Applied Intersectionality Inclusion and Diversity Agency Self-Assessment Tool

Inclusion is a core value which fosters and supports individual and organizational diversity and inclusion in all facets of the organization, including volunteers, staff, leadership, and board members. We embrace and derive value from the variety of views that diverse organizations and individuals bring to a task at hand and create a supportive first responding environment. We believe that a diverse response team will provide a higher quality of service to the community.

➤We choose to use the words "***Human-centric response and care***" because we seek to take trauma informed care to another level. We strive to place an emphasis on the inherent humanity of the work that we do and recognize that there is more than trauma and trauma response to consider.

➤We don't use the term "***victim-centric***" because this defines each person we work with as a victim. We believe that respect, dignity, and compassion should be offered to all clients in a neutral, non-judgmental manner to include suspects and offenders.

➤We use the word "***client***" over consumer, victim, survivor, or thriver because it is a simply stated and honest word that describes our relationship to them rather than attempting to define who they are or where they are in their healing process. **The humans** we serve are at many phases of their healing and process.

➤No one and no organization is perfect, nor will they ever be. While we don't want anyone to be discouraged if they find that they have a lot of work and growth to do, we also don't want anyone (or any organization) to be complacent after completing this assessment. Yes, celebrate accomplishment, but also remember that diversity and inclusion **is a moving and constantly evolving goal**. The point is not to achieve a "perfect" score, but to use this as a tool to help us 1.) meet the needs of each and every client who reaches out for services, regardless of their own unique identity and 2.) create work environments whose inclusivity foster a sense of belonging, are trauma informed and are places where volunteers, staff and leaders can find joy and meaning.

➤We also recognize a certain level of privilege in expecting all organizations, regardless of location, staffing and funding, to be able to attain some of the goals laid out here. Well-funded organizations with ample funding that are in areas with an abundance of other resources face fewer barriers in meeting goals like providing multiple annual trainings on different subject areas or finding staff from a variety of backgrounds. We all must do the best we can with what we have. Just as our clients face different barriers, so do organizations. We all face a complicated interplay on our past histories, backgrounds, funding (or lack thereof), and other factors. However, that does not mean we can use those barriers as an excuse to not try. We all have a duty to our clients to strive towards inclusion and belonging. We have a duty to our volunteers, staff, and leadership to stive towards inclusion and belonging.

The purpose of this tool is to help you assess your organization's readiness to implement or current level of accomplishment in implementing a **human-centric** approach to service delivery that is trauma informed, neurobased and rooted in a *growing knowledge base*. To be rooted in a *growing knowledge base* means that we understand that this tool (and all services) needs to be assessed regularly and updated as needed because our knowledge base should be constantly growing and searching for new answers. Honest and candid responses will benefit your agency by helping to identify opportunities for change, assist in strategic planning, and can be used to inform policy, protocol, and practice changes.

Goals
-To have a diverse organization that reflects the demographics of the geographical service area or population served (now that many services are available online and may be accessed by people outside a traditional service area).
-To have buy-in and compliance by volunteers, staff, leaders and board members on diversity and inclusion policies and procedures.
-To have an ongoing plan to ensure sustainable diversity and inclusion with measurable outcomes.
-To have funding dedicated to diversity and inclusion efforts (paid dedicated staff, outreach, and marketing materials, and so forth).
-To have adapted programs and activities to reflect cultural differences while being cognizant of cultural appropriation.
-To have program accessibility for non-English speakers, for people from the deaf and/or hard of hearing community and for people who are blind or are visually, neurodiverse and/or physically impaired.

How to utilize this Self-Assessment tool:

➢**Agency volunteers, staff, leadership, and board members (referred to as survey participants from here on out)** completing the *Self-Assessment* are asked to read through each item and use the Likert scale ranging from "strongly disagree" to "strongly agree" to evaluate the extent to which they agree that their agency incorporates each practice into daily programming. Survey participants are asked to answer the questions based on their experience in the program over the past twelve months. *Clients in current crisis or in high states of trauma should not be asked to participate. If you choose to include clients, please wait until they are further along their path of healing.*

➢**Responses to the *Self-Assessment* items should remain totally anonymous** and survey participants should be encouraged to answer with their initial impression of the question as honestly and accurately as possible. Remember, they are not evaluating their individual performance, but rather, the practice of the agency.

Survey Participants should complete the *Self-Assessment* when they have ample time to consider their responses; this may be completed in one sitting or section-by-section if time to complete the entire survey instrument does not allow. Agencies may distribute the tool in either Word or Excel format. Some agencies may prefer to use an electronic method (such as Survey Monkey) to assist with data collection and analysis.

➢**How to Compile and Examine Self-Assessment Results**
It may be helpful for the agency to have a designated point person to collect completed assessments and compile the results. The results should provide a starting point in the agency's evolution towards more human-centric services. Feel free to email us or go to our website for additional resources and assistance (www.strandsquared.com).

To identify potential areas for change, look for statements where staff responses are mostly "strongly disagree" and "disagree"; these are the practices that could be strengthened. In addition, pay attention to those responding with "do not know" as this could indicate that the practice is lacking, or perhaps there is a need for additional information or clarification.

If necessary, utilize the pages at the end to provide written feedback.

Further, it is helpful to examine items where the range of responses is extremely varied. This lack of consistency among staff responses may be due to a lack of understanding about an item itself, a difference of perspective based on a person's role in the agency, or a misunderstanding on the part of some staff members about what is done daily. It may also indicate a need for training or education specific to that topic or area.

Lastly, this tool is specific to the "helping field": first responders, social workers, advocates, therapists, law enforcement, prosecutors, doctors, nurses, etc. - people **whose jobs are to help people transcend trauma** during difficult and/or painful life experiences. Helping people transcend trauma is the primary goal here, thus everything is written in support of that goal. We recognize that there are other spaces whose goals differ, thus they have different approaches and strategies to these complicated issues.

1. Diversity: Being intentionally composed of a demographic mix of people, taking into account elements of difference to include races, ethnicities, skin color, gender identities, sexual orientations, nation status, class/poverty access, ability, mental health, trauma history, religions, languages, as well as different skills, abilities, customs, values, behavioral styles and beliefs.

a) Race and Ethnicity: Race refers to a person's physical appearance whereas ethnicity refers to one's nationality, ancestry, culture, and language.

b) Sexual Orientation: refers to an individual's physical and/or emotional attraction to other people. Different sexual orientations can include, lesbian, gay, bisexual, queer, questioning, or straight.

c) Gender identity: refers to a person's internal sense of being male, female or something else, which may or may not correspond to the person's body or designated sex at birth (referring to the sex originally listed on a person's birth certificate).

d) Transgender: an umbrella term for people whose gender identity, expression or behavior is different from those typically associated with their assigned sex at birth, including but not limited to transsexuals, cross-dressers, androgynous people, and gender non-conforming or non-binary people.

e) Intersex: refers to a sex assigned at birth for individuals exhibiting characteristics (such as reproductive or sexual anatomy and/or chromosomes) of both birth-assigned males and females.

f) Dis/ability: refers to a variety of individuals who may or may not use this specific term to describe themselves or their experiences, encompassing a broad range of dis/abilities that may be perceptual, illness related, physical, developmental, psychiatric, mobility-related, or environmental.

g) Age: refers to the duration of life in years.

h) Class: refers to a group of persons sharing a similar social position and certain economic, political, and cultural characteristics. Social class is a status hierarchy in which individuals and groups are classified on the basis of esteem and prestige acquired mainly through economic success and accumulation of wealth, though may also include profession, family background or other intangible attributes/characteristics (e.g., accents, dialects, moral authority, appearance, etc.).

i) Religion/Spirituality: refers to human beings' relation to that which they regard as holy, sacred, absolute, spiritual, divine, or worthy of special reverence.

j) National Origin: refers to a nation where a person is born or raised. National origin discrimination occurs when someone is treated less favorably because he or she comes from a particular place, because of his or her ethnicity or accent, or because it is believed that he or she has a particular ethnic background.

k) Nation Status: refers to the documentation a person has or does not have that allows them to access or limits their access to resources (see #15).

l) Trauma History: refers to the impact of trauma on perception, decision making, world view, health, wellness, behaviors, etc. The trauma may have been a single traumatic experience or a series of traumatic experiences.

It is essential that we recognize the intersectional nature of these identities. Nobody only carries one identity; we all carry a unique combination that often gives each individual assets and deficits.

2. Intersectionality: The Interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination, disadvantage, or advantage.

3. Inclusion (organization-based): Individuals share power at all levels of an organization. All members are valued, respected, and supported. The act of inclusion is reflected in an organization's culture, practices, protocols, policies, procedures, and relationships that support a diverse workforce and is an intentional and meaningful demonstration that the of the organization's values. Inclusive organizations ensure equal and full participation in decision-making processes by considering all perspectives and in being transparent with various decision-making mechanisms (funding parameters, political concerns, best practices, data, and so forth).

4. Equity: The presence of justice and fairness within the procedures, processes, and distribution of resources by institutions or systems. This self-assessment tool is especially focused on equity in justice.

5. Bias: A disproportionate weight in favor of or against an idea or thing, usually in a way that may be closed-minded, prejudicial, or unfair. Biases are innate or learned and result from natural processes of the brain. There are many ways that biases are manifested, and they often live in the subconscious implicitly and silently informing perspective. It is essential that we make the implicit bias explicit by examining our perceptions for accuracy.

6. Cultural blindness: The belief in treating everyone "equally" by treating everyone the same. It is based on the presumption that differences are bad or problematic, and therefore best ignored. Cultural blindness can be applied to identity characteristics such as sexual orientation, gender identity, ability, etc. One who is culturally blind may say, "I don't see sexual orientation". "Colorblindness" may also be used to describe the mentality of "not seeing race or color." This does not lead to equity in justice because it fails to address issues each client is navigating.

7. Discrimination: The unequal treatment of members of a group because of their race, gender identity and expression, social class, sexual orientation, physical ability, ability, religion and/or other categories.

8. Call out or Call in: When you call someone out, you "issue a direct challenge to something they've said or done, usually in public and with the intent of exposing the person's wrongdoing to others." Unlike calling in, calling out does not generally feature patient, empathetic dialogue with a trusted person. When you call someone in, you meet them where they are at. In spaces where we are responsible for providing safety and access to justice to the most vulnerable it is in our client's best interest to strive to evolve each member of their team to a place where the client has the best shot at justice. (In other spaces, the call out may be appropriate.)

9. Marginalization: Existing on the "margins of the norm", excluded, ignored, or situated in a powerless position within a group, society, or community. Marginalization causes barriers and often makes it difficult to access resources.

10. Microaggression: Brief and common daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, offensive, or negative slights and insults towards people of other races, ages, gender identities, sexual orientations, physical or mental abilities, etc.

11. Oppression: An unjust system that disadvantages one social identity group over another, maintaining inequity. Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that saturate most aspects of life including access to resources.

12. Social Power: The degree of influence and access to resources that an individual or organization has amongst peers, within society and with access to resources.

13. Prejudice: The act of forming an opinion toward another group and its members prior to considering all available information, often a result of implicit bias. Such attitudes are typically based on unsupported generalizations or stereotypes that deny the right of individual members of certain groups to be recognized and treated fairly as individuals with distinct characteristics.

14. Privilege: The ultimate definition of privilege is "not having to worry about it". It is not having to navigate specific issues because you do not experience those specific issues. For example, if you are reading this, you may not truly understand how difficult navigating the system could be for someone who cannot read and further, you may never have thought about those difficulties so may not see – or even believe – that they exist.

15. Access to Resources: This is a phrase used to refer to one's access to resources. In this case, we are defining resources as: food, shelter, water, clothes, medical care, psychological care, childcare, and justice. Each of our clients have different access to resources; some have limited access and need extra help in this area.

16. Stereotype: A set of inaccurate and simplistic beliefs about a group of people in which all individuals in the group are labeled and often treated based on perceived group characteristics.

17. Tokenism: The practice of making an obligatory effort or symbolic gesture of inclusion of members of an underrepresented group to deflect criticism or comply with affirmative action rules. Also, the dominant/majority group may tokenize an individual by expecting that she or he represent and/or speak on behalf of an entire cultural or other identity group

18. Cultural assimilation: The process by which a person or a group's language and/or culture come to resemble those of another group. Full assimilation occurs when new members of a society become indistinguishable from members of the other group.

19. Enculturation: The gradual acquisition of the characteristics and norms of a culture or group by a person, another culture, etc.

20. Virtue Signaling: The action or practice of publicly expressing opinions or sentiments intended to demonstrate one's good character or the moral correctness of one's position on a particular issue. This is often shallow and non-authentic.

21. Neurodivergent (ND): Neurodivergent, sometimes known as ND, means having a brain that works in a way that diverges significantly from the dominant societal standards of "normal."

22. Cultural appreciation: is when you earnestly seek to learn about or explore a different culture. Cultural appreciation can easily turn into cultural appropriation. Instead of honoring another culture, appropriation demeans and dishonors. It perpetuates harmful stereotypes and deepens divides between communities.

23. Cultural appropriation: is the adoption of an element or elements of one culture or identity by members of another culture or identity. This can be controversial when members of a dominant culture appropriate from minority cultures.

It is essential to learn the correct terms that the people we serve use to describe themselves. There are many landmines in common language, and it is easy to misname or say something derogatory based off older ways of approaching difference:

LGBT "It gets better" Glossary of terms:
https://itgetsbetter.org/blog/lesson/glossary/?gclid=Cj0KCQjwiqWHBhD2ARIsAPCDzans-NQq2oseA_TUGKJHD1tCkZogqixpfeRzA3PpUPzIdQs_6PslCzUaAtA3EALw_wcB

National LGBT Cancer Network Glossary of Terms:
https://cancer-network.org/resources/lgbt-terminology-resource/?gclid=Cj0KCQjwraqHBhDsARIsAKuGZeF83kKiDP1Rke-GFijrt4WEdzRwBG3rMz367vWOLGLdk2FMdVEFS6EaArUdEALw_wcB

Here for Texas Glossary of Mental Health Terms:
https://www.herefortexas.com/Glossary_of_Mental_Health_Terms.html

Disabled Peoples Association Glossary of Terms:
https://www.dpa.org.sg/wp-content/uploads/2015/10/DPA-Disability-Glossary-FINAL.pdf

ONGIG Glossary of Terms:
https://blog.ongig.com/diversity-and-inclusion/diversity-terms/

Pioneer Network serving elders Glossary of Terms:
https://www.pioneernetwork.net/elders-families/terminology/

Child Welfare Information Gateway Glossary of Terms:
https://www.childwelfare.gov/glossary/glossarya/

If you need terms to describe a group of people that is not captured by this list, google "glossary of terms and the group's name" to start your research journey.

When in doubt, simply ask the person with whom you are working what they prefer. The bottom line when working with people is that we respect who they are and how they identify.

Section One: Systemic Inclusion						
	Strongly Disagree	**Disagree**	**Agree**	**Strongly Agree**	**Don't Know**	**N/A**
1. In all that we do, we aim to keep our clients and services central to decision making.						
2. In all that we do, we aim to keep the health of our volunteers, staff, leadership, and board members central to decision making.						
3. With all that we do in this area, we lean into cultural appreciation and avoid cultural appropriation.						
4. Leadership (CEO, Executive team and/or board of directors) is/are authentically committed to inclusion.						
5. We have a working definition and shared understanding of diversity.						
6. We have a working definition and shared understanding of inclusion.						
7. We have a working definition and shared understanding of applied intersectionality.						
8. We have a working definition and shared understanding of the neurobiology of bias.						
9. We have a designated diversity/inclusion individual and/or committee responsible for ensuring the organization is reaching out to diverse communities that reports directly to leadership.						
10. Our diversity/inclusion committee meets on a regular basis (e.g., bimonthly, quarterly).						
11. Our diversity/inclusion committee has provided input and guidance on cultural adaptations of existing programs and/or activities.						
12. Diversity and inclusion are designated as core values of the agency.						
13. Diversity and inclusion are tied to organizational strategic goals and objectives.						
14. We conduct at least five mandatory diversity and inclusion training sessions annually for all volunteers, staff, leadership, and board members.						

15. We ensure a welcoming environment with spaces, signs, and materials with diverse images, such as: people of all ages and racial backgrounds, same-sex couples, transgender people, people with disabilities and/or rainbow stickers, while aiming to avoid stereotyping and cultural appropriation.					
16. We have public statements to our commitment to inclusion on our website, our social media and other marketing campaigns.					
17. Our organization clearly communicates our philosophy and culture related to equity and diversity inside and outside our organization.					
18. Our organization has adopted some or all the following: vision, mission, values, and/or guiding principles that promote workforce diversity to reflect community demographics.					
19. We utilize a 360 approach to volunteer, staff, leadership, and board member evaluation.					
20. We create a safe environment to discuss difficult issues related to diversity, inclusion, and equity.					
21. We openly talk about organizational power dynamics, including members' privilege and status, as they relate to diversity, inclusion, and equity.					
22. We have a designated unisex bathroom that is safe for transgender and gender nonconforming people.					
23. We acknowledge days of diverse religious, spiritual, and cultural observance when setting board meeting schedules and events.					
24. We cultivate authentic relationships with donors from diverse communities while avoiding tokenism.					
25. Our strategic plan features diversity and inclusion components, including specific goals and objectives.					

26. Our organization takes all reports of bias, microaggressions, discrimination, bullying, mobbing, or gossiping seriously and has an outside investigative body to thoroughly consider each report with transparency.					
27. Our organization provides culturally responsive professional development opportunities for staff. For example, we invite alternative therapists/providers (such as spiritual healers, curanderos, etc.) to in-service trainings, arrange externships for staff (e.g., religious, or spiritual leaders, or with groups that provide support for LGBT+), and educate staff about traditional cultural practices that can be used as mental health practice.					
28. Our organization creates an environment of inclusion, respect, and appreciation of staff diversity through events, ceremonies, food, and other practices that celebrate diversity while avoiding cultural appropriation.					
29. Staff members communicate with each and every person respectfully and in a manner that is culturally resonant, inclusive, free of assumptions or bias, supportive, welcoming, and that recognizes each person as an individual. This applies to communication that is oral (in person or by phone/virtually), in writing, and in any messaging efforts.					
30. Our organization ensures compensation that is fair and equitable, according to roles, responsibilities, and market value.					
31. We understand that learning about diversity and inclusion is a tremendous job and we (ourselves, our partners, our clients) are all along the learning continuum, some further than others.					

	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
32. We work hard to practice humility by practicing a call-in rather than call-out, and we aim to meet people where they are at.						
33. We, as an organization, promote the idea that we (as individuals) are likely to make mistakes and are likely to have unknown biases.						
34. We are each asked by the organization to commit to life-long learning and to be open to the possibility that we are sometimes wrong and that we sometimes make mistakes.						

Institutional Practices for Hiring and Employment						
	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
1. We have hiring and recruitment processes that reach individuals from diverse backgrounds (race, ethnicity, ability, orientation, age, veteran status, etc.).						
2. Our organization utilizes community demographics to guide recruitment – including racial and/or tribal demographic data.						
3. We lean on recruitment efforts to reach a diverse audience for participation rather than relying on tokenism.						
4. Our organization understands that marginalization and/or history of personal trauma may have interrupted the career path and/or created employment gaps. Thus, we have a robust training program and actively seek to acknowledge other ways a person may be qualified.						
5. All job descriptions are pre-written to encompass a need for qualifications that may include non-traditional career paths, various types of education to include a value on life experience.						
6. Our organization announces job openings through a variety of media formats, modalities, and languages of communities served.						

	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
7. Our organization works with community-based partners and organizations to advertise job openings.						
8. Job descriptions include diversity and inclusion statements.						
9. Our organization has a hiring committee that is diverse in perspective.						
10. Some interview questions are designed to measure interviewees' experiences with personal identities (race, class, gender, orientation, trauma history....).						
11. Some interview questions are designed to elicit the interviewee's attitudes and beliefs in enthusiastically serving a diverse client base to include all races, all orientations, all political parties, all trauma histories, etc.						
12. Some interview questions are designed to capture interviewees' cultural competence.						
13. Our organization knows the changing demographics of the community we serve through our own community outreach and engagement and/or by seeking input or data from other appropriate sources.						
14. Our organization allows for various ways to apply for employment and doesn't solely rely on online applications for jobs that are not directly dependent upon candidate's ability to use a computer.						

Protocols, Policies, and Procedures						
	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
15. Our organization has policies and practices in place that ensure equity in creation of job descriptions, determination of appropriate qualifications, and need for different level skill sets resonant with position.						

16. Our organization has policies and practices in place that ensure an interviewing and selection process that is fair and equitable.					
17. We have a nondiscrimination policy that addresses diversity and inclusion.					
18. We include "sexual orientation" and "gender identity and expression" in equal employment opportunity, nondiscrimination, and anti-harassment policies.					
19. We have established policies and procedures that include expected behaviors in the area of diversity and inclusion.					
20. We have implemented a whistleblower policy and procedure.					
21. We have implemented a conflict-of-interest policy and procedure.					
22. We have a zero-tolerance anti-bullying policy to include a zero-tolerance to gossip and rumor mongering.					
23. All our staff/employees are aware of our diversity, inclusion, and nondiscrimination policy and their expected behavior.					
24. Our Inclusion, Diversity and Nondiscrimination policies are prominently posted on our website and other public places.					
25. We have established protocols and documentation of diversity of participants, members of steering committees, board members and other such guiding bodies within the organization.					
26. We have a posted and transparent grievance procedure for employees.					
27. We have a posted and transparent grievance procedure for our clients.					

	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
28. Our organization takes all reports of bias, microaggressions, discrimination, bullying, mobbing, or gossiping seriously and have designated an outside investigative body to thoroughly consider each report with total transparency.						
29. Our organization values a fair and equitable process, and all acts of correction are well documented, confidential, done with dignity and respect, with ample attempts to evolve and clear indications if termination is possible or imminent.						

Section Two: Training in Action

Training in action: There is a system in place to encourage a "**growing knowledge base**" for the entire agency by providing opportunity and agency for volunteers, staff, and leadership to use knowledge and skillsets newly acquired from trainings and education to improve practice, update policies and/or protocols. Volunteers, staff, and leadership at all levels receive training and education on the following topics:

	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
1. We have identified the various groups to include: race/ethnicities, tribal communities, religious groups, age groups, LGBT+ and any other group that may have specific barriers to access to resources in our service zone and have provided training on those groups.						
2. We have training on race and ethnicity as it relates to response to victimization.						
3. We have training on Sexual Orientation as it relates to response to victimization.						
4. We have training on Gender as it relates to response to victimization.						
5. We have training on Religion (specific religions in service area) as it relates to response to victimization.						
6. We have training on the Tribal communities specific to our service area to include jurisdiction as it relates to response to victimization.						
7. We have training on Nation Status as it relates to response to victimization.						

8. We have training on Class and Poverty as it relates to response to victimization.					
9. We have training on any and all "Fringe" or "Underserved" groups specific to our service area as it relates to response to victimization.					
10. We have training on how to work with members of the deaf and hard of hearing community as it relates to response to victimization.					
11. We have training specific to working with elders as it relates to response to victimization.					
12. We have training specific to working with children as it relates to response to victimization.					
13. We have training specific to working with people who are blind or are visually impaired as it relates to response to victimization.					
14. We have training specific to working with people who have physical impairment as it relates to response to victimization.					
15. We have training on trauma (acute, chronic, complex) as it relates to response to victimization.					
16. We have training on developmental disabilities as it relates to response to victimization.					
17. We have training specific to working with neurodivergent people as it relates to response to victimization.					
18. We have training on mental health as it relates to response to victimization.					
19. We have training on the sex industry focused on the difference between being a consenting sex worker and a victim of human sex trafficking.					
20. We have training on "how to talk" about complicated dynamics of identities in a way that is inherently bridge building.					
21. We have training on how to be effective case managers who are able					

to help navigate barriers caused by marginalization.					
22. We have training on discrimination as a systemic issue.					
23. We collect basic demographic data on all volunteers, staff, leaders, board members and clients served (age, race, ethnicity, sex, gender, geographic address).					
24. We collect opt-in demographic data on all volunteers, staff, leaders, board members and clients served (religion, body ability, trauma history, HIV status, sexual orientation, income, insurance access, brain injury, etc.).					
25. Our organization tracks number and types of training, training assessments, performance reviews, etc. to ensure staff receive appropriate and relevant professional development and can improve skills and abilities for future promotions.					
26. Our organization offers coaching, mentoring, reflective practice, and/or other forms of staff support that can enhance staff retention and professional development.					
27. Our organization does formal or informal assessments to identify needs related to translation or interpretation, additional training, or other support that might be needed to ensure staff capacity is commensurate with service recipient needs.					
28. We incorporate diversity, inclusion, and equity training in new board member and/or other advisory groups in orientation processes.					
29. We offer regular training opportunities (trainings, workshops, conferences) on issues of inclusion, diversity and systemic change to our team, our partner agencies, our community partners, and first response agencies statewide.					

	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
30. We have a visible commitment to the evolution of the entire criminal justice system.						
31. Our organization implements onboarding and orientation activities that support integration of new staff into our organizational culture and climate in culturally responsive ways. Examples include: offer new hires opportunities to shadow other team members, identify new hires with a mentor who can share information regarding the organization that will ease entry, offer accommodations to address special needs.						

For our clients						
	Strongly Disagree	Disagree	Agree	Strongly Agree	Don't Know	N/A
1. We aim to hire professional and qualified staff from diverse pools to ensure representation for clients served.						
2. We collaborate with agencies who provide specialized services (mental health, race and ethnicity, LGBT+, age, etc.).						
3. We have a steering committee made up of clients who have previously received services helping to expand efforts of diversity and inclusion.						
4. Our services are ADA compliant.						
5. Our website is accessible to blind and visually impaired individuals.						
6. We have access to non-English translators during business hours.						
7. We have access to non-hearing translators during business hours for the deaf and hard of hearing community.						
8. Our organization fosters relationships with culturally diverse leaders, partners, and organizations to ensure that our understanding is current and relevant.						

9. Our organization develops and maintains relationships with other services and support agencies to ensure appropriate and relevant referrals related to mental health or other needed supports.					
10. Our organization implements activities that build capacity within the community to support diversity in our organization. For example: offering internships, volunteer programs, and trainings that engage community members.					
11. We place emphasis and consideration on those who reflect our focus populations, or marginalized and minority groups, or who have lived mental health experience (especially in areas such as a major depressive episode, serious mental illness, and suicide attempts or ideations) to be a part of our team in some way (internship, volunteer, leadership, board member, advisory committee).					
12. Ensures organizational written forms offer at least three gender/sex categories, such as "male," "female," "transgender," or "self-identify"					
13. Ensures organizational written forms allows clients to self-identify for race and ethnicity.					
14. Allows anonymous feedback to measure effectiveness of inclusive policies and programs.					
15. Promotes qualitative program evaluation (interviews, focus groups, photo ethnography, etc.) designed to measure beyond numbers and into the deep experience.					
16. Our organization provides culturally responsive professional modalities for client care. For example, we invite alternative therapists/providers (such as spiritual healers, curanderos, etc.) to provide services for clients.					

17. Our organization creates an environment of inclusion, respect, and appreciation of staff diversity through events, ceremonies, food, and other practices that celebrate diversity.					
18. We have materials available in accessible formats for non-English speakers and individuals with disabilities.					
19. Our organization promotes an expectation and standard that all staff - regardless of cultural identity - demonstrate the capacity to serve diverse populations.					
20. Each client is assigned a case manager who can help them navigate barriers related to marginalization.					
21. Each client is offered both physical and emotional safety planning to include issues of marginalization.					
22. Each client is offered resources that include organizations that offer specialized services in areas of marginalization.					
23. All resources are tailored to meet the needs of the individual client. Resource books or pages of resources are only given with markers to indicate resources useful for that client, or warm hand offs, etc. Those books/pages may be helpful when annotated. Plus, the client may not be completely forthcoming about needs/issues and may find a comprehensive list helpful if they see a resource they don't want to disclose needing.					
24. During case management, an inventory of barriers is conducted along with an inventory of assets in order to inform services delivered.					

➤*This agency assessment was meant to be a "general assessment tool" that can be broadly utilized. There may be some important aspects missing because of the unique quality of your agency/organization or some of these strategies may not apply specifically to you.*

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➤*The editors evolved the tool further and are currently seeking guidance and suggestions from others in the field for improvement.*

➤*The preparation process of the Applied Intersectionality Inclusion and Diversity Agency Self-Assessment tool was coordinated through the Strand Squared Solutions LLC Consulting firm.*

Strand² Squared Solutions LLC appreciates the diversity of our community and does not discriminate based on political affiliation, occupation, religion, marital status, sexual orientation, sex, gender identity, sexual history, nation status or origin, race, class, age, ability, height, weight, primary language, legal history, education or HIV or other health status. We aim to work using an intersectional approach. Our goal is to treat everyone with dignity and respect.
-We love our community ♡

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Do you have additional comments?