

## [WWW.RACIALEQUITYTOOLS.ORG](http://WWW.RACIALEQUITYTOOLS.ORG)'S GLOSSARY

MP ASSOCIATES AND CENTER FOR ASSESSMENT AND POLICY DEVELOPMENT

### **Ally**

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

OpenSource Leadership Strategies, "[The Dynamic System of Power, Privilege and Oppressions](#)."

Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

[Center for Assessment and Policy Development](#).

### **Bigotry**

Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

National Conference for Community and Justice - St. Louis Region. unpublished handout used in the *Dismantling Racism Institute* program.

### **Collusion**

When people act to perpetuate oppression or prevent others from working to eliminate oppression.

Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.

[Teaching for Diversity and Social Justice: A Sourcebook](#). Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Routledge, 1997.

### **Colonialism**

Colonization can be defined as some form of invasion, dispossession and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.

[Colonization and Racism](#). Film Emma LaRocque, PhD Aboriginal Perspective

### **Critical Race Theory**

The Critical Race Theory...movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism and principles of constitutional law.

[Critical Race Theory: An Introduction](#), By Richard Delgado, Jean Stefancic. NYU Press, 2001

## **Cultural Appropriation**

Theft of cultural elements for one's own use, commodification, or profit — including symbols, art, language, customs, etc. — often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture's right to take other cultural elements.

["Colors of Resistance Archive"](#) Accessed June 28 2013.

## **Cultural Racism**

Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All of these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what "nude" means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.)

[www.racialequitytools.org](http://www.racialequitytools.org) website description

## **Culture**

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication. Institute for Democratic Renewal and Project Change Anti-Racism Initiative. *A Community Builder's Tool Kit*.

## **Diaspora**

Diaspora is "the voluntary or forcible movement of peoples from their homelands into new regions...a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.

["The Culture of Diasporas in the Postcolonial Web"](#) Leong Yew

## **Discrimination**

The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.

Institute for Democratic Renewal and Project Change Anti-Racism Initiative. *A Community Builder's Tool Kit*.

In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

[www.racialequitytools.org](http://www.racialequitytools.org) Glossary - MP Associates and Center for Assessment and Policy Development, 2013

## **Diversity**

Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender — the groups that most often come to mind when the term "diversity" is used — but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. It also involves different ideas, perspectives, and values.

UC Berkeley Center for Equity, Inclusion and Diversity, [Glossary of Terms](#).

## **Ethnicity**

A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base.

*Examples* of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White).

[Teaching for Diversity and Social Justice: A Sourcebook](#). Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Routledge, 1997.

## **Implicit Bias**

Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness. Many studies have indicated that implicit biases affect individuals' attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to trump individuals' stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that many people profess. The Implicit Association Test (IAT) is often used to measure implicit biases with regard to race, gender, sexual orientation, age, religion, and other topics.

[State of the Science Implicit Bias Review 2013](#), Cheryl Staats, Kirwan Institute, The Ohio State University.

## **Inclusion**

Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

OpenSource Leadership Strategies [Some Working Definitions](#),

## **Indigeneity**

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means and reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant.

(Example: Maori in territory now defined as New Zealand; Mexicans in territory now defined as Texas, California, New Mexico, Arizona, Utah, Nevada and parts of Colorado, Wyoming, Kansas, and Oklahoma; Native American tribes in territory now defined as the United States).

[United Nations Working Group for Indigenous Peoples](#)

### **Individual Racism**

Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing.

Examples:

- Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups;
- Avoiding people of color whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see African American families sitting on their doorsteps in a city neighborhood; or not hiring a person of color because "something doesn't feel right");
- Accepting things as they are (a form of collusion).

[Flipping the Script: White Privilege and Community Building](#). Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.

### **Institutional Racism**

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of color.

*Examples:*

- Government policies that explicitly restricted the ability of people to get loans to buy or improve their homes in neighborhoods with high concentrations of African Americans (also known as "red-lining").
- City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.

[Flipping the Script: White Privilege and Community Building](#). Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.

### **Internalized Racism**

Internalized racism is the situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group's power. It involves four essential and interconnected elements:

*Decision-making* - Due to racism, people of color do not have the ultimate decision-making power over the decisions that control our lives and resources. As a result, on a personal level, we may think white people know more about what needs to be done for us than we do. On an interpersonal level, we may not support each other's authority and power - especially if it is in opposition to the dominating racial group. Structurally, there is a system in place that rewards people of color who support white supremacy and power and coerces or punishes those who do not.

*Resources* - Resources, broadly defined (e.g. money, time, etc.), are unequally in the hands and under the control of white people. Internalized racism is the system in place that makes it difficult for people of color to get access to resources for our own communities and to control the resources of our community. We learn to believe that serving and using resources for ourselves and our particular community is not serving "everybody."

*Standards* - With internalized racism, the standards for what is appropriate or "normal" that people of color accept are white people's or Eurocentric standards. We have difficulty naming, communicating and living up to our deepest standards and values, and holding ourselves and each other accountable to them.

*Naming the problem* - There is a system in place that misnames the problem of racism as a problem of or caused by people of color and blames the disease - emotional, economic, political, etc. - on people of color. With internalized racism, people of color might, for example, believe we are more violent than white people and not consider state-sanctioned political violence or the hidden or privatized violence of white people and the systems they put in place and support.

[Internalized Racism: A Definition, Donna Bivens, Women's Theological Center. 1995](#)

### **Interpersonal Racism**

Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm. Examples: public expressions of racial prejudice, hate, bias and bigotry between individuals

[Tools and Concepts for Strengthening Racial Equity, Presentation to School District U-46](#) Terry Keleher, Applied Research Center, 2011.

### **Intersectionality**

An approach largely advanced by women of color, arguing that classifications such as gender, race, class, and others cannot be examined in isolation from one another; they interact and intersect in individuals' lives, in society, in social systems, and are mutually constitutive.

[WPC Glossary from 14<sup>th</sup> Annual White Privilege Conference Handbook](#), White Privilege Conference, 2013.



Exposing [one's] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

[Intergroup Resources](#), 2012.

### **Movement Building**

Movement building is the effort of social change agents to engage power holders and the broader society in addressing a systemic problem or injustice while promoting an alternative vision or solution. Movement building requires a range of intersecting approaches through a set of distinct stages over a long-term period of time. Through movement building, organizers can

- Propose solutions to the root causes of social problems;
- Enable people to exercise their collective power;
- Humanize groups that have been denied basic human rights and improve conditions for the groups affected;

- Create structural change by building something  larger than a particular organization or campaign; and
- Promote visions and values for society based on  fairness, justice and democracy

*Roots: Building the Power of Communities of Color to Challenge Structural Racism.* Akonadi Foundation, 2010. (Definition from the [Movement Strategy Center.](#))

### **Multicultural Competency**

A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organize the world and an openness to learn from them.

[Multicultural Competence](#), Paul Kivel, 2007.

### **Oppression**

Systemic devaluing, undermining, marginalizing, and disadvantaging of certain social identities in contrast to the privileged norm; when some people are denied something of value, while others have ready access.

[WPC Glossary from 14<sup>th</sup> Annual White Privilege Conference Handbook](#), White Privilege Conference, 2013.

### **Prejudice**

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Institute for Democratic Renewal and Project Change Anti-Racism Initiative. *A Community Builder's Tool Kit.*

### **Privilege**

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.

[Colors of Resistance Archive](#) Accessed June 28 2013.

### **Race**

A political construction created to concentrate power with white people and legitimize dominance over non-white people.

OpenSource Leadership Strategies [Some Working Definitions](#),

### **Racial and Ethnic Identity**

An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization, and personal experience.

[Teaching for Diversity and Social Justice: A Sourcebook](#). Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Routledge, 1997.

## **Racial Equity**

Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

[Center for Assessment and Policy Development](#)

Racial Justice [is defined] as the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

[Catalytic Change: Lessons Learned from the Racial Justice Grantmaking Assessment](#) Report, Philanthropic Initiative for Racial Equity and Applied Research Center, 2009.

## **Racial Identity Development Theory**

Racial Identity Development Theory discusses how people in various racial groups and with multiracial identities form their particular self-concept. It also describes some typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g. globalization, technology, immigration, and increasing multiracial population).

[New Perspective on Racial Identity Development: Integrating Emerging Frameworks](#), Charmaine L. Wijeyesinghe and Bailey W. Jackson, editors. NYU Press, 2012.

## **Racial Healing**

To restore to health or soundness; to repair or set right; to restore to spiritual Wholeness.

[Racial Equity Resource Guide](#), W.K. Kellogg Foundation, Michael R. Wenger, 2012.

## **Racial Reconciliation**

Reconciliation involves three ideas. First, it recognizes that racism in America is both systemic and institutionalized, with far-reaching effects on both political engagement and economic opportunities for minorities. Second, reconciliation is engendered by empowering local communities through relationship-building and truth-telling. Lastly, justice is the essential component of the conciliatory process—justice that is best termed as restorative rather than retributive, while still maintaining its vital punitive character.

[Position Statement on Reconciliation](#), The William Winters Institute for Racial Reconciliation, 2007.

## **Racism**

For purposes of this site, we want users to know we are using the term “racism” specifically to refer to individual, cultural, institutional and systemic ways by which differential consequences are created for groups historically or currently defined as white being advantaged, and groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.) as disadvantaged.

That idea aligns with those who define racism as prejudice plus power, a common phrase in the field. Combining the concepts of prejudice and power points out the mechanisms by which racism leads to different consequences for different groups. The relationship and behavior of these interdependent elements has allowed racism to recreate itself generation after generation, such that systems that perpetuate racial inequity no longer need racist actors or to explicitly promote racial differences in opportunities, outcomes and consequences to maintain those differences.

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[www.racialequitytools.org](http://www.racialequitytools.org) Glossary - MP Associates and Center for Assessment and Policy Development, 2013



## Reparations

States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented—providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse. Reparations publicly affirm that victims are rights-holders entitled to redress.

[International Center for Transitional Justice](#)

## Power

Power is unequally distributed globally and in U.S. society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualized as power *over* other individuals or groups, other variations are power *with* (used in the context of building collective strength) and power *within* (which references an individual's internal strength). Learning to “see” and understand relations of power is vital to organizing for progressive social change.

[Intergroup Resources](#), 2012.

## Structural Racialization

Structural racialization connotes the dynamic process that creates cumulative and durable inequalities based on race. Interactions between individuals are shaped by and reflect underlying and often hidden structures that shape biases and create disparate outcomes even in the absence of racist actors or racist intentions. The presence of structural racialization is evidenced by consistent differences in outcomes in education attainment, family wealth and even life span.

[Systems Thinking and Race Workshop Summary](#). john a. powell, Connie Cagampang Heller, and Fayza Bundalli. The California Endowment, 2011.

## Structural Racism

The normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.

*Racial Justice Action Education Manual*. [Applied Research Center](#), 2003.

For example, we can see structural racism in the many institutional, cultural and structural factors that contribute to lower life expectancy for African American and Native American men, compared to white men. These include higher exposure to environmental toxins, dangerous jobs and unhealthy housing stock, higher exposure to and more lethal consequences for reacting to violence, stress and racism, lower rates of health care coverage, access and quality of care and systematic refusal by the nation to fix these things.

[Flipping the Script: White Privilege and Community Building](#). Maggie Potapchuk, Sally Leiderman, Donna Bivens and Barbara Major. 2005.

[www.racialequitytools.org](http://www.racialequitytools.org) Glossary - MP Associates and Center for Assessment and Policy Development, 2013



## **White Privilege**

Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

*White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies.* Peggy McIntosh. 1988.

*Structural White Privilege:* A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.

The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms and other behaviors and assumptions that maintain them.

*Interpersonal White Privilege:* Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

*Cultural White Privilege:* A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.

*Institutional White Privilege:* Policies, practices and behaviors of institutions -- such as schools, banks, non-profits or the Supreme Court -- that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

[Transforming White Privilege: A 21st Century Leadership Capacity, CAPD, MP Associates, World Trust Educational Services, 2012.](#)

## **White Supremacy**

White supremacy is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by white peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

[Challenging White Supremacy Workshop](#), Sharon Martinas. Fourth Revision. 1995.