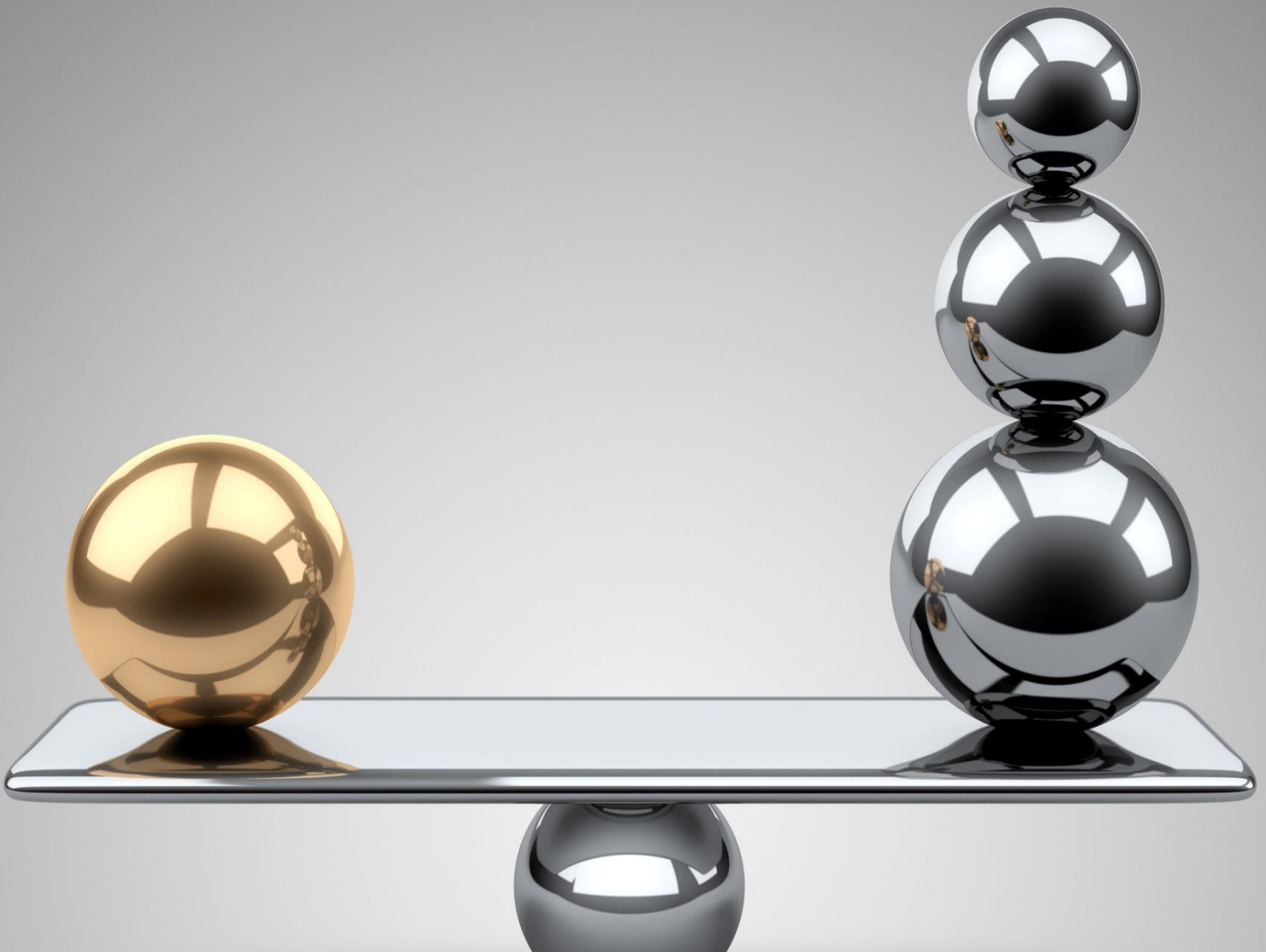


# Moving Beyond Equality:

## Perspectives on Achieving Inclusion Through Equity in Our Organizations & Beyond



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# An Introduction: Defining Equity & Access

By: Caroline Belden, Innovation & Learning Manager, The Winters Group, Inc.

## Equality vs. Equity

As defined by the Merriam-Webster dictionary, equality is: *the quality or state of being equal*.

Another (legal) definition is this: *likeness or sameness in quality, power, status, or degree*.

Equity, on the other hand, is defined as: *justice according to natural law or right; specifically: freedom from bias or favoritism, fairness or justice in the way people are treated, or justice according to fairness especially as distinguished from mechanical application of rules*.

At the core, the difference between equality and equity, then, is the difference between sameness and fairness. Equality does not require a “freedom from bias;” rather, it simply requires that people have the same amount of power. However, without fairness (“*fairness or justice in the way that people are treated*”), people too often do not, and cannot, have the same amount of power as others.

Equality, in the sense that it is deeply felt and true across all lines of difference, is only possible after we achieve equity. It is only possible once we look past the ideal of sameness, past the “*mechanical application of rules*” that purport sameness as the measure of success, and toward systems and societies that *treat people as they deserve to be treated*.

Companies, governments, school systems, and religious institutions are not wrong to want and hope for everyone to be treated *equally*, but often working toward such equality blinds us to the very obstacles that keep it out of reach.

## Consider this scenario:

A house is on fire in your neighborhood. You call the fire department. The firefighters arrive and start spraying all the houses on the street at the same time instead of focusing on the one that’s actually on fire. The house burns down because there’s not enough concentrated efforts directed towards putting the fire out.

## What just happened?

This scenario is often used to describe the difference between equity and equality, revealing that sometimes everyone getting the same thing is not the right thing.

Here are some real-life examples:

- All lives matter versus black lives matter.
- Colorblindness versus embracing and celebrating diversity.
- Equal “access” to an exclusive and punitive healthcare system versus tangible and affordable healthcare options, regardless of your background or medical history.

As Black Lives Matter activist and educator Deray McKesson says, “*The difference between equity and equality is that equality is everyone get the same thing and equity is everyone get the things they deserve*” (Shieber, 2017).

*[Equity] is only possible once we look past the ideal of sameness, past the “mechanical application of rules” that purport sameness as the measure of success, and toward systems and societies that treat people as they deserve to be treated.*

For those who are part of historically marginalized groups, getting the things they deserve takes more work. It takes more voices demanding from those in power to be noticed and heard.

This paper will analyze various topics of national and global interest—technology, healthcare, corporate culture, religion—through

the lens of equity and equality, and from the perspective of various members of our team. What does equity look like in the context of these systems or structures, and is striving for equality a roadblock to fostering true diversity and inclusion?

It is important to note that equity, like inclusion, begins within. It begins by asking these questions:

- What have I been taught, and what do I believe, about equality and/or equity?
- What do I think “fair” means? What does “sameness” mean?
- How do I treat people across lines of difference? Do I attempt to treat everyone the same, or do I treat people differently, according to who they are and what they need?

## What Does “Access” Really Mean?

In discussions on equity across various fields, the word “access” is a buzzword. It is a word that has been used

frequently in national conversations around healthcare, immigration, and education.

“Access” is relevant to both equity and equality, but it does not always mean what it seems. If we liken “access” to a doorway, then we must ensure there is a means of getting people through the door (or even to the door).

Consider this example around mobility and transportation to illustrate the distinction:

Atlanta, Georgia is my hometown and current place of residence, and in March of 2017, a massive fire caused a bridge collapse on one of our main interstates, I-85. The collapse caused six weeks of transportation nightmares and rekindled a conversation around our public transit system, MARTA. Like many cities in the country, Atlanta’s public transportation leaves much to be desired. It doesn’t travel much past the urban core of the city, although our population extends far beyond this core.

Two months after the bridge was fixed, ridership on MARTA, which had seen a bump due to lack of options, dropped back to pre-collapse numbers only to be compounded by the backlash from a July 4th breakdown.

So, MARTA doesn’t go very far, nor is it as reliable as it should be. The whole scenario brought up conversations around *access* in Atlanta – if our public transportation system stops the further north or south or east or west you go, so does the *access* to those areas for major portions of our city’s population who rely on it.

This problem is not new nor is it unique. I lived in St. Louis for five years, and it was the same story. People moved out of the city to avoid the city’s problems, and they didn’t want those problems to be brought to the suburbs via the Metro. The metro stops; the divide begins. Those who don’t have a car and live in the city probably won’t regularly travel past where public transportation can take them. Those who have cars and live in the suburbs where all their needs are met are less likely to go into the city, much less interact with the people who live there.

This is not an exhortation to take on public transit, but it is a commentary on access. The clear divide between those who rely on public transportation and those who

don’t, whether they live in the city or not, is a problem of access. If subways and metros aren’t built out, people are confined to where they can travel.

But what if the best schools, the best doctors, the best jobs are beyond the MARTA line? Again, the door may be open theoretically, but we have to get people to and through the door. That may require bringing more jobs and opportunities to cities or building greater transportation infrastructure so that people can travel farther. While the road to the “door” may be fraught with misconceptions, doubt, and fear of the other (just ask anyone who’s been part of a school reassignment or busing program), building that road is necessary.

Equality is leaving the door open for anyone who has the means to approach it; equity is ensuring there is a pathway to that door for those who need it.

*Equality is leaving the door open for anyone who has the means to approach it; equity is ensuring there is a pathway to that door for those who need it.*

Ultimately, access to healthcare, education, and jobs is about access to one another. Building that road to the open door requires that we encounter one another rather than stay in our separate worlds, divided by MARTA lines and SUVs—or whatever it is in your place of residence that divides. Talking about access is another opportunity to think about who makes up your world, and whom you may not be seeing.

‘Seeing’ one another requires us to listen, to give something of ourselves, to care. Seeing one another through the divides, for all our differences—and sameness—can allow us to have a more honest and productive conversation about equity.

### Reflection Questions:

- Who makes up your world?
- Who are you not ‘seeing’?
- What barriers or divides are separating you from your cultural ‘others’?
- What will you do about it?
- In what ways will you use your power and influence to create access?

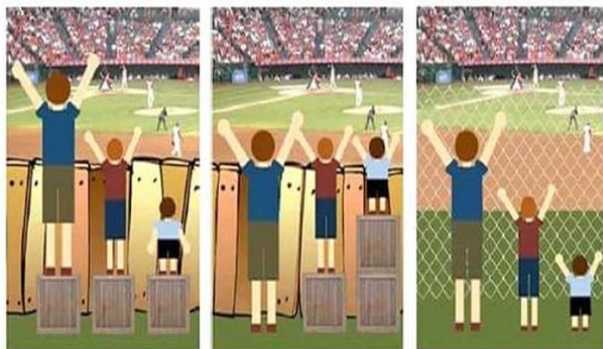
## Equity & Education: Eliminating Opportunity Gaps

By: Valda Valbrun, Principal Strategist, Leadership & Education,  
The Winters Group, Inc.

As a career educator, the conversation about gaps in educational achievement, particularly the disparity between underserved populations—children of color, poverty and with disabilities as compared to counterparts who are white, Asian, and from better socio-economic circumstances—always circles back to the notion of equity.

For years, we focused on being fair. Often in education, we tend to focus on standardization and compliance. The very notion of fairness, while closely related to concepts like equality or impartiality, assumes that students will have an equal opportunity regardless of their individual circumstances and will all benefit from the same provisions. This flawed notion does not account for the deficits that might prevent access to opportunities for one student that may not be a deficit for another. An assumption of sameness is the basis for this approach.

*Figure 1 Equity v. Equality Illustrated*  
(Image adapted from Froehle, 2016)



We see that in the first illustration in Figure 1. Every child, regardless of their height, is provided with the same resource. The students all start at the same point and need the same help. It could be argued that it's a fair approach, no child was given favor over another, and therefore they should be on equal footing and get the same result. The assumed outcome is that *fairness* creates equality. Notice, however, that said *fairness* still does not yield a result where every child is able to access the opportunity to see over the fence.

Equity in education requires conditions be created that eliminate the obstacles to opportunities regardless of factors like race, gender, family background, language and poverty. The hard truth is that some students will

need more. There are students who lack the necessary requisite skills to 'do' school by no fault of their own, due to circumstances out of their control.

Research tells us that the disparity by zip code alone means that students can be born into conditions that limit their access to pre-natal care, quality pre-school learning, libraries, good nutrition, high quality teachers, strong neighborhood schools, and after-school and summer enrichment activities. All these factors create the conditions that manifest in poor academic performance and long-term impact on such things as access to rigorous courses, graduation rates, access to higher education and career readiness.

*The hard truth is that some students will need more. There are students who lack the necessary requisite skills to 'do' school by no fault of their own, due to circumstances out of their control.*

In the second illustration in Figure 1, the supports are differentiated based on individual need, and those supports make it possible for each student to have the same vantage point, regardless of their individual heights. This is a more equitable solution.

But, let's play this example out even further and consider a few additional constraints. In the second panel of the illustration, it can be safely assumed that the boxes were provisioned based on need. Here, it's important to acknowledge the distinction between need versus deservedness, a distinction that is too often not made when discussing achievement gaps in the education system.

The term "deserve" is defined as: to merit, be qualified for, or have a claim to (reward, assistance, etc.) because of actions, qualities, or situation.

"Need" is defined as: circumstances in which something is necessary, required because it is essential.

A major barrier to equity in the education system is largely grounded in the beliefs of those who manage the system. Teachers and Leaders must firmly believe that creating equitable learning environments is a need, and not based on the myth of Meritocracy. Meritocracy assumes that all the factors mentioned

here – race, gender, language barriers and socio-economic disadvantage – don't play a role in determining outcomes, but we know with certainty that they do.

In a recent discussion with educators, someone raised the following question: *Why can't all three of those kids just buy a ticket and get a seat in the baseball stadium like everyone else and not try to beat the system and watch the game for free?*

This assertion assumes these students have the means to do so, or that they should just work harder to be able to have that level of access—that seeing the game should be based on their merit and work ethic. This response is tone deaf in that it negates the equity issue by suggesting a solution that puts the responsibility back on the students.

Inherent in the term “Achievement Gap” is the notion that the responsibility for achieving is on the student, and the gap is caused by their inability to perform. Instead, let's consider the “Opportunity Gap,” which puts ownership in the hands of those charged with creating the learning and environmental opportunities for ALL students to be successful.

This brings us to the third panel of the illustration where the fence is now chain-linked and each of the

children can see the game without any additional support. This represents a removal of the systemic barrier, which should be the ultimate goal in creating equitable systems of education.

Despite this, I offer an even greater challenge to contemplate. Is a fence necessary at all – whether chain linked or wood? What purpose does it serve? Have we built in systems of “gatekeeping” that we continue simply because we always have? What “gates”, both figurative and literal, are hindering our ability to lead and learn for equity? When we are able to explore the answers to those questions, we can truly get there, sitting at the ball game with ALL the students.

### Reflection Questions:

- What is your reaction or response to Figure 1?
- How is it influenced by your identity, experience or worldview?
- How might inequities in the education system influence outcomes in other social systems—workplace, technology, etc.?
- In what ways will you use your power and influence to foster equity and inclusion?

### NOTES:

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## Equity & Technology: Closing the Digital Divide

By: Kevin A. Carter, Principal Strategist, Technology & Innovation, The Winters Group, Inc.

In the United States, I would argue that there is neither equality or equity in the technology industry. Citizens are not treated the same, nor are they treated without favoritism or bias with respect to access to technology.

By technology, I am referring to access to technology (e.g. internet, broadband, computers, tablets, mobile phones, etc.) and access to technology jobs, (e.g., full stack developer, data scientist, development operations engineer). Why is it important that we talk specifically about access to technology and technological jobs?

The U.S. Bureau of Labor Statistics predicts that in 2020 there will be 1.4 million more software development jobs than applicants who can fill them. U.S. data shows that households with higher internet use correlated with (but did not necessarily cause) higher incomes and less income inequality. Moreover, U.S. metropolitan areas with higher broadband adoption boast higher average household incomes and lower income inequality. (Attanasio, 2015).

In a recent article, Karl Vicks discusses the Digital Divide, and how much of America has no, or very limited access to the internet. This divide is marked by geography, income, race and ethnic background. Geographically, in urban areas, just three percent of people lack access to broadband, but in rural areas, 35 percent of people have no access (Vicks, 2017). That's about 22 million Americans.

In terms of socio-economics, a recent Pew Research Center report highlighted persistent inequities in access to basic technologies. They found that nearly half of US households with incomes below \$30,000 a year do not have access to high-speed internet at home, while nearly one third do not own a smartphone (Anderson, 2017). This lack of access makes it even harder for poorer families to catch up financially and professionally. Various studies have also highlighted that Hispanics and African Americans use the internet the least of any racial, or ethnic group.

This deficit in access exacerbates a deficit in technology employment. How can one be employed in an industry to which they have no familiarity? For many, phones

have become a substitute for home internet or broadband. This reliance on smartphones also means that the less affluent are more likely to use them for tasks traditionally reserved for larger screens. However, as soon as a kid runs out of data, or the library or McDonald's closes, learning stops. Pew calls this a "homework gap," a concept referred to in the previous section, where kids simply do not have access to resources at home such as security, shelter, nutrition, the internet, or broadband that they need to complete homework assignments (Anderson, 2017).

Over a few years, a "homework gap," creates an employment and income gap. In few places is this skewed wealth distribution more visible than in and around Silicon Valley. "The chasm between tech multi-billionaires and the rest of the population in Northern California — where an estimated 31 percent of jobs pay \$16 per hour or less and the median income in the U.S. today is about the same as it was in 1995 — is huge" (Rotman, 2014).

So, it is no surprise that the technology industry has a public relations and diversity problem. The technology industry compares favorably only with the US Congress and Fortune 500 CEOs with regards to gender, racial and ethnic diversity (see Figure 2). According to a study done by Atlassian (2018), Black and Latinx tech workers combined make up just five percent of the tech workforce and women only twenty-four percent.

*While it is tempting to name technology as one of the main culprits for the rise in inequality, technology does not cause income disparity: people do.*

So, neither equality nor equity exist with respect to access to technology and access to technology jobs. What are some possible solutions to this "digital divide?"

While it is tempting to name technology as one of the main culprits for the rise in inequality, technology does not cause income disparity, *people do*. When CEOs and technology executives choose to hoard the benefits and rewards of technological innovation as opposed to reinvesting it in people and communities, we have increased inequity.

We should all support programs that give children from lower-income, and rural households ample access to



connectivity and devices, even if it means direct subsidies to poorer and/or more remote areas.

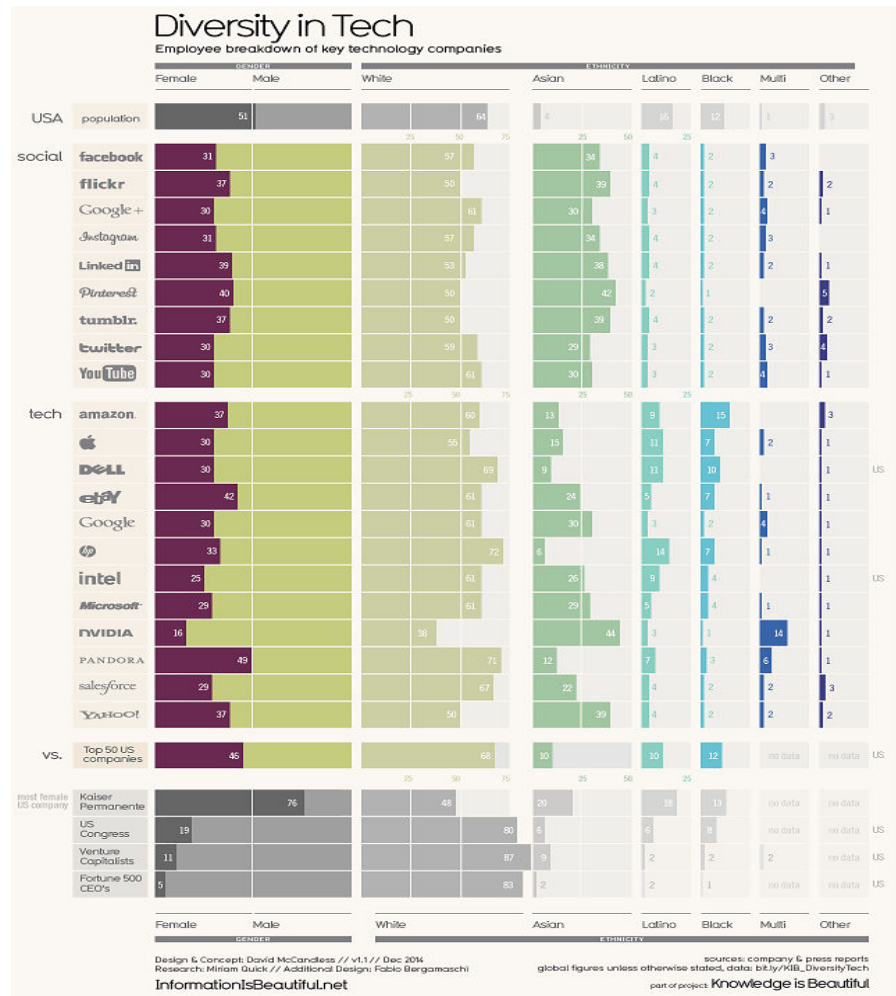
While no effort alone is perfect, the city of Seattle has an excellent definition of digital equity:

*“Digital equity seeks to ensure all residents and neighborhoods have the information technology capacity needed for civic and cultural participation, employment, lifelong learning, and access to essential services.” The city’s Digital Equity Action Plan identifies goals, strategies, resources and has a vision that is admirable: “We envision Seattle as a city where technology’s opportunities equitably empower all residents and communities – especially those who are historically underserved or underrepresented.”*

There are programs such as, Girls Who Code and Indeed We Code, that increase the exposure of young girls to technology and technological jobs, because while tech jobs are among the fastest growing in the country, girls are being left behind. In 1984, 37% of all computer science graduates were women. Today, the number of female computer science graduates is 18%. As mentioned earlier, by 2020, there will be 1.4 million jobs available in computing related fields. US graduates are on track to fill 29% of those jobs. Women are on track to fill just 3% (Ashcraft 2016).

Interestingly, while federal regulators have announced steps to close the digital divide in rural America, there appears to be no added focus on poor and low-income urban areas. As leaders, diversity practitioners, and citizens charged with moving the needle forward in equity, we must be aware of these issues and support genuine efforts to increase equality and equity in technology.

**Figure 2 Diversity in Tech**  
(Bergamaschi & McCandless, 2016)



### Reflection Questions:

- What role does technology play in fostering broader social equity?
- What opportunities exist within your sphere of influence, as a leader, citizen, and/or consumer of technology, to increase access and foster equity?

### NOTES:

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# Equity & The Workplace: The Myth of Meritocracy

By: Brittany J. Harris, VP, Innovation & Learning, The Winters Group, Inc.

*"Well, our culture is based on a system of merit...The right people with the right skills get the job, here."*

These were the sentiments shared with me by a white, male executive at a former organization. He shared this opinion after I responded to his questions around what my job was at the time, and what it meant to be 'working in diversity.'

My answer was something along the lines of "developing programs that ensure we have a diverse workforce" and "creating an environment where employees from different backgrounds feel included and valued." He went on to defend the culture of meritocracy that existed within the organization (based on his experience), and recommended we focus more on people's skills than their differences.

His perspective was not surprising. The "myth of meritocracy" is a commonplace in corporate environments. It is a norm and value that assumes success, promotion, and advancement, are all outcomes of a system that prioritizes seemingly unbiased criteria like skills, hard work, and experience. The "myth of meritocracy" that exists within work environments is merely a microcosm of the culture of "treat people the same"ness, that exists in broader societal systems. A culture that, as previously discussed, may not take into account other factors that lead to inequity.

While the interaction was short, and perhaps well-intentioned, the subtle invalidation of my role and my contribution could be likened to a paper cut—quick and small, but sharp and painful. It was those ongoing 'paper cuts,' that made corporate culture most challenging for me.

As a practitioner in this field, you're encouraged (perhaps even required) to bring your whole self (use of self) in order to affect change and bring others along. As a black, millennial, woman in mostly white spaces, that can take its toll.

When your lived experiences and truths drive your sense of urgency in pursuing this work and actualizing

equity in the workplace, it can be challenging to thrive in environments where 'corporate speak' and the false sense of meritocracy become a perpetual barrier by undermining those experiences.

While aspiring to become an organization that values merit as a principle and in practice is noble, its impact can be detrimental to progress. The assumption and prescription to the myth that everyone is treated the same based on their skills (equality) can hamper the organization's and leadership's capacity to be critical of the systems, policies, and practices that might need to

*The assumption and prescription to the myth that everyone is treated the same based on their skills (equality) can hamper the organization's and leadership's capacity to be critical of the systems, policies, and practices that might need to be changed in order for everyone to fully experience a fair and inclusive work culture (equity).*

be changed in order for everyone to fully experience a fair and inclusive work culture (equity). It also undermines the human nature of bias (conscious and unconscious), the impact of microaggressions, and the role of our identities in how we experience the workplace and world differently.

Sentiments like "Let's just focus on the skills," and "We hire the best person for the job" in response to arguments for diversity, can send the message that diversity doesn't exist here, because people from diverse backgrounds (ie. People of color) do not have the skills or cannot do the work. Data, studies, and surveys have proven this not to be true. If left unchecked, this way of thinking shifts responsibility in affecting change from those who have the power and influence to do something about it, to those who historically have not. We cannot fully achieve equity and inclusion this way.

An essay by professor of higher education and student affairs Dafina-Lazarus Stewart (2017) emphasizes the significance of language—differentiating diversity and inclusion from equity and justice—when pursuing systemic change on college campuses. Stewart posits that, "by substituting diversity and inclusion rhetoric for transformative efforts to promote equity and justice, colleges have avoided recognizable institutional change."

They go on to provide some compelling examples:

*Diversity asks, "Who's in the room?" Equity responds: "Who is trying to get in the room but can't? Whose presence in the room is under constant threat of erasure?"*





## Equity & Religious Ideals: Finding (and Speaking) Truth Amidst Polarization

By: Travis Jones, Principal Strategist, Race, Religion & Culture,  
The Winters Group, Inc.

The waves of polarizing ideas in the US are creating a subsequent ripple of discussions on our freedom to speak about those ideas. University campuses are wrestling with the tension between upholding the value of freedom of speech on the one hand, and the value of justice in protecting marginalized groups who suffer the effects of some, more hurtful free speech on the other. In a culture where the democratic spirit of dialogue reigns supreme it is no wonder that these are contentious issues with no clear end in sight.

Within this marketplace of ideas, one that is consistently overlooked is that many of the ideals—especially the most polarizing—on the front stage of national debate are, at their core, religious ideals. And like all marketplaces, some ideals are more represented, espoused, and equitably treated than others.

Ask yourself, which religious ideas do we deem acceptable as a larger society, and which do we deem as radical or dangerous? Which religious ideals do we widely claim as foundational to this country, and which do some worry are a threat to our national security? Which religious values are compatible with our national economic policies, and which run counter to such policies, making them less palatable for some?

While religious values and the rhetoric around them may be at the core of our political polarization, religion is often left out of discussions of politics and polarization. One of the reasons is our unspoken commitment to “rational” public debate – a supposedly superior dialogue that includes the deeper values of our spiritual and religious beliefs—which we have previously taken for granted, assuming people were speaking from their moral centers. Although our deeper moral values have always been the bedrock of our “rational”, fact-based arguments, we are no longer consistently dealing with rationality or facts. We are living in unique times shaped by a “post-fact” culture filled with accusations of “fake news” from all sides and enflamed by the technologies that feed us the information that keeps us clicking back for more—regardless of the relative merit of the information.

It is increasingly easier for us to only ever see the reality we want to see rather than the reality that actually surrounds us. And as the ideals of the political Right and Left are now more pronounced than ever, those of us

involved in efforts of equity and inclusion must add to our tool-kit the ability to talk about the deeper religious and moral values that lie at the heart of these polarizations. This will also mean paying attention to whose values, and ideals, are most often overlooked, suppressed and under-sourced.

*It is increasingly easier for us to only ever see  
the reality we want to see rather than the reality  
that actually surrounds us.*

I have been encouraged during the Trump era by the “rise” of the religious Left—a group that is often not included in discussions about the role of religion and politics. Even my use of “rise” plays into the notion that this is the least represented religious group in national debates, when the truth is, there have always been left-leaning people of faith involved in politics and social-justice. But most people (myself included), are more familiar with the religious Right because they have been overrepresented in media—and have been most vocal in centering their religious values in political platforms, candidates, and debates.

However, there is a “new” movement of religious leaders, as Laurie Goodstein describes in the New York Times, who claim the issues of poverty, healthcare, police brutality, war, and social justice as core to their political ideals and values (Goodstein 2017). These leaders and others before them have not traditionally held an equitable seat at the table, but their voices are being increasingly heard at a time when the socially, politically, and religiously marginalized are seeking greater societal equity.

Like all issues of equity—where the least heard voices are given the resources they need to succeed—the marketplace of religious ideas is desperate for a more diverse set of seats at the table. The payoff will not only be a more just, honest, and fair discussion of what is at the root of so many people’s ideals—and roots of polarization—but it will mean a more vibrant marketplace for all of us.

In an election where 81% of white evangelicals voted Trump and his divisive policies into power, it is increasingly vital that other groups of faith have a voice at the table to speak truth to power from their respective spiritual and religious traditions. We saw the

power of this possibility when, in the midst of the healthcare debate last year, the Dominican nun, Sister Erica Jordan, asked Paul Ryan during a CNN town hall about his commitment to the Catholic ideal that “*God is always on the side of the poor and dispossessed, as should we be.*” Although I fundamentally disagree with his response, I was encouraged that the dialogue happened on a national stage. And, I hope for increasing conversations that get at the root of our facts and figures to our deeper moral values—especially those that center the voices and issues of the “*least of these.*”

- *How does this influence what you believe, your values?*
- *Which religious ideas do we deem acceptable as a larger society?*
- *Which do we deem as radical or dangerous?*
- *How does this influence our broader social systems?*
- *In what ways might the values and perspectives we value over others perpetuate exclusion and inequity?*

### Reflection Questions:

- Consider how religion or spirituality intersect with other aspects of your identity—how does this shape your worldview?

NOTES:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## Conclusion: Continuing the Conversation

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Working towards equity involves an awareness of and a drive to correct social and economic inequities by making sure that people are heard and by acknowledging the systems and groups and institutions that silence. Pushing for equity in a society that places a high value on meritocracy, but a low value on people with marginalized identities is exhausting. It is also necessary.

*Perhaps it is the precisely those with the most daunting pre-existing conditions who need the best healthcare options.*

*Perhaps it is precisely those who are running from violence and terror in their home countries who need the most protection in ours.*

*Perhaps it is precisely those whose love has been silenced or pushed to the side who need to celebrate their love the most.*

*Perhaps it is precisely those whose rights have historically been nonexistent who need the most protection of their rights.*

*Perhaps it is precisely those deemed the most academically or socially challenged who need the most attention and resources in the classroom.*

*Perhaps it is precisely those who do not see themselves in places of power in the workplace who need the most protection and encouragement to thrive.*

While we all deserve the best healthcare options, protection, love, rights, education, and inclusion in the

workplace, the truth is that some people already have what they deserve, while some people still have to demand it. Working towards equity, and not just equality, requires acknowledging this discrepancy and seeing another person and their situation clearly enough to understand that what works for one does not work for all – that what's true for one isn't true for all. It begins with understanding that there are some in our society who have yet to be seen, and not for lack of trying nor for lack of worth.

As Mary Frances Winters writes in *We Can't Talk About That At Work! How to Talk About Race, Religion, Politics, and Other Polarizing Topics*, we should abide by the Platinum Rule rather than the Golden Rule: *instead of treating others how you want to be treated, treat others how they want to be treated*. This rule is a daily reminder that equitable systems are built by those who truly listen to one another well and act towards one another accordingly. How we listen to one another's needs, hopes and fears affects if and how we demand that our institutions and organizations listen as well. It affects whether we notice those who are not getting what they deserve. It affects whether we are allies or simply bystanders.

Equity begins by asking yourself: *Are you getting the things you deserve, and are you willing to stand with and elevate the voices of those who are not?*

Interested in bringing a learning experience to your organization that explores Equity v. Equality?

Contact us at [learning@wintersgroup.com](mailto:learning@wintersgroup.com)

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