussion About Racial Justice for Reform Congregations and Communities](#)*

**Evaluate and keep track of your initiatives**
- A Source for re-assessing the effectiveness of equity initiatives: [Racial Justice Impact Assessment](#)
Inclusion
Inclusion is what you do with diversity. Promote a more inclusive organizational environment that honors the entirety of our Jewish community and the variety of experiences at your workplace.

Inclusion is an active process in which individuals, groups, organizations, and societies—rather than seeking to foster homogeneity—view and approach diversity as a valued resource. In an inclusive system, we value ourselves and others because of and not despite our differences (or similarities); everyone—across multiple types of differences—should be empowered as a full participant and contributor who feels and is connected to the larger collective without having to give up individual uniqueness, cherished identities, or vital qualities.

— Bernardo Ferdman “Diversity at Work: The Practice of Inclusion” (2014)

- Inclusion is involvement and empowerment, where the inherent worth and dignity of all people are recognized. An inclusive organization promotes and sustains a sense of belonging; it values and practices respect for the talents, beliefs, backgrounds, and ways of living of all of its members.
- Recognizing that the Jewish community is not a monolith requires acknowledging that Jews of Color exist in significant numbers even if they chose not to show up in traditional Jewish spaces.
- Diverse strategy tactics from organizational leadership can be employed to help foster safe and inclusive environments for Jews from diverse backgrounds who have historically been marginalized.

Tokenization and How to Avoid It
Tokenism involves the symbolic involvement of a person in an organization due only to a specified or salient characteristic (e.g., gender, race/ethnicity, disability, age). It refers to a policy or practice of limited inclusion of members of a minority, underrepresented, or disadvantaged group.

Tokenization is, simply, covert racism. Racism requires those in power to maintain their privilege by exercising social, economic and/or political muscle against people of color (POC). Tokenism achieves the same while giving those in power the appearance of being non-racist and even champions of diversity because they recruit and use POC as racialized props.

— Helen Kim Ho, 8 Ways People of Color are Tokenized in Nonprofits
Avoiding Tokenization

Tokenization occurs in situations where the intended outcome is meant to improve diversity within an organization, however the focus is on optics instead of authentic inclusion. It is important to avoid tokenization because of the harm that it causes the person being tokenized, the community they are made to single-handedly represent, and the credibility of your organization within communities of color.

Specifically in Jewish spaces, avoiding tokenizing Jews of Color must be at the forefront of all DEI strategies. The best way to avoid tokenizing situations is to recognize when and why you are engaging with JOCs. Understanding that having just one JOC in the room, on staff, or on the board of directors, is a starting point - not the end goal.

Questions to ask:
- Does your organization only reach out to JOC’s during Black History Month or when police brutality is at the top of the news cycle?
- Are JOCs in marketing photos to convey diversity within your organization, yet are not present in community life?
- Does your organization have a person of color on staff whose job description has nothing to do with DEI work, yet they are the spokesperson for all things diversity related?
- Do you compensate JOCs for their consulting and or speaking engagements?

Implicit Bias

Implicit bias is a bias that results from the tendency to process information based on unconscious associations and feelings, even when these are contrary to one’s conscious or declared beliefs. This may be related to beliefs around race, gender, religion, economic status, or other cultural identity markers, and is informed by larger systems that socialize us.

Implicit bias plays a role in every person’s decision-making process regardless of identity; however, it is the awareness of personal implicit biases that make the difference when it comes to organizational decisions. Having an honest discussion with yourself and your organizational leadership is the first step toward overcoming the ways that implicit biases negatively impact your organization.

Conclusion

Our programs, grantmaking, and organizations will be strengthened if all stakeholders are at the table. In the JOC community there is a saying “not about us, without us.” Consider who is at your table and who is missing as you move this work forward. The work to end antisemitism and racism will be easier if we build the strongest Jewish communal sector possible, which includes acknowledging all the ways white supremacy has impacted, and continues to impact the white Jewish community and those in the community who face both antisemitism and racism. We hope these resources will bring us all a little closer to accomplishing this vision. Please be in touch and let us know how it goes!

Email: info@avodah.net
Key Terms & Glossary

**Ally** - Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.

**Anti-Blackness** - A two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies. The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.

**Anti-Racism** - is the active, on-going process of dismantling systems of racial inequity and creating new systems of racial equity. Anti-racism demands that this work be done at the individual, organizational/institutional, and cultural levels in order to effectively address systemic racism. Anti-racism is an approach, not an end-point, and thus provides a useful frame for an organizational change process.

**Ashkenormativity** - Assuming that Jewish life and culture is limited primarily to the experiences and customs of Ashkenazi Jews.

**Diversity, Equity & Inclusion (DEI)** - Refers to the three-tiered framework for cultivating an anti-white supremacist, anti-racist, and anti-biased cultures and institutional systems.

**Equality** - Evenly distributed access to resources and opportunity necessary for a safe and healthy life; uniform distribution of access that may or may not result in equitable outcomes.

**Equity** - Is the guarantee of fair treatment, access, opportunity, and advancement for all, while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups.

**Implicit Bias** - Implicit bias is a bias that results from the tendency to process information based on unconscious associations and feelings, even when these are contrary to one’s conscious or declared beliefs. This may be related to beliefs around race, gender, religion, economic status or other cultural identity markers.

**Inclusion** - Involvement and empowerment where the inherent worth and dignity of all people are recognized. An inclusive organization promotes and sustains a sense of belonging; it values and practices respect for the talents, beliefs, backgrounds, and ways of living of all of its members.

**Intersectionality** - A theory developed in 1989 by the professor Kimberlé Crenshaw to describe the complex, cumulative way in which the effects of multiple forms of discrimination such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.

**JOC - Jew of Color** - Community members who are racially and ethnically diverse, including African, African American, Latinx, Asian, Native American, Sephardi, Mizrahi and mixed-race Jews. Note: A significant portion of
Separdic and Mizrahi Jews do not identify as Jews of Color. Consider how they are included and yet still account for ways that they also uphold anti-blackness and other tropes of white supremacy.

**JOC Tokenism** - The assumption that one JOC speaks for the experiences of all JOCs and that engaging with one JOC eliminates the need for seeking out the perspectives of other JOCs. This tactic falls in the trap of limiting the voices of a few to represent a whole, for example, checking with one JOC does not mean buy-in from the JOC community as a whole. Additionally, this refers to the assumption that if one JOC is present, the community is automatically anti-racist.

**Microaggression** - The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

**Mizrahi** - is a socio-political term describing Jews from Arab and/or Muslim lands, including Jews from North Africa, the Middle East, and parts of the Caucasus. The Ashkenazic establishment in Israel coined the term in the 1950s in response to the large wave of immigrants from Arab countries at that time. The immigrants soon began to use the term to describe themselves as well. “Mizrahi” is distinct from, but often overlaps with, the term, “Sephardi,” and the two terms are sometimes used interchangeably.

**Organizational Racism** - Refers to the way normal, seemingly neutral or objective organizational policies and systems (e.g., the way we hire people, recruit board members, develop programming, etc.) can create disparities in access and outcomes for racialized and Indigenous individuals and communities. If not addressed, these policies and systems can increase disparities in power. It refers to organizational practices, which are related to but different from the racist behavior and unconscious bias of individuals.

**Race** - a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the political needs of a society at a given period of time.

**Sephardi** - member or descendant of the Jews who lived in Spain and Portugal from at least the later centuries of the Roman Empire until their persecution and mass expulsion from those countries in the last decades of the 15th century.

**Tokenism** - Tokenism involves the symbolic involvement of a person in an organization due only to a specified or salient characteristic (e.g., gender, race/ethnicity, disability, age). It refers to a policy or practice of limited inclusion of members of a minority, underrepresented, or disadvantaged group.

**White Supremacy** - The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. Drawing from critical race theory, the term “white supremacy” also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

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**Links for Further Reading**

**Perspectives on Race and Covid-19**
- Centering Racial Justice and Jews of Color During the COVID-19 Pandemic
- How the COVID-19 Pandemic is Impacting Jews of Color
- Pandemic relief fund for Jews of color now open
- Why Racial Justice Matters In Covid-19 Responses
- NAACP’s Ten Equity Implications of the Coronavirus COVID-19 Outbreak in the United States
Articles and Resources on Racial Justice in the Jewish Community

**Avodah’s Speak Torah to Power videos, curricula, and discussion guides**
- Nate Looney, “Racial Justice and the Jewish Community: When Our Tradition Makes us Uncomfortable”
- Yavilah McCoy, “Intersectionality as a Jewish Practice”
- Dr. Koach Frazier, “Resilience Through the Practice of Lament”

“‘I am unapologetically black. I am unapologetically Jewish. I am unapologetically woman in the ways that I walk through the world.’”
— Yavilah McCoy

“It was during the Ferguson uprising that I realized the only way I was going to make it was if I found some way to deepen my prayer, and my prayer was lament.”
— Dr. Koach Frazier

“Solidarity is not easy. It is difficult. It is trying. It is facing disappointments in each other, over and over and reaching for each other, over and over again. It’s not walking away.”
— Dove Kent

- During the Jewish High Holidays, there’s a growing awareness that not all U.S. Jews are white
- Four Insights for Realizing Racial Justice in the Jewish New Year
- Jewish Multiracial Network’s Privilege Checklist
- Jewish Social Justice Roundtable’s Pilot Racial Justice Framework
- Repair the World’s Resources on racial justice

Articles and Resources for Learning More About Race and Racism in America

- 11-Step Guide to Understanding Race, Racism, and White Privilege
- 11 Things White People Can Do to Be Real Anti-Racist Allies
- Achieving Results: Diversity & Inclusion Actions with Impact
- Applied Research Center’s Racial Justice Lessons from History
- AWAKE to WOKE to WORK: Building a Race Equity Culture
- Code Switch Podcast
- Diversity, Inclusion, & Equity resources for boards
- How to Achieve Authentic Board Diversity
- How you define racism may stop you from seeing it where it exists
- Intersectionality - A Primer
- We need co-conspirators, not allies: how white Americans can fight racism

Jews of Color Voices

- After Corona | An opportunity to confront white supremacy and create a Jewish, intersectional future
- As a Jew of Color, I Need More People in My Community to Speak Up
- Gamal J. Palmer Uses His Black, Jewish and Gay Identities to Fight for Change
- I helped coin the term ‘Jews of color.’ It’s time for a history lesson
- Its Time for the Jewish Community to Do Teshuva for its Treatment of Jews of Color
- I’m a black rabbi. I’ve never been in a Jewish space where I wasn’t questioned.
- Jews of Color, Covid-19, Civil Unrest — An Argument for Inclusion
• Jews of Color and the Policing of White Space
• Jews of Color Campaign Goes Viral After Article Relegates Them to a Statistic
• Jews of Color Deserve Teshuva
• Phoenix Jews of color talk identity, protests
• Who Counts? Race and the Jewish Future

Suggested Books
• Citizen: An American Lyric by Claudia Rankine
• Dancing on Live Embers: Challenging Racism in Organizations by Tina Lopes and Barb Thomas
• How to Be an Antiracist by Ibram X. Kendi
• I’m Still Here by Austin Channing Brown
• Me And White Supremacy by Layla F. Saad
• Race Manners for the 21st Century: Navigating the Minefield Between Black and White Americans in an Age of Fear by Bruce Jacobs
• So You Want to Talk About Race by Ijeoma Oluo
• Stamped: Racism, Antiracism, and You: A Remix of the National Book Award-Winning Stamped from the Beginning by Jason Reynolds and Ibram X. Kendi
• The Fire This Time: A New Generation Speaks about Race edited by Jesmyn Ward
• The New Jim Crow by Michelle Alexander
• White Awake by Daniel Hill
• White Fragility: Why It’s So Hard for White People to Talk About Racism by Robin Diangelo
• Why Are All the Black Kids Sitting Together in the Cafeteria? By Beverly Daniel Tatum
• Why I’m No Longer Talking to White People About Race by Renni Eddo-Lodge
Presentation and Discussion about Avodah’s Racial Justice Guide (45 mins)
Avodah’s CEO Cheryl Cook, and Nate Looney, Avodah Manager of Racial Justice Initiatives will give a presentation on Avodah’s Racial Justice Guide, sharing insights and wisdom about our organizational journey. After we share about our work, we’ll spend time answering your community’s questions and discussion how you can deepen your work on racial justice.

Racial Justice Workshops (75-90 mins)
• Race, Equity & Inclusion in the Jewish Community - Jewish communities around the country have been working to deepen their racial justice work. In this session, we’ll share an overview of trends in our community and discuss how Jewish communities can become more racially equitable and inclusive.
• Saviorism vs. Allyship - There is a lot of talk about becoming an ally for racial justice work, but what does that look like in practice? In this session we’ll discuss some of the pain points associated with striving to be an ally, in addition to discussing the concept of saviorism and how to avoid it’s pitfalls. Participants will come away with a deeper understanding of how to be a stronger racial justice ally.
• Racial Justice History in the Jewish Community - What is the legacy of Jewish involvement in the Civil Rights movement of the 1960s and how does that impact us today? In this session we will take some time to dive into the history of Jewish social justice and the Black community in the post-civil rights era, in addition to discussing the changing landscape of the Jewish social justice field.

Pricing Structure
Our sessions are priced on a sliding scale according to organizational budget. If you’re unable to meet this rates, please talk to us and we’ll discuss what could be possible. Workshops longer than 90 minutes will be priced accordingly.

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Please contact Rachel Glicksman at RGlicksman@avodah.net for more information and to bring an Avodah session to your community.