

RACIAL EQUITY

INFORMED



PHILANTHROPY



A FUNDER RESOURCE FROM
A JEWISH PERSPECTIVE

JEWS OF COLOR INITIATIVE AND SLINGSHOT

Racial Equity — Informed Philanthropy

A FUNDER RESOURCE FROM
A JEWISH PERSPECTIVE

Jews of Color Initiative and Slingshot

JEWS OF COLOR INITIATIVE: *Advancing racial equity in the U.S. Jewish community by centering the leadership of Jews of Color and ensuring that our communities and institutions reflect the multiracial reality of the Jewish people*

SLINGSHOT: *Engaging a community of young Jewish philanthropists to make a lasting impact on the Jewish world and beyond*



CONTENTS

3 CHAPTER 1

Welcome and Introduction

8 *Beginning with Gratitude*
Jewish Wisdom by Rabbi Sandra Lawson

10 CHAPTER 2

Purpose and How to Use the Guide
ILANA KAUFMAN

14 CHAPTER 3

Racial Justice Conceptual Framework
IMANI ROMNEY-ROSA CHAPMAN

38 *Liberation Theology*
Jewish Wisdom by Rabbi Sandra Lawson

40 CHAPTER 4

Equity- and Justice-Informed
Philanthropy: Applying the Framework
ILANA KAUFMAN

50 *Tikkun Olam and Anti-Racist
Accompliceship*
Jewish Wisdom by Rabbi Sandra Lawson

52 CHAPTER 5

Philanthropic Values and Decision-
Making for More Vibrant Jewish Life

53 Centering racial justice in philanthropic
decision-making
JOANNA WARE

62 Moving from funding based on shared
values to core values
ANALUCÍA LOPEZREVOREDO, PH.D.

65 *From Farming to Philanthropy*
Jewish Wisdom by Rabbi Sandra Lawson

66 CHAPTER 6

The Importance of Funding Across
Political Differences

GINNA GREEN
74 *Power and Perspective*
Jewish Wisdom by Rabbi Sandra Lawson

77 EPILOGUE



Welcome and Introduction

Welcome. We're glad you're here. By opening this guide, you're embarking on a journey to deepen your understanding of race, power, and possibility in the Jewish philanthropic landscape. Even more, you're on your way to becoming an anti-racist Jewish funder.

Before you read any further, let's travel into the future: The year is 2050. Roughly 25 percent of Jews in the United States are People of Color or part of multiracial families.

Jews of Color are represented among CEOs leading American Jewish organizations, Jewish foundation executives, and rabbis and cantors. Synagogues, Jewish day school classrooms, and summer camp cabins are full of children of color who see themselves reflected in their teachers, counselors, and mentors. Simply put, the tapestry of Jewish communal life in 2050 is woven by Jews of every color—and that tapestry is beautiful. It has been there throughout our people's history but rarely in full view. Now, in 2050, Jewish learning, Jewish art, Jewish culture, Jewish practice, and Jewish music are richer and more vibrant than ever before. And that's a blessing for all of us.

Now let's go back in time to 2020: In the midst of a global pandemic and racist brutality—including the murders of George Floyd, Breonna Taylor, and Ahmaud Arbery—we were reeling. COVID-19 was taking a disproportionate toll on Black Americans. Jews of Color, who comprise roughly 12 percent of the American Jewish population, were struggling to access basic human services, employment, health care, and funding for critical work. Our friends, families, and colleagues who have long endured racism in Jewish communal life were hurting. The wounds were deep, and we needed a pathway for healing and progress.

So we asked ourselves and each other: What would it take to shift the distribution of money and power to build a truly anti-racist Jewish community by 2050? How can funders align their personal passion for racial justice with their professional influence to center the voices and experiences of Jews of Color? In what ways can we activate philanthropy that is rooted in a framework of racial justice? How can we fully invest in the multiracial reality of Jewish life today?

We are not the first people to ask these questions—and we certainly won't be the last—but we are committed to advancing conversations and catalyzing systemic change. Following the publication of Slingshot's *Guide to Funding with a Gender Lens*, it became clear that we also needed a *Guide to Funding with a Racial Justice Lens*. To date, there is a dearth of tools and resources to help Jewish funders assume an anti-racist posture in their philanthropy. So we rolled up our sleeves and got to work.

This guide is not merely an intellectual exercise. On the contrary, it is also a vehicle for action. This guide is informed by core values and activism. These pages offer stories, insights, and tools to give you—Jewish philanthropists and those interested in funding at the intersection of racial justice and the Jewish community—the grounding you need for equity- and justice-informed philanthropy. Some of the content in this guide may make you stretch in new ways. We invite you to embrace the opportunity for growth. Some of the content may challenge you. We encourage you to reflect—and keep moving forward when you feel discomfort.

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We are grateful for the leaders, experts, and organizations whose materials and wisdom are cited throughout this guide. At a time when many philanthropists are thinking seriously about how to invest in racial justice, it can feel overwhelming to figure out how or where to start. We hope this guide provides a meaningful beginning and serves as a launching pad for learning and action. We hope it will awaken hearts and minds to the dynamics of race and power in Jewish philanthropy and crack open new opportunities for structural change.

Understanding racism and building an anti-racist future are difficult and messy tasks. The process is personal and political. We don't always hit the mark, and neither will you. But as Jewish tradition teaches, *hafokh ba v'hafokh ba*—"turn it over and over." In other words, wrestle with what it will take to become an anti-racist Jewish funder. Commit to building a Jewish future rooted in racial justice and equity. Use this guide as your road map, so that by 2050, we can be proud of the shifts we've made and can strengthen Jewish life for good.

Thank you for being on this journey with us.

Stefanie Rhodes

CEO,
Slingshot



Ilana Kaufman

Executive Director,
Jews of Color Initiative



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JEWISH WISDOM by Rabbi Sandra Lawson

Beginning with Gratitude

Rabbi Sandra Lawson (she/her) is the inaugural director of racial diversity, equity, and inclusion for Reconstructing Judaism. She works with senior staff, lay leaders, clergy, rabbinical students, and Reconstructionist communities to help Reconstructing Judaism realize its deeply held aspiration of becoming an anti-racist organization and movement. She lives in North Carolina with her wife, Susan, and their three fur babies, Bridget, Izzy, and Simon.



Let's begin to think about Jewish wisdom and racial equity as we begin our morning prayers: with gratitude. Think of the Jewish blessings that are intended for the early hours of the morning, when you have just woken up or you are beginning morning services. We start with *Modeh Ani*, thanking God for returning our souls—which are said to leave us in our sleep—to our bodies, restoring life to us for a new day. Other blessings such as *Asher Yatzar* express our gratitude for our bodily functions that sustain our survival (yes, there is a “bathroom blessing”!) and *Elohai Neshama*, which offers thanks to the Divine for creating pure souls within us.

The purpose of beginning with gratitude is two directional. We express gratitude to God, the Divine force, as an expression of deference and recognition that God's might is in all things, even our breath. At the same time, we are also preparing ourselves to be open to the daily prayers—whether formal prayers said with a minyan and a siddur or our daily actions and good deeds—that follow our morning recitations.

In this morning ritual is a beautiful core of Jewish wisdom: Gratitude is essential for creating openness, goodness, and connection to ourselves, each other, and the Divine. As you embark on your reading journey with this guide, take a moment to reflect on all forms of gratitude. Perhaps you find it in *Elohai Neshama*, but maybe gratitude can be found in a phone call to a beloved or a list of valued experiences you create in a journal. Take some time to engage in whatever centers you in gratitude.

Purpose and How to Use the Guide

Ilana Kaufman

Ilana Kaufman (she/her), executive director of the Jews of Color Initiative, is an educator by training who previously worked with the Jewish Community Relations Council. Pairing her passion for social justice, Jewish community, and racial justice with her philanthropy know-how, Kaufman has transformed the Jewish ecosystem by centering the voices and leadership of Jews of Color.



Read and act as if the lives of the Jewish people depend on you, the reader, learning to advance your philanthropic work through lenses of racial equity and justice. Because they do. Among U.S. Jews, an estimated 12 to 15 percent self-identify as People of Color, and these numbers are likely higher for Jews ages 18 and younger.¹ This means that there are currently 1 million Jews of Color in the United States, and the number grows each day as older generations age. Funders and philanthropists help shape the communal agenda and infuse the community with core values. Let's decide right now that racial equity and justice are at the top of the communal agenda and core values list so we can serve the true diversity of the U.S. Jewish community.

**READ AND ACT AS IF
THE LIVES OF THE
JEWISH PEOPLE
DEPEND ON YOU.**

READ WITH DISCIPLINE.

Read with discipline. Racial equity and justice are a practice, not a hobby. Like any practice, it requires ongoing, structured engagement to become integrated into professional and personal habits. Schedule time every day to formally develop, consider, and measure your work against standards of racial equity and justice.

Read with joy. This guide—the wisdom found in each chapter, each perspective, each author’s unique voice—is our gift. It’s serious, sensitive, technical, and touching. We share this guide with you in the spirit of collegiality and with knowledge that our Jewish communities are relying on us to move with all due speed toward our multiracial, anti-racist promise. The Jewish communal philanthropic ecosystem is a major partner in supporting transformative change. The work of this change is wonderful and a privilege, even when it’s hard. What’s not to feel joyful about? So go on and feel it.

Read with someone who cares about, engages, and elevates your learning experience. The Talmud teaches us that the work of grappling with Torah isn’t intended to be a solitary experience. The same holds true in the case of this guide’s frameworks of racial equity and justice. “The Torah isn’t sustained by one who studies on their own” (Ta’anit 7a), and we learn in the text that the most holy, “the Shechinah [God’s immanent form] resides when we study with others” (Shabbat 63a). Find someone to share the learning journey with you.

Read with a commitment to actual change and accountability.

Commit to applying racial equity and justice values to the financial vehicles you have authority over.

- Foundation portfolios
- Independent family funds
- Donor-advised fund

If you hold a donor-advised fund (DAF), be uncompromising about your racial equity and justice values with your DAF host.

Make your commitment to change publicly known and be held accountable to your commitment.

Read guided by these essential questions:

- What racial equity and justice-informed change can I activate (and be held accountable to) today?
- What am I willing to risk to advance my racial equity and justice work (comfort, community esteem, etc.)?
- What's at stake if I do nothing? For myself? The Jewish community? Jews of Color?

READ WITH A COMMITMENT TO ACTUAL CHANGE.

Racial Justice Conceptual Framework

Imani Romney-Rosa Chapman

Imani Romney-Rosa Chapman (she/her) is the founder and director of imani strategies llc. and has more than 25 years of experience organizing, educating, and developing curriculum for social justice. Chapman works for a world in which her children and the young people in our lives can live wholly and safely into their full humanity in an equitable world where race is not a major determinant in health, wealth, legal, and educational outcomes. She is a UJA Graduate Fellow enrolled in the doctoral studies program for Interfaith Clinical Education for Pastoral Ministry at Hebrew Union College – Jewish Institute of Religion.

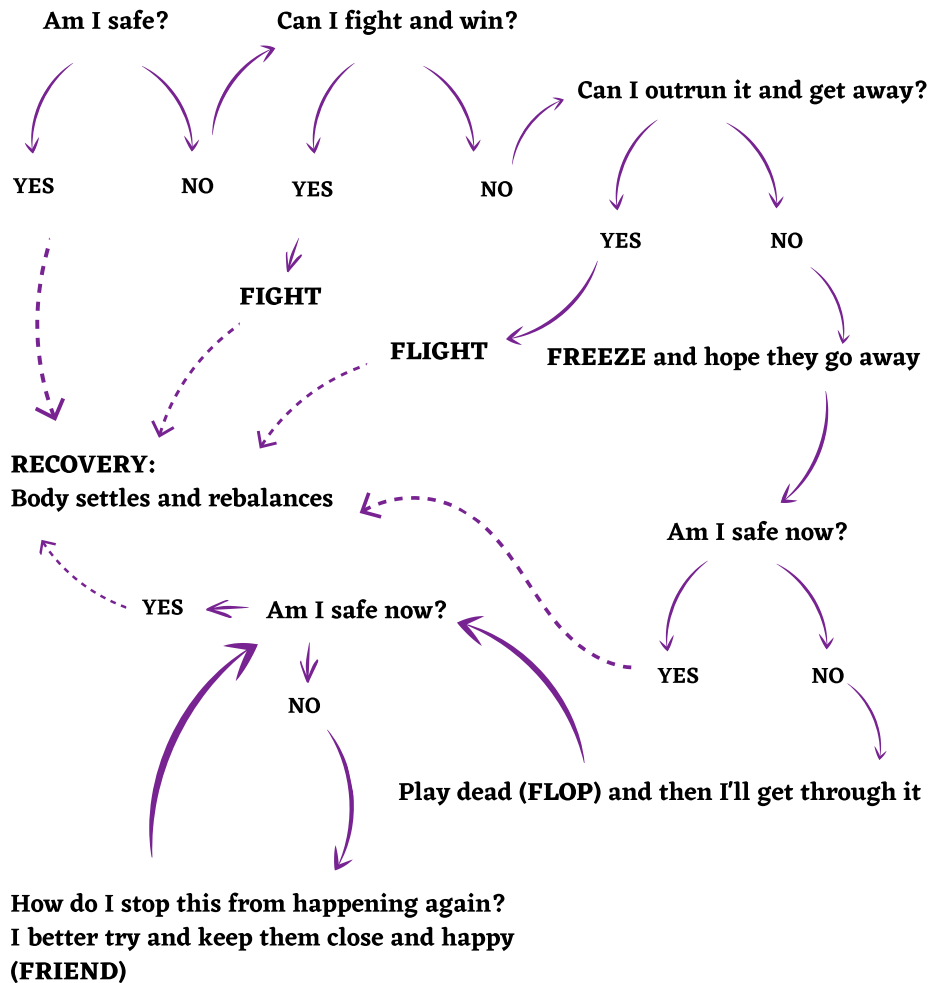


Why do we categorize by race? Where did the idea of race come from? And how are identity categories connected to systems of inequality? This chapter will provide explanations for these big questions and other key concepts, giving you a blueprint for unpacking the remainder of this guide. One of the ways racism operates is through the assumption that differences in groups and their outcomes are purely natural, the result of inherent differences. As you will learn in this chapter, this is far from the truth. Throughout this chapter, I focus on the ways society has played a role in defining race and using it to dictate who does or does not have power.

What are different ways in which people are grouped?

It is human nature to categorize. In the development of our brains, the most immediate and important category is "dangerous or not."² In the image on the next page, you can see that the brain follows a series of questions to assess one's safety and best course of action, including the well-known fight-or-flight response. These categorizations happen in 1/1,000th of a second and are innate.

Figure 1. The 5 Trauma Responses



The social categories we use as a filter to separate dangerous and not, however, were created by human beings—such categories include gender, sex, ethnicity, sexual and romantic orientation, age, ability, first language, carceral involvement, socioeconomic class, religious and spiritual affiliation, and so on. And increasingly, we assign not just a marker of danger but also a marker of worth that is determined by our social context. If we think of our brain as a computer, our cultural programming or socialization is the software it runs that tells us what signs indicate a particular gender or who is considered a dangerous person or what are markers of a good neighborhood. Since our brains have been flooded with incomplete and incorrect information about these indicators, many times we misassign, misperceive, or, simply put, get things wrong and draw the wrong conclusions about people and places with whom we come into contact. We can and do assign other humans into social categories, no matter how inaccurate we might be.

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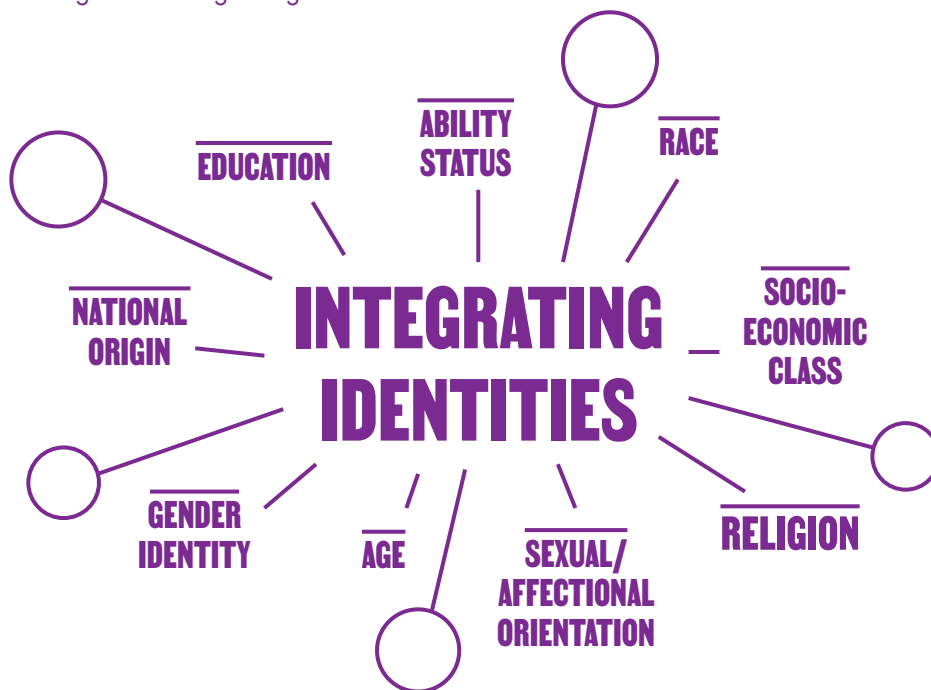
Vernon Wall, president and founder of One Better World, a consulting firm focused on courageous social justice and equity conversations, asserts that when we meet people, we automatically assign and begin to act with them based on their presumed group membership.³ Only after engaging in conversation with them do we begin to confirm or challenge our initial assumptions. It is critical not only to recognize the difference between exogenous identity (perceived externally) and endogenous identity (internally defined),⁴ but also to remember that our identities—as well as how we experience them and how they are valued—can shift as we move through life, relocate, learn, have access to more language, reclaim, grow, and change.

How do different social identities interplay?

While experiences of multiple marginalization have existed for centuries, the term *intersectionality* was coined by lawyer Kimberlé Crenshaw in 1989 to describe the “compounding impact” of discrimination against Black women at a manufacturing company.⁵ Crenshaw argues that there is a particular discrimination that happened at the intersection of those two identities that led to the company not hiring Black women and that anti-discrimination laws did not adequately protect Black women from their unique experience of compounding discrimination. These are the roots of the now commonly used term *intersectionality*, which focuses on multiple marginalized identities. In the image on the next page, you can see that several identity and status categories, including race, gender identity, education, religion, ethnicity, and class, work together to construct our unique social positions.

In an effort to provide additional framing for the term *intersectionality*, scholar-activist Diane J. Goodman created the Tapestry Model⁶ to illustrate the lesson that we do not occupy just one social identity at a time. Rather than envisioning stripes on a couch where red would represent her gender and white would represent her race, she uses a weaving analogy, explaining that a thread describing her identities would

Figure 2. Integrating Identities⁷



appear pink. Goodman writes, “I am simultaneously White and a Woman; these identities mutually affect each other. When I walk into a classroom to teach, students see me, make assumptions about me, and respond differently to me than if I were a White man or an Asian woman.”⁸

Often in conversations about identity, we focus on those with multiple marginalized identities. We consider and are concerned with the headwinds they encounter. Award-winning social psychologist Dolly Chugh, Ph.D., describes *headwinds* as “the challenges that make life harder for some people, but not all people.”⁹ Numerous individuals in U.S. communities spend their lives with multiple privileged identities: those who are white, wealthy, Anglo-Saxon, Protestant, able-bodied, neurotypical, native English-speaking, straight, cisgender male citizens, from families without history of imprisonment. While the experiences

of these individuals certainly vary, Dr. Chugh explains that they benefit from decades of multiple tailwinds—"a force that propels you forward ... consequential, but easily unnoticed or forgotten."¹⁰ Because most people do not fit into all of these privileged categories, most of us experience a mix of headwinds and tailwinds related to our social identities.

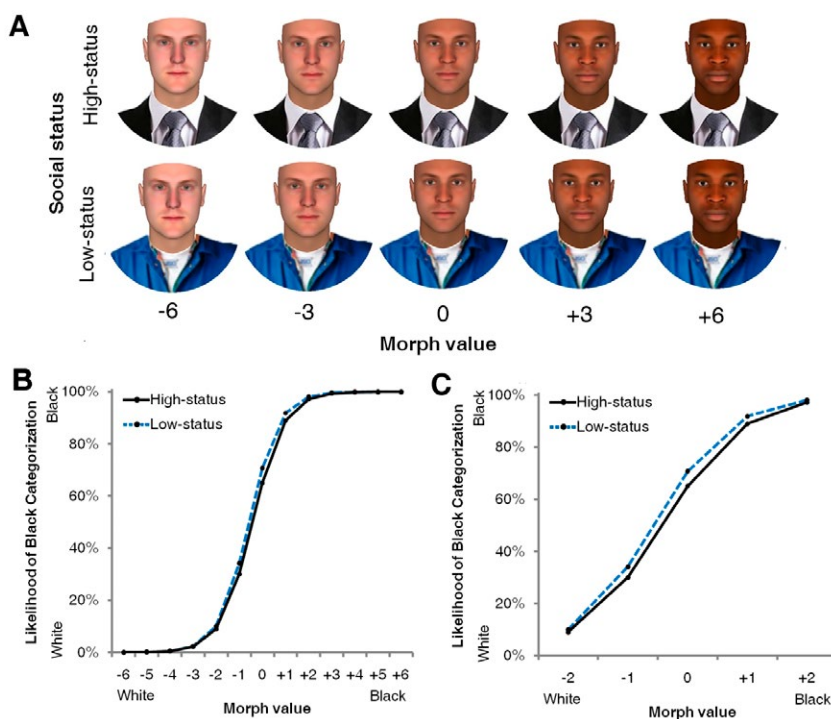
What is race?

While for centuries the work of pseudoscientists has promoted the idea of subgroups within the human race, the work of Carolus Linnaeus brought us (in 1758) the classification system that is the basis of contemporary understandings of race.¹¹ Following his classification of first four, then five, racial groups during the late 18th century, another pseudoscientist of the time, Johann Friedrich Blumenbach, who is credited with being "perhaps the most important contributor to the scientific concept of race,"¹² erroneously used skulls as a distinguishing factor to claim that Europeans were inherently more advanced and beautiful¹³—an obviously biased, racially driven, and entirely unscientific finding. Racial categories also change over time and by context. For example, a study conducted at Tufts University revealed that what someone is wearing impacts perception of their race. We have been socialized to categorize by race based on multiple types of information. When a decision can't be quickly

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made based on facial cues alone, we have been taught to look for social cues, often relying on stereotypes. To measure how our brains handle these decisions in hundreds of milliseconds, the researchers designed an experiment that used a series of faces ranging from stereotypically white to stereotypically Black, with a continuum of more ambiguous racial appearance in between. They used a computer mouse-tracking system, which followed the trail of the mouse as participants attempted to click on “white” or “Black” as quickly as possible. The findings show that when racially ambiguous faces were presented in “high-status business attire,” participants were more likely to categorize them as white, and when the same faces were presented in “low-status janitor attire,” participants were more likely to categorize them as Black. Even when participants did categorize the faces with low-status attire as white, the mouse trajectory showed participants temporarily gravitated toward Black categorization.¹⁴

Figure 3. Social Status Cues Change Perception of Race¹⁵



A 2019 statement from the American Association of Physical Anthropologists¹⁶ proclaims a departure from its roots and seeks to clarify the record on race:

Race does not provide an accurate representation of human biological variation. It was never accurate in the past, and it remains inaccurate when referencing contemporary human populations. Humans are not divided biologically into distinct continental types or racial genetic clusters. Instead, the Western concept of race must be understood as a classification system that emerged from, and in support of, European colonialism, oppression, and discrimination. It thus does not have its roots in biological reality, but in policies of discrimination. Because of that, over the last five centuries, race has become a social reality that structures societies and how we experience the world. In this regard, race is real, as is racism, and both have real biological consequences.

Work of the Human Genome Project, a scientific exploration that sequenced and mapped all the genes that make up human beings, supports the assertion that race has no genetic validity.¹⁷ A team of international scientists and researchers who work on this project confirm that there is more genetic similarity between different racial groups than

This offering allows us to see not only that race is a social construct but also who its architects have been—those who stand to benefit the most.

within them—a finding that explicitly contradicts our social beliefs about racial difference.¹⁸ Finding that all human beings are over 99 percent genetically similar, the Human Genome Project refers to race as a social construct. Although more and more people are learning that race is a social construct, that idea alone does not help explain the purpose of race. Eduardo Bonilla-Silva, Ph.D., writes in *Racism Without Racists* that “race is meaning in the service of power.”¹⁹ The groupings that we’ve adopted and uphold through social agreement and legal precedent proscribe identities in order to retain power—capital, influence, choice—among the few. In other words, race, as defined by The People’s Institute for Survival and Beyond, a Black-led community organizing network, is:

*A specious classification of human beings created by Europeans to assign human worth and social status at a time of continued worldwide colonization, placing themselves as the model of humanity and the height of human achievement, for the purpose of establishing and maintaining social status, privilege, and power for those who would become white.*²⁰

This offering allows us to see not only that race is a social construct but also who its architects have been—those who stand to benefit the most, both by being on top and by sowing confusion and division among the lower rungs. This is also how power is maintained. While dominant group membership is often made invisible by “normalizing” it (creating it as the norm), it is critical to note that all people are racialized—white people as well as People of Color. While there are advantages to collectivizing, there is also loss; adopting or being assigned to a certain race is to be put on hold, released, or be cut off from our diverse and rich cultural heritage(s) that exist beyond racial group identity. Different regional and ethnic groups seeking to be uniquely recognized by the government often face an uphill battle to self-determination.²¹

What's special about race in the United States?

Looking around the world, we see that conflicts erupt over a variety of differences: class, ethnic group, religion, to name a few. In the United States, while a number of systems, including Christian hegemony, capitalism, and patriarchy, are at play, they serve to hold a racial hierarchy in place where Blacks are at the bottom, whites are at the top, and everyone else, according to The People's Institute for Survival and Beyond cofounder Ron Chisholm, "has to get in where they can fit in."²²

The 1493 papal bull of Alexander VI assured Christian and European dominance in the New World. The papal bull

*aimed to justify Christian European explorers' claims on land and waterways they allegedly discovered, and promote Christian domination and superiority, and has been applied in Africa, Asia, Australia, New Zealand, and the Americas. If an explorer proclaims to have discovered the land in the name of a Christian European monarch, plants a flag in its soil, reports his "discovery" to the European rulers, and returns to occupy it, the land is now his, even if someone else was there first.*²³

Since first contact in 1492 through the beginning of the 1600s, an estimated 56 million Indigenous people died.²⁴ That is about 90 percent of the Indigenous population prior to Columbus's arrival and around 10 percent of the global population at the time. Often called the "Great Dying" among Indigenous peoples, this is the largest human mortality event relative to global population.²⁵

With the near genocide of native populations in the Western Hemisphere and the commencement of chattel slavery, the racial hierarchy was cemented. Approximately 12.5 million people were kidnapped from West Africa, bought and sold as labor, and forcibly bred to increase the capital of their purchasers. This produced a growing racialized underclass who

would be kept at the bottom in contrast to a class of whites who would be maintained at the top, with cisgender heterosexual, able-bodied, wealthy, Anglo-Saxon Protestants reserving the highest rank with compounding effect over the centuries. At the writing of the U.S. Constitution, a constitution modeled in large part after that of the Iroquois Nation,²⁶ an enslaved African would be codified as three-fifths of a human being,²⁷ in direct contrast to the assertion in the Declaration of Independence that "all men are created equal." The first decennial U.S. census, in 1790, taken as compelled by the Constitution, included five identity categories: free white males 16+, free white males under 16, free white females, other free persons, and slaves.²⁸

Figure 4. The First Census, 1790

The Return for SOUTH CAROLINA having been made since the foregoing Schedule was originally printed, the whole Enumeration is here given complete, except for the N. Western Territory, of which no Return has yet been published.

DISTRICTS	Free white Males of 16 years and upwards, including heads of families.	Free white Males under sixteen years.	Free white Females, including heads of families.	All other free persons.	Slaves.	Total.
Vermont	22435	22328	40505	255	16	85539
N. Hampshire	36086	34851	70160	630	158	141885
Maine	24384	24748	46870	538	NONE	96540
Massachusetts	95453	87280	190582	5463	NONE	378787
Rhode Island	16019	15799	32652	3407	948	68825
Connecticut	60523	54403	117448	2808	2764	237946
New York	83700	78122	152320	4654	21324	340120
New Jersey	45251	41416	83287	2762	11423	184139
Pennsylvania	110788	106948	206363	6537	3737	434373
Delaware	11783	12143	22384	3899	8887	59094
Maryland	55915	51339	101395	8043	103036	319728
Virginia	110936	116135	215046	12866	292627	747610
Kentucky	15154	17057	28922	114	12430	73677
N. Carolina	69988	77506	140710	4975	100572	393751
S. Carolina	35576	37722	66880	1801	107094	249073
Georgia	13103	14044	25739	398	29264	82548
	807094	791850	1541263	59150	694280	3893635
Total number of Inhabitants of the United States exclusive of S. Western and N. Territory.	Free white Males of 21 years and upwards.	Free white Males under 21 years of age.	Free white Females.	All other free persons.	Slaves.	Total
S. W. territory	6271	10277	15365	361	3417	35691
N. Ditto	—	—	—	—	—	—

Despite many efforts of resistance and rebellion by activists, as well as attempts to band together by common interests across social group membership, "racism [was and] is the single most critical barrier to building effective coalitions for social change."²⁹

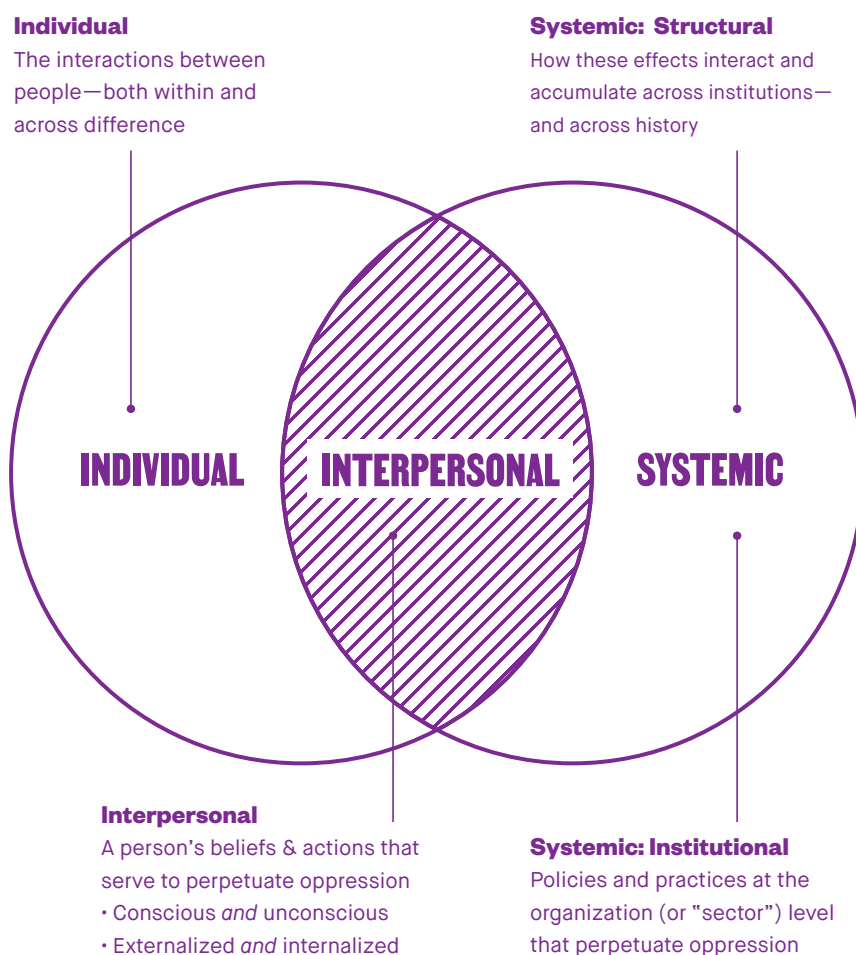
Unlike with other social groups, until the latter half of the 20th century, the legal prohibition of "race mixing" maintained physical separation between racial groups. Policies such as redlining³⁰ and laws such as anti-miscegenation (making interracial marriage illegal)³¹ restricted and punished those who sought to draw together; even occupying the same sidewalk could lead to violence.³² So, whereas we might have had a person with a disability in our family or a gay person in our family or a poor person in our family, we were unlikely to have a person of another race as part of our family.

What are racism and anti-racism?

Racism involves one group having the power to carry out systematic discrimination (and systematic benefit) through the institutional policies and practices of society and by shaping the cultural beliefs and values that support those racist policies and practices.³³ Racism operates on several levels impacted by centuries of erroneous thinking—namely, that there is something inherently different between racial groups of human beings and that these differences are linked to phenotype, appearance, or national origin.

We can see the impact of this misguided thinking on individual, interpersonal, institutional, ideological, and structural levels. Furthermore, these levels are mutually informing, as shown in the Venn diagram to the right. On the individual level, our self-concept is shaped by our personal identity and our reference group orientation—who we are as individuals and how our group is seen and experienced. Simply, the racialized body we inhabit can contribute to a more positive or negative sense of self.³⁴ On the interpersonal level, how we feel about ourselves and others impacts how we treat each other, how much space we take up, who is considered

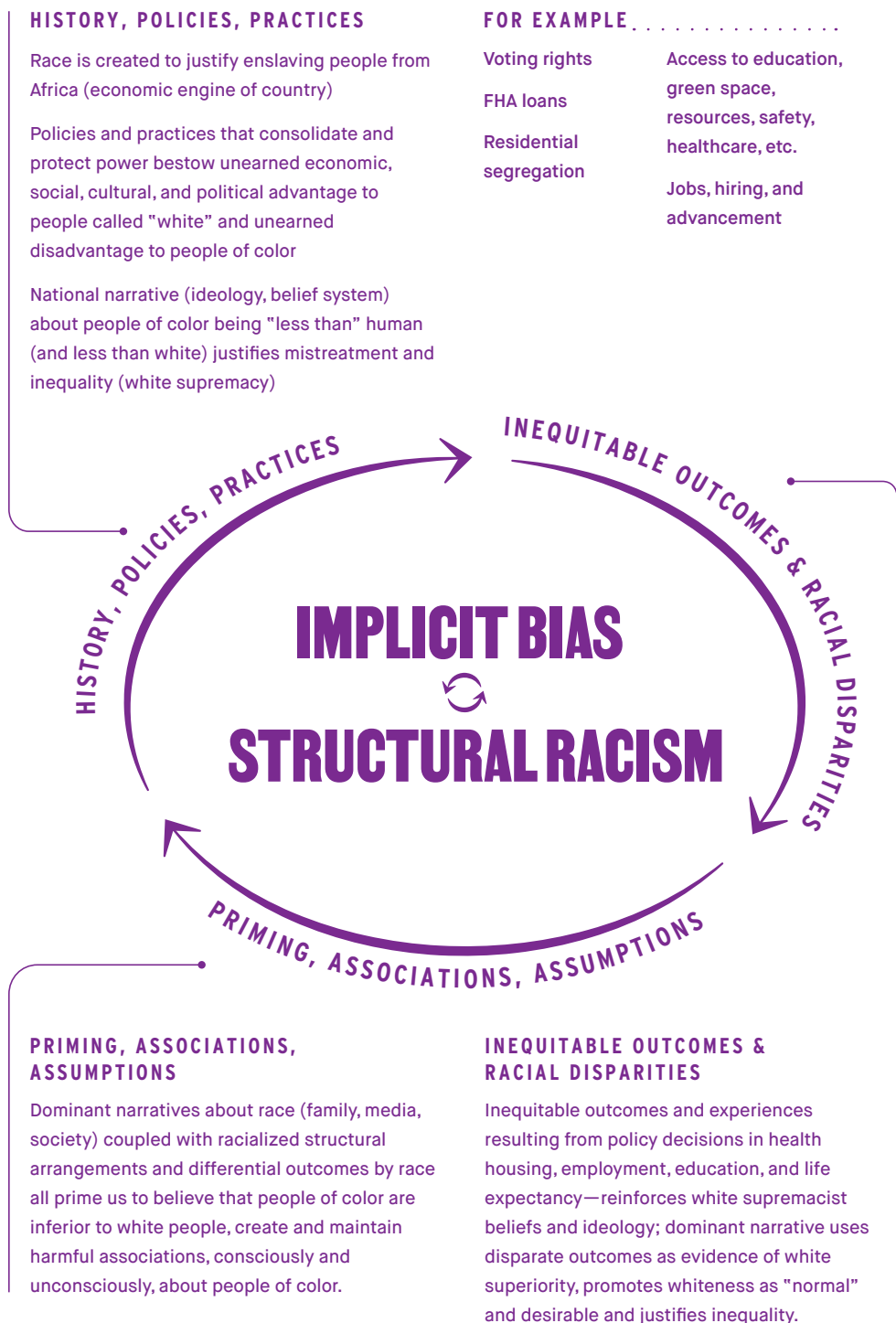
Figure 5. The Lens of Systematic Oppression³⁵



capable, and more. On the institutional level, we see the impact of racism vis-à-vis disparities in graduation rates (education) and infant/parent mortality (health care). In addition to these disparities based on policies and reinforced by media over time, racial prejudice can manifest in bigotry, hatred, and violence.³⁶

One element of racism that is ironic and can be confusing is the wedge that is often driven between a people and their culture. We may believe

Figure 6. Implicit Bias and Structural Racism³⁷



henna is beautiful when it is extracted from its cultural context but hold bias against Indian people.³⁸ While the government continues to dispossess Indigenous nations of the land we call the United States,³⁹ Indigenous names are co-opted and used as mascots,⁴⁰ and non-Indigenous people hang dream catchers as home decor.⁴¹ While poor Black youth are targeted by laws that hold them responsible for systemic inequities,⁴² the fashion industry continues to appropriate the creativity and styling that emerge from that community with little to no credit given.⁴³ So as racism is perpetuated, we often mask it in an ahistorical frame of cultural appreciation, which can have compounding negative effects.

From slavery to today's cultural appropriation, the long trajectory of racism has embedded inequality and privileges into all facets of society, making the problem of racism all-consuming. If the problem of racism is so big, what can be done to change it?

Anti-racism is to work against racism. Because racism is such an overwhelming problem, anti-racism must tackle the individual, interpersonal, institutional, and structural levels to undo injustices, confront contradictions, and embody racial equity. Anti-racism is committing ourselves to narrowing the disparities and inequities that exist along racial lines and dismantling the idea that racial categories are innate or biologically based.

As long as there has been the subjugation of People of Color, there has been resistance to it, not solely from witnesses to the malady but from those suffering its harms most directly. The first anti-racist document identified in what is now the United States is the 1688 Petition Against Slavery, which was penned by Mennonites from Germantown, Pennsylvania, who objected to slavery.⁴⁴

Scholar and historian Ibram X. Kendi, Ph.D., posits that anti-racism is embodied in those of any race who "support[s] an antiracist policy through their actions or expressing an antiracist idea."⁴⁵ The National Museum for African American History and Culture similarly points to actions as well as the multiple forms racism takes—individual, interpersonal, institutional,

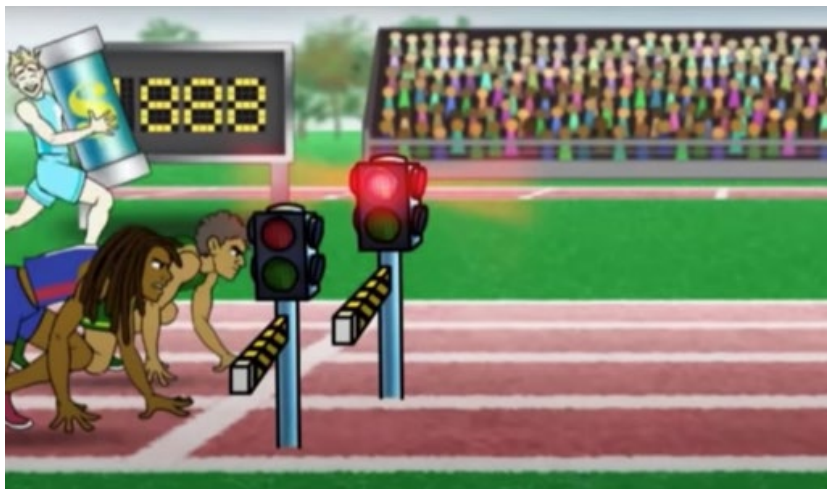
and structural—stating, “Being antiracist is fighting against racism. Racism takes several forms and works most often in tandem with at least one other form to reinforce racist ideas, behavior, and policy.”

This charge requires that we take action, operate from anti-racist ideologies, and promulgate policies that also fight racism. The uprisings of the summer of 2020 moved the work of anti-racism from organizing circles to the national spotlight, sparking a nationwide conversation that had been swept under the rug for far too long—and continues to be suppressed.

What’s the difference between equity and equality?

If we subscribe to the idea that “all men,” or all people, “are created equal,” then something has gone very awry. While equality focuses on making sure that everyone receives the same—the same resources and access—equity focuses on outcomes. In the United States, education is compulsory through at least age 16, yet racial disparities exist in high school graduation rates.⁴⁶ What causes that outcome? What historical and systemic policies have impacted different levels of success across different races? In a country that has more than enough resources—money, land, space, food, medical assistance, opportunities for gainful employment and quality education—there are enormous disparities. While some of these disparities may be a result of a number of factors, race undeniably plays a dominant role. From net wealth⁴⁷ to maternal/infant health,⁴⁸ being white is a statistical advantage. Focusing on outcomes means adjusting for the systemic advantages and disadvantages that have been at play for centuries and their impact. The image on the next page is a still image from a video called “The Unequal Opportunity Race,” in which numerous delays, interruptions, and literal roadblocks structure the athletes’ race.

Figure 7. The Unequal Opportunity Race⁴⁹



These race-conscious corrective measures can be perceived as unfair. The idea of taking something away from someone, even if they have not earned it, can feel unfair, just like giving something to one person and not to others. In the documentary film about learning disabilities *How Difficult Can This Be? The F.A.T. City Workshop*, the narrator responds to concerns about unfairness around educational accommodations by drawing an analogy to CPR.⁵⁰ He asks if we would have to give all people CPR in a particular environment when only one person is having trouble breathing. Researchers at Santa Clara University in California help to clarify by distinguishing between fairness and justice and also as well as between various types of justice, two of which are relevant here:

Distributive justice refers to the extent to which society's institutions ensure that benefits and burdens are distributed among society's members in ways that are fair and just. ...

Compensatory justice refers to the extent to which people are fairly compensated for their injuries by those who have injured them; just compensation is proportional to the loss inflicted on a person.⁵¹

This far into the story of oppression, giving everyone the same thing independent of race will not result in equal outcomes. Instead, resources, policies, laws, and more need to counterbalance the intergenerational oppression marginalized groups have faced.

Rethinking the myth of inferiority and superiority: “Talent is equally distributed, opportunity is not.”⁵²

This quote, attributed to Leila Janah, the late CEO of Samasource, a company that created a pipeline for people living in poverty to access sustainable jobs in the global digital economy, reminds us that despite the overrepresentation of white people, and those with other dominant identities, in markers of success—everything from government to television characters to the top 10 richest people in the country—we cannot fall for the belief that those people are innately more clever, able, or skillful.

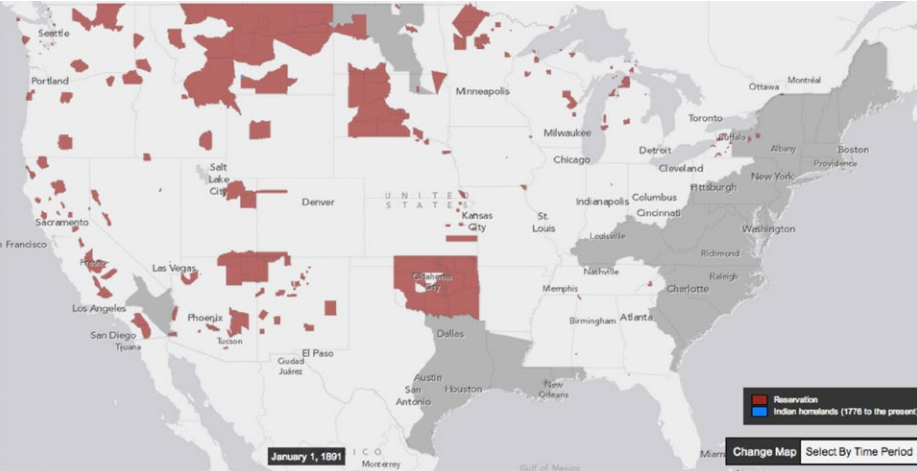
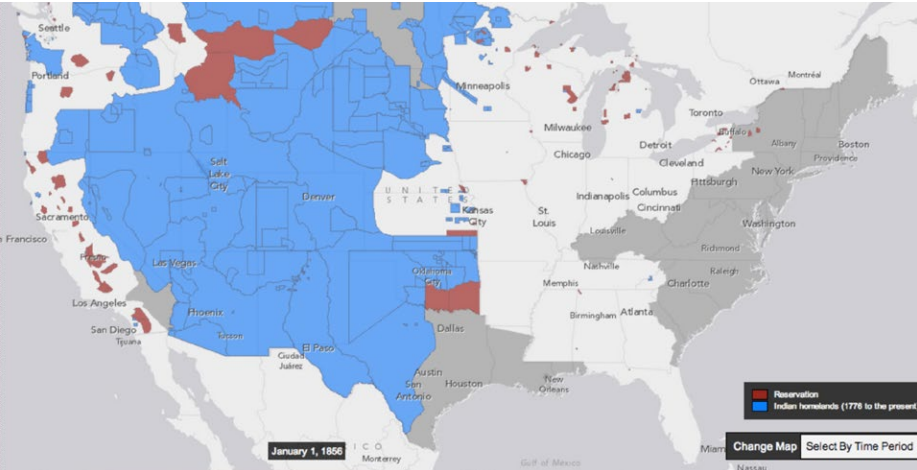
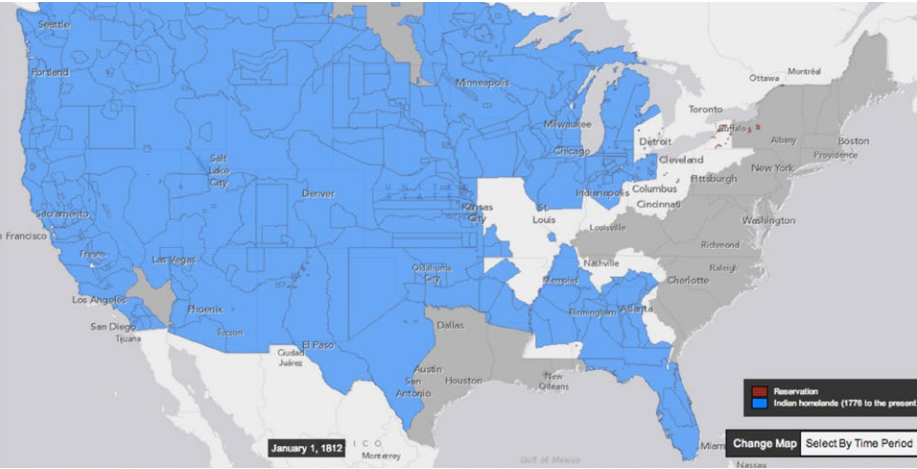
While conscious and unconscious messages of superiority and inferiority are perpetuated by our culture, it is important to remind ourselves that the best answers to solve and resolve problems of racial inequity have often come and will continue to come from communities of color. When we consider the overwhelming success of Peoples of Color in the face of generations of mistreatment, exploitation, and murder, we must acknowledge the resourcefulness, strength, ingenuity, mutual aid, and courage it has taken to have survived, continued to contribute meaningfully to every institution in the country, and maintained the vision of what we could be. As activist Ravyn Wngz says, “Our love is radical, it’s abolitionist, it’s a future where each and everybody has what they need, what they deserve, what they want.”⁵³



How does decolonization fit into an anti-racist framework?

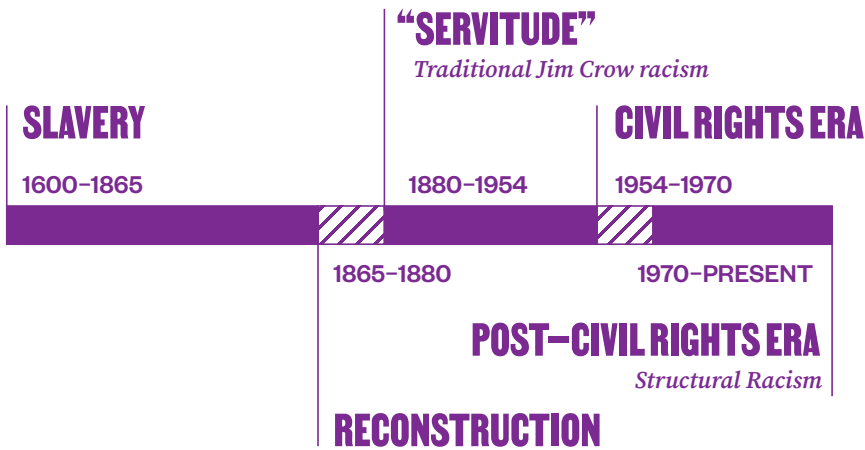
When Europeans arrived in this land in 1492, their intention was to extend their reach and amass wealth.⁵⁴ Despite the land being inhabited, they didn't veer from this aim. Their presence alone—through disease to which those living here were not immune—was fatal to many inhabitants. Through manipulation, deceit, slaughter, marriage, enslavement, and later, removing children from their families to be "civilized" in boarding schools (a violent and often abusive process of forced assimilation), they dispossessed the Indigenous populations of the land and their sovereignty. Simultaneously, more and more Europeans arrived to live on the land, to create families on the land, to govern and control and superimpose laws in this already occupied land. They extracted and often exported natural resources from the land. In other words, they colonized. And despite these efforts, Indigenous nations continue to reside and build on this land, continue to dream, imagine, create, and contribute.

Figure 8. Indigenous Land 1776-1902⁵⁵



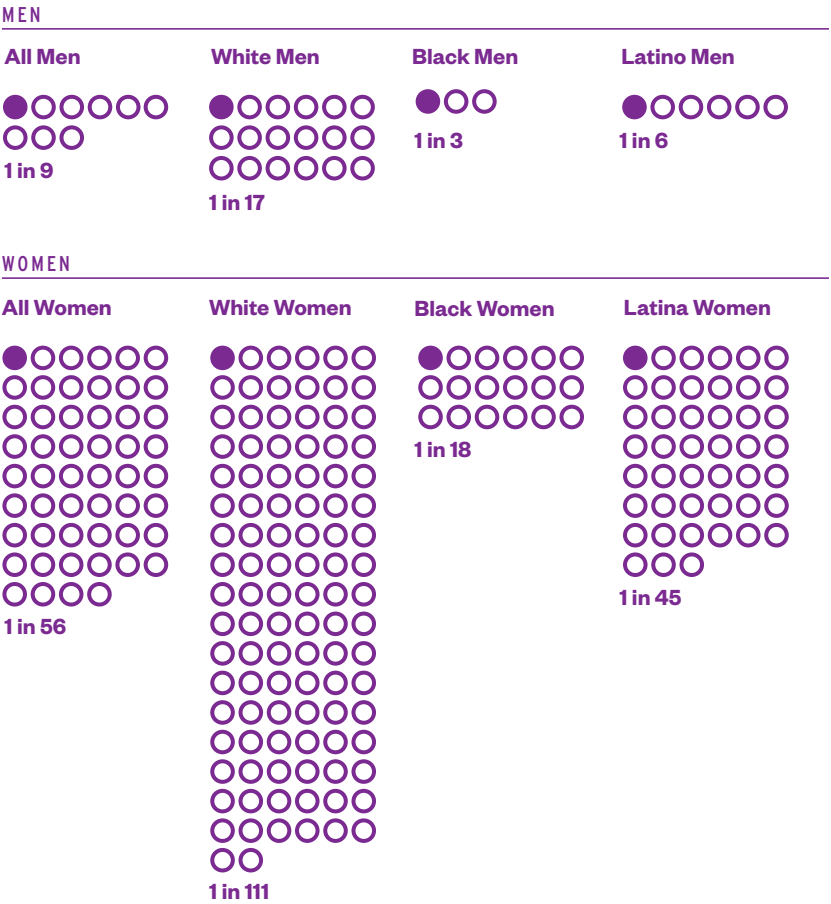
In addition to the destruction and near genocide of Indigenous peoples, Europeans created what was meant to be a permanent labor class through buying, selling, and breeding humans beings. Along with these abuses, the ownership of enslaved people correlated to political power and influence in the form of voting rights. We see the extension of slave labor in what is often termed the “prison-industrial complex,” which is fed by the cradle to prison pipeline.⁵⁶

Figure 9. Eras of Racism: Slavery to Today



*Europeans created what was meant to be a permanent labor class through **buying, selling, and breeding humans beings.***

Figure 10. Lifetime Likelihood of Imprisonment⁵⁷



Philanthropy executive and author Edgar Villanueva describes the wealth of philanthropists as twice stolen—once based on stolen land and labor, and again based on tax sheltering and evasion.⁵⁸ He scathingly describes philanthropy as “racism in institutional form.” Yet Villanueva also asserts that done differently, philanthropy can also offer an answer: “money as medicine ... is a way of achieving balance.”

Efforts to decolonize are efforts at “reclaiming what was taken and honoring what we still have,”⁵⁹ pointing to the restorative justice and healing pieces of anti-racist work. This includes but is not limited to the return of or proper payment for stolen land—for example, through land taxes,⁶⁰ honoring of treaties between the U.S. government and Indigenous nations,⁶¹ reparations for slavery,⁶² and putting a stop to other measures of control like gerrymandering and voter suppression. It includes dismantling systems that maintain stark inequalities on the basis of race, such as those which lead to the imprisonment of one out of every three Black men.⁶³ Decolonizing also means an ability to live justly and in peace and to have *each* of our contributions and worth recognized and honored.

Villanueva asserts that “we must heal ourselves by each taking responsibility for our part in creating or maintaining the colonial virus. We must identify and reject the colonized aspects of our culture and our institutions so that we can heal. In healing we eradicate the colonizer virus from society: instead of divide, control, exploit, we embrace a new paradigm of connect, relate, belong.”⁶⁴

Liberation Theology

As you begin to reframe your conceptualizations of race and racial injustice, I invite you to think about this chapter as a siddur. What is the purpose of a siddur? It sets a path for our prayers. Though our minds may wander to different directions, we are all collectively led through service by the text in our hands, returning to it time and again as a central guide for our prayers.

Just as a siddur guides our spirituality and communal prayer, this conceptual framework can guide our anti-racism, providing us with the foundational, essential elements for thinking critically about racial injustice.

Now let's visit the Book of Exodus. A text of liberation theology, Exodus shares the story of Moses leading the enslaved Hebrews out of Egypt and Pharaoh's grip. But as we know, Moses is not granted his request the first time. Rather, Moses returns time and again to plead with Pharaoh to let the Hebrews free.

Parshah Bo (EXODUS 10:1-13:16) is the climax of Israel's struggle for freedom. Plague after plague has hurt Egypt, and Pharaoh is now willing to let some of the Israelites go free. But Moses insists that none of them will go unless all the Israelites are granted their

freedom. Moses wants freedom for all. He says, *We will go with our young and our old, we will go with our sons and our daughters* (10:9). In other words, we will not leave anyone behind.

*In our unjust society, many have been left behind.
How can we as the Jewish people ensure that none of
us are being denied freedom?*

How might those with more access to power—or those who will be heard, like Moses had an opportunity to be heard by Pharaoh—use that power to make sure justice and freedom are not reserved only for the few?

Many Jewish thought leaders argue that racial justice should be a pursuit of the Jewish people as a demonstration of welcoming the stranger, the *ger*. Indeed, this commandment appears in the Torah 36 times. But in this same Book of Exodus, we are presented with another understanding of our people: An *erev rav*—a “mixed multitude”—fled Egypt. We have always been a diverse people, suffering or achieving freedom as a collective. The Hebrew word *v’gam*, often translated as “moreover,” can also mean “and also.” I point this out because it’s as if the Torah doesn’t want us to forget that we were a mixed multitude of people. We have to remember that from the time we were Israelites running for our freedom to the time we became a people at Mount Sinai, we have always been, and always will be, a mixed multitude.

Equity- and Justice-Informed Philanthropy: Applying the Framework⁶⁵

Ilana Kaufman

Now that we've learned some key concepts and begun to rethink our assumptions about race and racism, let's dive into the next step: How do we apply what we are learning about inequality to the work that we do? This chapter helps you move from concepts to concrete changes, from learning to action, from understanding to stepping into your role as an anti-racist accomplice.

The problem

It seems the U.S. Jewish ecosystem is in a state of philanthropic segregation. When we look at our foundations, our funds, our grant portfolios, it's hard to miss the glaring reality that the majority of the Jewish communal philanthropic ecosystem—from visible leaders to what gets funded—reflects a predominance of whiteness. We are in a state of nonalignment between funders' expressions of commitment to racial justice and equity, and the implementation of those commitments as formal practices and policies.

Our commitment to racial equity and justice must move from personal passions to professional mandates, and from good intentions to institutional change. We must develop initiatives for institutional change based on racial justice and equity, complete with standards, metrics, and systems of accountability. To realize a more anti-racist, thriving, multiracial Jewish and national community, our work must be intentional and action-based, and must be squarely situated within a formal and ongoing effort to rigorously apply the lens of racial justice and equity.

Getting to work

We know from the previous chapter that racism manifests in us as individuals, interpersonally, in our institutions, and in social structures. Upholding these forms of racism are cultural norms and systems that normalize the inequality we see (or that which we are privileged not to have to see) every day.

Because racism is so expansive, we have to be rigorous about unlearning racism and actively responding with anti-racism. Additionally, we must employ the tools and lenses of racial equity and justice so that the outcome of our work rights the historic wrongs of racism. Our work should speak to both the aspiration that everyone in our community, regardless of race, has the same opportunity and access to resources—in this case, funding—and to the reality that, because of racism, such opportunity and access to resources are *in fact not yet possible*. This discrepancy means we must also focus on who has access to resources, who does not, the outcomes of how they are distributed, and the interventions necessary to remedy and repair the inequity inherently part of how we fund in the Jewish community. To properly engage racial equity and justice lenses, begin by thinking of yourself as an accomplice and not an ally.⁶⁶ Work informed by racial justice and equity requires that you understand who you want to be in this movement for racial justice and, by extension, this mini-movement pushing and supporting the Jewish philanthropic community to desegregate our funding portfolios.

Because racism is so expansive,
**we have to be rigorous about
unlearning racism and actively
responding with anti-racism.**

Are you an ally? Or are you an accomplice? Very simply put, an ally will mostly engage in activism by standing with an individual or group in a marginalized community, often sharing the perspective that racism is wrong but almost never discomforting their white counterparts and never disrupting the systems that perpetuate racism in the first place. An accomplice, understood as someone who actively engages with anti-racism, will cede their comfort to the work of justice by focusing less on the comfort of white peers and more on disrupting and dismantling the structures that reinforce racism. An accomplice works at the direction of the stakeholders in the marginalized group, decentering themselves and other white folks in the process. The racial equity ally stands along the sidelines, Ibram X. Kendi's *How to Be an Antiracist* tucked under their arm, enjoying both the game of privilege and inequality while naming the racism in the field and sometimes admonishing the racists under their breath though never disrupting the game. The racial justice accomplice arrives aware of the historical and fundamental reality that the game is rigged, wondering about their contribution, poised to engage in disruption, and ready to follow the leadership of People of Color regarding whatever actions can result in a transformative outcome.

Getting clearer: The difference between racial equity and racial justice

As funders make commitments to respond to racism and adopt language to articulate perspective, it is important to note that diversity, equity, and inclusion (DEI) efforts are not the same as employing the lenses of racial justice and equity. Going further, the Jewish community seems to have developed some comfort with the language of *equity* but quite often disconnects the concept from its partner—justice. Like our community, our work must be whole, integrated. In other words, we don't get to pick equity and leave justice behind. Committing to the work of anti-racism means we are committing to all components of the work—particularly the parts that make us uncomfortable, are hard, often those that have the potential to transform systems.

Racial equity and racial justice cannot be disconnected or used interchangeably. The table below shows several examples of types of analyses, understandings, and explanations that emerge from a racial equity lens compared to a racial justice lens. Racial equity looks at, understands, and names the issues related to racism. White folks tend to be comfortable with racial equity, as it is where allies can explore data, thoughtfully study and consider racial disparities, and talk about the impact of racism on the field. But racial justice is where we find transformative systems-changing visions, including building power among the marginalized. Racial justice understands the history, bringing together the historically underpowered through a shared vision, and galvanizes energy and resources for changing the system. Racial justice requires effort and struggle, which build capacity to transform the system. Success with racial justice will reveal itself through outcomes we see, feel, and can measure: Who takes charge of the funding? How is the funding process managed? What are the experiences of grant seekers and grantees? Who is funded? Are they all white, again?

Table 1. Features of a Racial Equity Lens Compared to a Racial Justice Lens⁶⁷

RACIAL EQUITY

The original guide describes four important features of a **racial equity lens**:

Analyzes data and information about race and ethnicity
Understands disparities and the reasons they exist
Looks at structural root causes of problems
Names race explicitly when talking about problems and solutions

RACIAL JUSTICE

A **racial justice lens** adds four more critical elements:

Understands and acknowledges racial history
Creates a shared affirmative vision of a fair and inclusive society
Focuses explicitly on building civic, cultural, and political power by those most impacted
Emphasizes transformative solutions that impact multiple systems

Racial justice requires effort and struggle, which build capacity to transform the system. **Success with racial justice will reveal itself through outcomes we see, feel, and can measure.**

Applying strategies and solutions

If you as an individual are dedicated to anti-racism, racial justice, and equity, yet your fund, foundation, or issue-area portfolios are dominated by whiteness, then it's time to reset the standard of funding and affirm that all-white philanthropy is unacceptable. This will require that you put yourself, your role, and your organization on racial equity and justice project status. We must begin by owning that, as young funders and professionals, our individual passion for racial equity and justice when not applied to professional action is unproductive and maintains the status quo, which is harmful to Jews of Color and People of Color more broadly. Progress is only possible when personal passions are intentionally *intersected* with our workplace power and privilege. Personal passion for justice might make those with power and privilege feel like there is deep value in do-gooding, but personal engagement and do-gooding disconnected from the commitment to use power for transformative change reinforces systems and structures of racial inequality, inequity, and injustice.

WHAT ARE MY RACIAL EQUITY AND JUSTICE INFORMED GOALS FOR TODAY?

Once a personal passion moves into workplace commitments, it is time to bring forward essential questions and intellectual tools that can become part of your team's and foundation's daily practices. Every morning until it becomes part of your muscle memory, as part of a formal practice, envision what is possible if your funding and grantmaking are intentionally informed by concepts of racial equity and justice.

- What are my racial equity and justice informed goals for today?
- To meet the goals, what are a few interventions I will make to create real impact?
- Am I working with timelines, selection committees, or designing a grant process?
- What is the work for today and what is my strategy for success?
- Review your processes for grant applications, hiring and training of foundation program officers, and board member selection and training. End with some notes about how you will know if you are successful.
- What will be different? In plain terms, how many efforts led by and focused on Jews of Color/People of Color will be Jewishly funded?
- How many Jews of Color/People of Color will inform our grantmaking processes?
- How will the experiences of Jews of Color/People of Color anchor and inform every aspect of our racial justice and equity work?
- This work of layering and weaving until racial equity and justice are fully osmosed into each facet of our work and day requires intentionality, practice, and racial consciousness.
- Look in every corner of your day, week, month, year, and multiyear strategic plan to identify, implement, and integrate the work. Who will be in your meetings and what are the decisions to be made?
- What are the resources at play, and what is your role for racial equity and justice in transforming whose vision anchors the effort, who speaks, who gets listened to, who makes decisions, and ultimately who gets funded?

The importance of goals, aspirations, standards, metrics, and accountability—or, no, Jewish values are not enough

Once we begin to understand the impact of racism in our foundations and funds, in our grantmaking and how our grantmaking has reinforced racism, we can begin to set goals for what we mean and what it looks like to do our work through lenses that are more anti-racist and informed by racial equity and justice. These lenses help us see more clearly the impact of decades and decades of philanthropic neglect of Jews of Color and give us a pathway to make things right on the personal, cultural, and institutional levels.

These lenses help us understand both the impact of race-based inequitable funding and the potential and promise of race-informed equity- and justice-based funding, as well as how a multiracial funding community, fully inclusive of Jews of Color, would reimagine the impact of equity- and justice-based funding efforts. These lenses give us permission and demand that we state in clear terms: We have a racism problem, and as a collective we seek transformative solutions that will remedy and repair racism on every level. How will you know when you're there? What are the numbers? What will look, feel, and be different? Each day? Each week? Each month? Each year? As part of multiyear strategic plans?

While it's important to name goals, we also must name the cost of inaction—the impact of maintaining the status quo and not doing our work in anti-racist-, racial equity-, and racial justice-informed ways. Every day ask yourself the cost of maintaining the status quo and write down what you think that cost is. Say the cost out loud. Say it at staff meetings. Make the reality of inaction, perpetuating racism, painfully concrete and real. And make it unacceptable.

*Every day ask yourself the cost of maintaining the status quo and write down what you think that cost is. **Say the cost out loud. Say it at staff meetings. Make the reality of inaction, perpetuating racism, painfully concrete and real. And make it unacceptable.***

Tikkun Olam and Anti-Racist Accompliceship

Jewish leaders, community members, and activists interested in pursuing any form of social justice have inevitably been guided by the Jewish phrase *tikkun olam*—“repairing the world.” This phrase has been a guidepost for Jewish efforts toward justice. Jewish wisdom teaches us that it is our duty to work in partnership with the Divine to create a just world worthy of God’s presence. This means that all are responsible for seeking justice. This task can feel daunting, but Jewish sages thought of that as well. **PIRKEI AVOT 2:21** teaches, “You are not required to finish the work, but neither are you free to desist from it.”

In our contemporary society, we are often made to believe that justice, freedom, and equality have already been attained, placing the burden of blame on those who have not “made it.” We are told they have not tried hard enough or that their values are bad—myths that plague American consciousness. We are made to believe that the work has been completed.

But justice comes not only when our laws denounce racial injustice but also when there are equal outcomes. The work has not been finished, and we are not free to desist from it.

By reading this guide and acknowledging that changes must be made to create a more just future, you are engaging in a practice of *tikkun olam*. You have chosen not to desist but to engage in the hard work of pursuing a better world. You are learning to become an accomplice in the work toward racial justice.

Let's turn again to the Book of Exodus for a biblical example of "accompliceship": the story of Shifra and Puah. Though hardly as well-known as the "Let my people go" cries of Moses, Shifra and Puah's story has just as valuable a lesson. As Pharaoh rose over Egypt, he became fearful of the number of Israelites—today we would say foreigners—who he believed would outnumber the Egyptians and take over Egypt. In **EXODUS 1:15–21**, Pharaoh orders two midwives, Shifra and Puah, to take and murder male Israelite babies upon birth.

Shifra and Puah do not comply. What do they do? They center their commitment to God, allowing their morality to dictate their actions rather than the demands of Pharaoh. To keep Pharaoh at bay, Shifra and Puah invent a story of Israelite women having such speedy births that the midwives can't arrive in time to take the Israelite sons. Shifra and Puah's act of nonviolent civil disobedience is the first recorded interruption to Pharaoh's unjust rule and makes way for the Israelites' continued resistance of their enslavement, leading up to the freeing of our people.

Shifra and Puah's story shows us that freeing our people did not begin with Divine intervention but with the choice of two people to do what was right. Shifra and Puah were not only allies but also accomplices, actively making choices in the direction of justice. How can Shifra's and Puah's choices inspire us to become anti-racist accomplices?

Philanthropic Values and Decision-Making for More Vibrant Jewish Life

We've now walked through how to think in actionable terms to apply concepts of equity and justice to your work. You have a set of questions to guide you and lead you to apply the framework, but you're probably wondering what this might look like on the ground when it actually happens. What internal and external negotiations or compromises can bring Jewish philanthropy to a more equitable place? What might it look like to restructure your organization based on an equity lens? In this chapter, two authors, Joanna Ware and Analucía Lopezrevoredo, Ph.D., provide insights on philanthropic decision-making and on rethinking how we conceptualize and determine the values that define our work.

Centering racial justice in philanthropic decision-making

Joanna Ware

Joanna "Jo" Ware (she/her) is an organizer, facilitator, and educator who has spent the last two decades working to bring forth a more just, whole, and liberatory world. As executive director of the Jewish Liberation Fund, she works to organize money to sustain and grow the progressive Jewish movement for justice and liberation. Ware is a queer femme from an interfaith family with Sephardic, Ashkenazi, and non-Jewish European roots.



The work of transformative racial justice is about more than simply demographics and representation; a deep commitment to the practice of anti-racist philanthropy demands that we consider how our institutions perpetuate and uphold white supremacy (the ideology that assumes People of Color are inherently inferior to whites), and how our fundamental ideologies and worldviews have been shaped by and continue to maintain white supremacy culture (social norms and worldview that uphold racial inequality). Bringing more Black, Indigenous, and People of Color (BIPOC) into substantive leadership and decision-making roles is critical, as is moving astronomically more money to BIPOC-led work. But what if those leaders are expected to simply acculturate to existing norms, practices, and processes? What if funders don't proactively work to learn from grantees and recipients and foster authentic relationships with space for

substantial feedback? What if individuals and institutions are unwilling to do the deeper and more difficult work of transformative cultural change? *Lo dayeinu*—it will not have been enough. Racial injustice and white supremacy culture will persist.

Funders can take immediate action toward transformative anti-racist structural and cultural change by committing to funding practices that are intentionally designed to a) challenge the norms of white supremacy culture; b) decrease bias and increase racial equity in funding decisions; and c) build deeper relationships and trust between funders and recipients. Many of these strategies are aimed at subverting the inherent power imbalances in philanthropy and will have positive spillover effects for white-led recipients of philanthropy as well. The recommendations and best practices below are not exhaustive and will not work for every funder, but together they represent a collection of places to begin.

Bringing more Black, Indigenous, and People of Color into substantive leadership and decision-making roles is critical, as is moving astronomically more money to BIPOC-led work.

Recommendations for all funders

○ Join the trust-based philanthropy⁶⁸ movement

Trust-based philanthropy is fundamentally about understanding how power operates within our movements and fields and taking concrete action to give up power in service of achieving a world of greater equity and justice. Funders must be proactive in addressing the power imbalance. It does not go away simply because we don't name it; explicitly stating that we are aware of the impact of that power differential signals that we are also open to it being subverted. One important daily practice in this is to be explicit about when a request or suggestion for recipients is optional and proactively invite people to disagree or decline.

Giving up power looks like:

- Modeling vulnerability and transparency with what you don't know
- Giving boldly and without strings
- Paying attention to the right data
- Getting creative and being flexible about ways to give

○ Modeling vulnerability and transparency with what you don't know

As funders, we have a responsibility to push ourselves to model vulnerability with funding recipients and to proactively seek to learn from the people and organizations working directly in the field. One of the lies of racial capitalism is that those who have power, wealth, and access do so simply because of their merit⁶⁹ and that they have more inherent authority and expertise than those without wealth. Self-reflective funders, like all self-reflective people, can acknowledge that we are not experts in every

question, topic, or issue that we may encounter. However, high-net-worth funders, unlike many other people, are far less likely to encounter others who are willing to challenge them on their views—even when they are underinformed or operating with flawed and incomplete information.⁷⁰ While this power imbalance has an obvious cost to the individuals and organizations dependent on philanthropy, it also has a cost for funders: It is difficult to trust that we are being told the truth, as opposed to simply being told what others think we want to hear. By modeling vulnerability and being transparent with what we don't know, we invite feedback and build trust with recipients.

Within the context of cross-racial relationships between funders and recipients, this transparency and modeling of vulnerability is even more important. If we, as white funders, are serious about following the wisdom and leadership of BIPOC partners and colleagues, we need to recognize that with our access to power, we also must take on a responsibility to lead with honesty and vulnerability, demonstrating a willingness to reflect on our own knowledge gaps with humility and embrace imperfection. It will always be a risk for a recipient of color to address a white funder's racism directly. White people are unpredictable at best when it comes to receiving feedback on our own racism and are apt to become defensive, dismissive, and condescending, and to lash out. (We have been so conditioned to believe that doing something racist means we are inherently bad people that we have a very hard time reconciling our own inherent dignity and self-worth while also looking clearly at our racist missteps.) Within the context of a funder-recipient relationship, the stakes are even higher, especially if our gift constitutes a significant proportion of an organization's budget. While we cannot guarantee that we will never respond with defensiveness at having our own racism reflected back to us, we can develop a practice of actively soliciting feedback, acknowledging that our process of growth will inevitably be imperfect and that we lack expertise. These practices demonstrate in small ways that we can be relied upon to be reflective and humble when presented with new or challenging information.

○ Giving boldly and without strings

Another way we can work to subvert that unearned power is by giving unrestricted and multiyear gifts. Unrestricted giving is a powerful indicator of trust because it is quite literally sending a check and saying, “I trust you to use this as you see fit in service of your mission.” Multiyear giving similarly communicates trust, and the combination of the two enables recipients to be more creative, take bolder risks, invest in capacity-building needs, and work for longer-term impact without expending additional energy on securing the same funding year after year.

According to data collected by Echoing Green,⁷¹ Black-led nonprofits have 24 percent lower average revenues and 76 percent fewer unrestricted assets than white-led nonprofits have. For white funders, the combination of implicit biases that favor people who are similar to us and our bias to more readily trust people with whom we have existing strong relationships contributes to a propensity to extend less trust to BIPOC-led recipients, including in the form of unrestricted gifts, multiyear gifts, and large gifts. One strategy for challenging these implicit biases is to develop a practice of changing the question about trust from “Do I trust this organization?” to “Do other organizational partners, colleagues, and experts in the field behave as though they trust this organization?” In doing so, one must look beyond their typical network of organizational partners and colleagues. If one’s network is entirely white-led organizations, these questions will not be able to result in an equity-informed decision.

○ **Paying attention to the right data**

Data-driven philanthropy can be a double-edged sword when it comes to advancing racial justice. An overdependence on quantitative organizational performance data can unintentionally narrow your recipient pool to predominantly white organizations—not because BIPOC-led organizations don’t care about organizational performance or measuring impact, but rather because of the structural and systemic underinvestment in BIPOC-led organizations,⁷² they are less likely to have had resources available to conduct the kinds of data assessments many funders expect. Funders, however, should absolutely take a hard look at their own racial equity funding data. What proportion of your annual giving goes to BIPOC-led organizations? How much of that is unrestricted? If you aren’t already paying attention to the demographics of your recipients, that is a critical place to start. According to a 2020 report by the National Center for Family Philanthropy, only 25 percent of family foundations use explicit DEI goals to guide their grantmaking.⁷³ Color-blind philanthropy has failed to make meaningful advances in racial equity because it neglects to consider the ways in which philanthropy as an institution has been designed to center, benefit, and replicate whiteness. Assess your own giving data in the interest of developing a race-conscious giving approach.

○ **Getting creative and be flexible about ways to give**

What kind of flexibility do you have to mobilize resources in creative and nontraditional ways? If you are an individual funder, have you considered designating a portion of your charitable giving each year for direct financial support (with no strings attached) to BIPOC community members or leaders? There are reparations giving circles white funders can join, in which a group of white people contribute collectively to a reparations fund that is directed and dispersed by Black people. Do you know a BIPOC movement leader in your community who pours their heart, soul, body, and time into their movement work? You can organize 10 of your friends to each commit \$5,000 to \$10,000 to fund a sabbatical for this leader. You

can donate tangible assets with long-term value (land, property, art, etc.) to support BIPOC wealth building. If you are an institutional funder, can your organization provide a line of credit to your grantees or pay for direct expenses for initiatives that are not formally designated as nonprofits [501(c)(3)] or establish an individual grant/fellowship program for BIPOC leaders in your community? Moving resources in this manner may not always be advantageous in regard to taxes, but doing so helps to increase financial security for individuals and can circumvent some of the ways in which the nonprofit-industrial complex perpetuates racism and white supremacy.

Recommendations for Foundations

- **Center and prioritize applicant needs in grant processes, informed by an understanding of the impact of structural racism**

There are numerous means by which institutional philanthropy can be inaccessible, unwelcoming, discouraging, and time-consuming for applicants, but a major barrier facing many BIPOC-led organizations is the degree to which successfully navigating the system is facilitated by informal networks, relationships, and insider knowledge. In a country as

There are numerous means by which institutional philanthropy can be **inaccessible, unwelcoming, discouraging, and time-consuming for applicants.**

racially segregated as the United States, with enormous wealth disparities, defaulting to philanthropic practices that rely on “how it’s always been done” or depend on using existing social and professional networks will reinscribe racial injustice and inequity in our sector.

As a white-led fund that redistributes strategic and grantmaking decision-making power to a Jews of Color steering committee, our foundation, the Jewish Liberation Fund, has found it especially important to have these concrete steps in place to support our accessible and equitable open invitation grant process:

- We are fully transparent with applicants on grantmaking priorities, timelines, our grant budget, and what is a requirement versus a recommendation or an invitation.
- We explicitly and publicly prioritize BIPOC-led work, as reflected in our grantmaking priorities and evaluation rubrics.
- As of 2021, we provide modest stipends to applicants who have been invited to submit full proposals but are not ultimately funded that round, in recognition of the time and labor asked of them.
- We explicitly invite applicants to reuse any still-accurate materials for future letters of intent (LOIs) or proposals.
- We accept application materials in a wide range of styles and formats, provide an application template as a tool (but not requirement), and intentionally do not evaluate proposals based on style or format.
- JLF staff are available for support and consultation prior to submitting LOIs or proposals and also offer to provide feedback to all applicants at any stage of the process.

○ Give to intermediaries

Developing deep, trusting relationships across the structural power differentials between foundations and grantees takes considerable time, but giving to intermediaries can be an excellent strategy for a funder who wants to quickly increase their giving to BIPOC-led work. One Jewish family foundation responded to the COVID-19 pandemic and the concurrent 2020 Black-led movement call on philanthropy to dramatically increase philanthropic investment in racial justice by nearly doubling its annual grantmaking budget from roughly \$3 million to between \$5 and \$6 million. While some of this increase was to existing grantees (many of which were already BIPOC-led), all of the new grants went to BIPOC-led organizations, with the majority going to Black-led intermediaries (including the Movement for Black Lives). For this foundation, intermediaries offered a powerful means of shifting both resources and power to people more closely rooted in the work and enabled them to move significant resources very quickly. In the Jewish community, both the Jews of Color Initiative and the Jewish Liberation Fund are funding intermediaries that either exclusively fund JoC-led work (JoCI) or deeply prioritize racial justice in grantmaking (JLF). Furthermore, intermediaries can serve as connectors, introducing foundations to organizations they may not hear about otherwise.

This section has outlined numerous ways to structure or restructure a philanthropic institution to center issues of racial equity and justice. But equity-based decisions can sometimes be derailed when we focus excessively on ideological alignment between a foundation and the organizations and initiatives it supports. In the following section, Dr. Analucía Lopezrevoredo presents a new model for conceptualizing philanthropic values, helping us open ourselves to funding a greater diversity of Jewish life.

Moving from funding based on shared values to core values

Analucía Lopezrevoredo, Ph.D.

Dr. Analucía Lopezrevoredo (she/her) is a Peruvian Chilean Quechua American sociologist and social entrepreneur, committed to the pursuit of equity, justice, and repair. She is the founder and executive director of Jewtina y Co., a nonprofit organization dedicated to nurturing Latin Jewish community, identity, leadership, and resiliency. Passionate about community development through an asset-based lens, Dr. Lopezrevoredo specializes in designing containers that cultivate POC leadership, liberation, resiliency, and wellness.



Values are central to philanthropy. They are what inspire individuals to give \$5 to a startup and what guide foundations to award \$5 million to numerous organizations. Values help us shape our philanthropic identity, they keep us focused, and they hold us accountable. While fundamental to the gift-giving process, awarding funds to initiatives based on the expectation of a perfect alignment of values can also be hindering. In applying a racial equity lens to grantmaking, we can begin to distinguish the limitations of giving based on shared values and the opportunity we have to become more equitable funders by instead supporting initiatives that help us advance our core values.

As human beings, it is common to want to reward things that feel familiar. We want to support initiatives to which we have a personal attachment, whose mission we readily understand, whose leadership we are in relationship with, and whose values we share. It's important to note,

however, that this line of thinking is heavily biased and can result in homogenous giving. It leads us to disproportionately reward initiatives that are culturally familiar to us and prevents us from supporting initiatives whose leadership and approach we don't readily connect to. This becomes especially problematic when we consider that the vast majority of America's top philanthropists are white men over the age of 50.⁷⁴ Given this donor demographic, what biases might exist within this donor pool? And if the primary concern is to give based on shared values, what organizations and initiatives might these philanthropists overlook?

In applying a racial equity lens to grantmaking, we can begin to distinguish the limitations of giving based on shared values.

Applying a racial equity lens to philanthropy allows foundations to look inward, examine their biases, and ask themselves: What are the limitations of supporting only organizations that advance the values that we understand and matter to us the most? And what shifts to our process can we make to support more organizations led by Black, Indigenous, or People of Color in addressing needs that have been identified by their particular communities? In asking these questions, we realize that in order to be more equitable, funding should be based on the advancement of our "core values" like equity, empowerment, and innovation. Reframing and reimagining values allows philanthropists to look beyond what is familiar, recognize how bias has led to past inequitable giving, and widen their understanding of how values can be advanced through myriad approaches. Undeniably, this shift will also lead to reaching diverse communities, funding initiatives that may have previously been overlooked, and turning anti-racist beliefs into actions.

To prioritize racial equity in our philanthropic practices, we must challenge ourselves and our colleagues to make significant changes to how we have previously thought about our grantmaking. For foundations vowing to be anti-racist and more racially equitable in practice, this means reexamining core values and internal culture, committing to understand bias, addressing disparities and unequal funding, daring to give across political party lines, and evolving to normalize the use of an equity lens in all processes. This work will take time, commitment, and energy, but just as values are central to philanthropy, philanthropy is central to Judaism, and it's vital that we hold our community accountable to making these changes now.

We are at a historical moment that is compelling us perhaps more than ever to rethink our values. How can we navigate the particularly high tensions in our current, polarized sociopolitical climate? What might we be able to learn about equity by thinking through how to fund across political divides? In the following chapter, Ginna Green reflects on how the Jewish community can collectively create a path forward despite political differences among us.

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From Farming to Philanthropy

IN LEVITICUS 23:22, God commands us, “And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger because I am your God.” During the biblical era, most of the people were farmers, growing and harvesting the food they needed for nourishment and survival. We can imagine the struggles they may have faced, such as harsh climates or thievery. Why did God command us, then, to not reap the edges of the field or gather the gleanings of the harvest? Because we cannot truly thrive if the poor or the stranger is hungry.

As you read in this chapter, the changes needed for racial equity and justice might not always be ones that are deemed “beneficial” to an organization. Institutions are designed to uphold their own thriving, and other systems, such as tax deductions, reward them for doing so.

Yet as leaders in the Jewish community who are morally committed to racial justice, who are eager to be anti-racist accomplices, this commandment in Leviticus can help us re-center those morals as we come face-to-face with unjust or status quo systems. How might the commandment to leave the edges and the gleanings of our harvests for the poor and the stranger help reconceptualize philanthropic decision-making?

The Importance of Funding Across Political Differences

Ginna Green

Ginna Green (she/they) is a strategist, writer, movement builder, and consultant; partner and chief strategy officer at Uprise; and cohost of the Forward's *A Bintel Brief* podcast. A Schusterman Senior Fellow and a Jewish Orthodox Feminist Alliance Notable Woman, Green is also a fellow at the Kogod Research Center of the Shalom Hartman Institute of North America, and sits on the boards of Bend the Arc, Women's March Win PAC, Political Research Associates, the Jews of Color Initiative, Jewish Story Partners and the Jewish Social Justice Roundtable.



Our political landscape: The current state of affairs

For the past six years, the United States has been the site of social and political upheaval at a level not witnessed since the civil rights movement of the 1950s and '60s.⁷⁵ Animated on the one hand by progressive social movements for reproductive justice, climate action, and racial progress, and on the other by concerted efforts to deny opportunities to immigrants, attack voting rights, and erase the civil rights gains of the LGBTQ+ community, the tension across our political spectrum has reached a flash point that could be argued is now less about the political spectrum and our political differences and more about the very nature of democracy itself. This position is illustrated clearly in a statement by the Democracy Fund from June 2020, the beginning of a period of national racial reckoning following the recorded police killing of George Floyd in Minneapolis the preceding month. Democracy Fund, founded on the principle of bipartisanship and working across political differences, declared its “independence from bipartisanship” in a lengthy announcement by the organization’s CEO, Joe Goldman:

But it is time to be clear: We are unwilling to compromise on fundamental principles of a healthy democracy. There can be no compromise when a Black person’s life is taken by a police officer as a result of a racist culture and institution. There can be no compromise when our free press is attacked as the enemy of the people. There can be no compromise when children are separated from their parents at the border, or when Muslims are “banned” from entering the United States. There can be no compromise when a party puts its political interests before the interests of conducting free and fair elections. There can be no compromise when leaders ignore the rule of law. These are violations of the non-negotiable ideals of a just and open democracy.⁷⁶

Many of those who worked in the discrete democracy space—such as on voting rights, redistricting, fair and impartial courts, or money in politics—found the Democracy Fund’s announcement unsurprising. The space of political differences had become so fraught, so challenging, so tense that the political spectrum no longer seemed to hold the same fundamental values as it once did. Ideals such as a free press and free speech, the importance of voting as a cornerstone of civic participation, and a respect for the rule of law were beginning to be seen as the purview of one political party, and by extension, of one end of the political spectrum.

It is important to reflect on the backdrop against which the Democracy Fund declared its independence from bipartisanship. The murder of George Floyd, a Black man, by former Minneapolis police officer Derek Chauvin on May 25, 2020, set off a firestorm of racial justice protests nationwide: Led by Black activists in nearly every state, protesters demanded a new vision of safety for Black people and communities too often harmed by police and accountability from law enforcement for endangering and disproportionately taking Black lives. While protests for Black lives through the lens of policing and law enforcement were happening in the streets, the racialized impacts of COVID-19 were also laid bare in homes and hospitals across the country, as communities of color bore the brunt of the devastation.⁷⁷ Black Americans (including those within the Jewish community in the New York area) in particular were devastated in the pandemic’s early days, in April 2020. While the pace of infection and death slowed for Black Americans over the pandemic year and as it spread from major population centers when summer 2020 began, the Black community, along with Indigenous people, Pacific Islanders, and Latinos, continued to face disproportionate impacts.

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The Democracy Fund believes wholeheartedly that we must as a nation be willing to work together across political differences and that we do share values that can guide this necessary process. However, those political differences do not include a difference that denies the very values that historically we have suggested that we cherish, even as we have struggled to live them. The *New York Times*' 1619 Project documents deftly how our American democracy has marginalized and harmed Black people and People of Color from the very beginning, and how, despite this, Black people have often been principal agents in this uniquely American experiment.⁷⁸ The Harvard professor and political philosopher Danielle Allen, Ph.D., discusses similar issues in "The Flawed Genius of the Constitution," an October 2020 piece in the *Atlantic*:

*The Constitution is a work of practical genius. It is morally flawed. The story of the expansion of human freedom is one of shining moral ideals besmirched by the ordure of ongoing domination. I muck the stalls. I find a diamond. I clean it off and keep it. I do not abandon it because of where I found it. Instead, I own it. Because of its mutability and the changes made from generation to generation, none but the living can own the Constitution. Those who wrote the version ratified centuries ago do not own the version we live by today. We do. It's ours, an adaptable instrument used to define self-government among free and equal citizens—and to secure our ongoing moral education about that most important human endeavor. We are all responsible for our Constitution, and that fact is empowering.*⁷⁹

It is Dr. Allen's values proposition that must guide us as Americans, and as a Jewish community traditionally and textually committed to *tzedek*—"justice"—in that pursuit of the democracy we already believe ourselves to be. Our contributions as Jews and a Jewish community to the experiment that enables our Jewish freedom, agency, and influence are critical to our future because they are critical to America's future.

Our Jewish community: Politics and values

It is commonly held that American Jews are some of the most reliably liberal voters in the American electorate, with voting patterns revealing historically high levels of support for Democratic candidates in presidential elections,⁸⁰ a contest in which tracking the numbers of our relatively small community is statistically possible. In addition to electoral politics, polling on issues such as gun control, the environment, and reproductive health shows that American Jews, who are multiracial and multiethnic but mostly white and exist at every class rung but are largely middle class, are also mostly liberal. But we are not monolithic, and our concentrated weight at one end of the political spectrum does not mean that we do not share political views within our community that cover the entire spectrum. Research has indicated that Jews belonging to more liberal streams of Judaism—Conservative, Reform, Reconstructionist—tend to be more politically left-leaning, while the Orthodox community is significantly more likely to lean to the right politically; Pew Research Center’s report on *American Jews in 2020* revealed that over 75 percent of Orthodox Jews are part of or lean toward the Republican party.⁸¹ But

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even within the Orthodox community there exist ideological splits: Haredi, or ultra-Orthodox, Jews tend to overwhelmingly occupy the most conservative end of the political spectrum, while Modern Orthodox Jews are more distributed across the political spectrum from liberal to conservative.

Any conversation about political differences and the Jews in this modern moment must take into account the nature of those differences. While there are broad political issues that punctuate the political spectrum in the United States writ large—such as gun control, the environment, reproductive justice—there can be no doubt that as a community, there are specific fault lines that divide us at this current moment. Today’s conversations around antisemitism, on white supremacy, and on Israel are necessary, yet also fracture us all along the political spectrum, and in doing so actually threatens our ability to have the *transformational values* conversations that Dr. Allen’s analysis demands: How can we safeguard the Jewish future? How can we ensure that every human is treated with value, no matter what they look like or where they come from? How can we build a democracy where we can all participate?

Our path forward

As agents of progress and stewards of Jewish peoplehood, we have an obligation to look both within a moment and beyond it. The moment we are in is our politics, and it will change; the place we want to be is our values, and they should not. What that demands from our philanthropists and donors concerned with that vision for our future—that contains a multitude of identities, making room for all our persuasions and political opinions—is a willingness to reach across political differences and lean into values alignment. It demands a willingness to understand that we may disagree on definitions of antisemitism, but we agree on a desire to keep the Jewish people safe. It demands a recognition that while white supremacy and systemic racism harm us all, there are Black Jews and Jews of Color who are harmed by white supremacy and systemic racism

in the deepest and most painful ways, even if others are unable to see it or agree with its taxonomy. Importantly, how People of Color are treated within our own Jewish community—including how we are welcomed, engaged, supported, and funded—is a mirror of these very values as well, as we are judged not on how we treat most of us, but the least of us, as the Torah, the prophets, and the sages have said for millennia.

A willingness to fund across political differences understands that we may disagree politically, but that beneath those political differences, for most of us, is a shared value terrain that is literally foundational: our core values. This shared terrain contains our best hope for a strong Jewish future, because a strong Jewish future is one where all Jews can thrive and lead full Jewish lives. A commitment to core values enables our ability to act on areas of political passion and concern, even as we disagree.

The words of the Democracy Fund should ring true as we explore this need and possibility. What does it mean for principles and values to be “non-negotiable,” as written in its declaration? What matters to us as a Jewish community in this moment, and what of this moment is most necessary for us to make our forward path? A forward path that realizes the primacy of our values rather than our politics in meeting the needs of the American Jewish future and the democracy that contains us—a forward path that recognizes that at the core of what we hope to be as a nation and as a community is a place where all of us belong.

God gathered the dust [of the first human] from the four corners of the world—red, black, white, and green.

Red is the blood, black is the innards, and green for the body. Why from the four corners of the earth? So that if one comes from the east to the west and arrives at the end of [their] life, as [they] near departing from the world, it will not be said to [them], “This land is not the dust of your body, it’s of mine. Go back to where you were created.” Rather, every place that a person walks, from there [s]he was created and from there [s]he will return.

YALKUT SHIMONI, BEREISHIT 1:13

Importantly, how People of Color are treated within our own Jewish community—including how we are welcomed, engaged, supported, and funded—is a mirror of these very values as well, as we are judged not on how we treat most of us, but the least of us, as the Torah, the prophets, and the sages have said for millennia.

Power and Perspective

Parshat Miketz (GENESIS 41:1-44:17) tells us that Joseph interprets Pharaoh's dreams.

As reward, Pharaoh appoints Joseph as ruler of Egypt. Just as Joseph's dream predicted, there were seven years of plenty in which the land produced an abundance of grain. Joseph gathered the surplus from the farmers, probably buying the grain at a low cost, and stored the grain safely until the famine. When the famine hit, Joseph sold the grain back to the people, and because of supply and demand, I suspect he sold it back at a higher price.

In Vayigash (GENESIS 42:1-47:12), we learn that there was no bread in the region because the famine was severe. The people came to Joseph begging for food. The people out of money brought their livestock and whatever they had to trade for food, and when people could no longer sell their livestock for food, they sold their land to Joseph. Pharaoh's wealth grew, and Joseph's power increased. Pharaoh used the wealth he gained during this period to take ownership of the land from starving citizens, basically transforming Egypt from a society of independent farmers to a society run by slave labor dependent on Pharaoh to survive.

Several generations later, when a new king rises in Egypt, we can easily draw a line and believe that a new story gets adopted. The new story is that a Hebrew slave (a Jew) who rose to greatness in Egypt by exploiting the distressed people during the famine and enslaving all the Egyptians and their property. This story is a good reason for Egypt to enslave the Israelites, and there are also antisemitic overtones.

Contemporary politics teach us all to interpret the way things are through a certain story, or lens, often creating greater divides among us than the initial differences warrant.

When approaching philanthropy through a lens of racial equity and justice, it is essential to ask: What story or stories have I learned that are shaping my perspective? What changes when I view the circumstances from a completely different point of view? Are there external factors such as racism that are creating a wedge among the Jewish people?



Epilogue

Ilana Kaufman

In May 2020, in the frightening heat of the COVID-19 crisis, the Jewish community released \$91 million into the communal ecosystem dedicated to crisis relief. In countless U.S. news headlines, we read about the number of Black and Brown COVID-19 cases, deaths, displacements, and upturned lives, and every reputable national health organization shared data underscoring the indisputable fact that Black and Brown people disproportionately suffered from the COVID-19 crisis relative to white counterparts. Yet we can infer from past data that approximately 0.0049 percent of that \$91 million in Jewish communal funds went to People of Color in the Jewish community.⁸² While it is unclear to what extent Jewish communal leaders understood that the national concern over the impact of COVID-19 on People of Color should also be extended to People of Color in the Jewish community, what must be considered is that just like the United States in general, People of Color in the Jewish community suffer from racial disparities and, by extension, harm caused by communal inaction.

Generally absent from decision-making tables, many communities of color relied on leaders—in our case, funders and philanthropists—to use data, science, current affairs, and the documented impacts of racial inequity and racial injustice to inform the well-intended COVID-19 relief funding strategy. However, the absence of a data-informed strategy to supplement the good intentions resulted in Jewish families going hungry, experiencing employment and housing insecurity, and missing essential medical care. In hindsight, it is clear that we as a community could, and should, have done so much better. Every member of the U.S. Jewish community deserves—dare I say is entitled to—all of the goodness, best efforts, strategic brilliance, and *ruach*—“spirit”—that predominate our funding and leadership community. And as funders and leaders we must be self-critical any time our strategies fail to serve the Jewish people. Beyond accounting for the shortcomings of our efforts, this self-criticism must come with a commitment to improvement and be held accountable to change. This is especially crucial when our errors, whether intentional or not, reflect a waft of bias and suggest the types of systemic racism so potent in the secular context.

Across every single Jewish-identified philanthropy and fund in the United States (and there are thousands), every single president, chief operating officer, and fund executive director, except for one—me—is white.

As we scan the current Jewish communal funding landscape, everywhere the eye cranes we see the vestiges and contemporary expressions of racism. Across every single Jewish-identified philanthropy and fund in the United States (and there are thousands), every single president, chief operating officer, and fund executive director, except for one—me—is white. An essential part of our job in these roles is to steward mission-aligned funds on behalf of the Jewish community. What an incredible invitation—and, sure, challenge—to steward those funds in ways that powerfully, equitably, and justly respond to the communal need of the moment, including beautifully honoring the legacy of the funds in ways that powerfully understand the complexity of U.S. Jewry.

It is up to those of us sitting in roles where we manage and allocate resources—funds, power, privilege—to lead in ways that center and prioritize those with the most need. And that prioritization cannot be accomplished by gathering even the smartest people in the room if they are missing the data, social science, and equity and justice frameworks that are necessary for meeting the needs of today's increasingly diverse Jewish community.

We hope this guide has offered you concepts, frameworks, questions, and tools to more deeply inform, and quite frankly disrupt, how you fund in the Jewish communal ecosystem. We know this guide is not about providing all the answers but, in all the best ways, agitating you into new funding curiosities, strategies, and, eventually, approaches. If we were sitting side by side, I'd want to wonder along with you: As a result of engaging with this guide, what inspired you? What triggered you (and did you get stuck there)? And very specifically, what are you committing to do differently (and how are you committing to being held accountable)? Fundamentally, we each must commit to doing something differently. The absence of commitment, even if passively, perpetuates racism and inequity, and quite possibly risks not supporting community members, leaders, and organizations we have made a commitment to serve.

So, as you complete your reading experience, ask yourself—and try to answer—how can you in specific use data, history, the reality of racism, the promise of anti-racism, and the tools of racial equity and justice frameworks to inform everything you do as a funder? And when you get stuck—because we all do—I invite you to do the “replacement test.” Replace the concept of race with Jewish, the term *racism* with *antisemitism*, and, if you must, imagine everyone we are talking about is white. In fact, imagine your closest friends from Jewish summer camp and your *bubbe*—“grandmother”—and then ask yourself, What if it had been them going hungry, experiencing employment and housing insecurity, and missing essential medical care?

I hope your relationship with this guide transforms from reading to doing. From learning to applying. From a willingness to change to not being able to spend another moment maintaining the status quo. Our racially diverse U.S. Jewish community—in which one in five families is multiracial, where 15 percent of today’s young adults are nonwhite—is relying on us to transform this currently racially inequitable and unjust communal paradigm into one that understands, embraces, and is activated by the fact that racial inequity and injustice are incongruent with, and in fact harmful to, our U.S. Jewish community.⁸³

Let’s end with gratitude. There is no way this guide could have been made manifest without this team of incredible chapter authors, who, beyond the gift of their brilliance and writing, were thought partners, collaborators, and co-agitators, all amazing leaders aligned in the work of tackling structural inequities. This work requires a collective—maybe even a movement—and we are grateful to the following leaders for being essential facets of the guide team. All the thanks, all the gratitude, all the respect to Leader Imani Romney-Rosa Chapman, Rabbi Sandra Lawson, Leader Ginna Green, Leader Dr. Analucía Lopezrevoredo, and Leader Joanna Ware. Your words, your wisdom, your expertise, and your partnership have created a new vision for racially equitable and just funding in the Jewish community.

*Fundamentally, we each must commit to doing something differently. **The absence of commitment, even if passively, perpetuates racism and inequity,** and quite possibly risks not supporting community members, leaders, and organizations we have made a commitment to serve.*

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Epilogue

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A NOTE ABOUT THE BOOK DESIGN

In collaborating with the Jews of Color Initiative and Slingshot, we were driven to have this resource feel as joyful as it is urgent. The unapologetically bright colors are derived from the bold work of artists like Synthia Saint James and the prism-like gradients are a reference to the silkscreen process known as a split fountain. This printing process evokes many celebratory concert posters of Black musicians and cries for justice during the civil rights movement.

The typeface, **MARTIN**, was created by Vocal Type Co., a type foundry "for creatives of color" and was directly inspired by the protest signs of the 1968 Memphis Sanitation Strike at which Martin Luther King Jr. joined and spoke. Other typefaces used are **Maison Neue** by Milieu Grotesque, *Source Serif Pro* by Frank Griebhammer, and **Founders Gothic** by the Klim Type Foundry.

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Table of contents:

Nathan Dumlao on Unsplash

Chapter 1: **Hannah Busing** on Unsplash

Epilogue: **Malu Laker** on Unsplash

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