



# GLOSSARY OF TERMS

1	<b>Anti-Racist</b>	Applies to a person (mostly white) who makes a conscious choice to challenge some aspect of a white supremacy system: including his or her own white privilege, as well as some form of oppression against people of color.	Source: Lawrence and Keleher (2004). A definition of terms by Sharon Martinas (4th edition 1995) in Structural Racism. Paper presented at the Race and Public Policy Conference.
2	<b>Ally</b>	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. 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	Source: Open Source Leadership Strategies, "The Dynamic System of Power, Privilege and Oppressions."
3	<b>Colorblind racism</b>	Racial or color blindness reflects an ideal in the society in which skin color is insignificant. The ideal was most forcefully articulated in the context of the Civil Rights movement and International Anti-racist movements of the 1950s and 1960s. Advocates for color blindness argue that persons should be judged not by their skin color but rather by "the content of their character", in the words of Martin Luther King Jr. Color-blind ideology is based on tenets of non-discrimination, due process of law, equal protection under the law, and equal opportunities regardless of race. Sociologist Bonilla-Silva's work, the term colorblind racism refers to the dominant white racial ideology refused to acknowledge the reality of racism and reject any consideration of how their own racial identity provides them with privileges vis-à-vis people of color.	Source: Tim Wise (2010). Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equity. City Lights Publishers

4	<p><b>Cultural Diversity</b> The “measure of difference”. Cultural diversity as a concept refers to two quite distinct realities. There is first an initial conception focused on art and literature, which refers to the cultural expression of a community or group and encompasses cultural creativity in all its forms. The second refers to the ways of life, fundamental human rights, value systems, traditions and beliefs which refer back to a more sociological and anthropological vision of culture.</p>	<p>Source: Alain Kiyindou (2006) Culture Diversity” an extract from the book Word Matters: multicultural perspectives on information societies. This book, which has been coordinated by Alain Ambrosi, Valérie Peugeot and Daniel Pimienta was released on November 5, 2005 by C &amp; F Éditions.</p> <p>The text is under the Creative Commons licence</p>
5	<p><b>Diversity</b> Diversity is often perceived as disparity, variation, plurality, that is, the opposite of uniformity and homogeneity. In its first and literal sense, cultural diversity then refers quite simply to the multiplicity of cultures or cultural identities. This vision has now been superseded, though, as for many experts “diversity” is not so much defined in opposition to “homogeneity” as in opposition to “disparity”. It is synonymous with dialogue and shared values. The author further defines the term in light of its economic, political, and historical context.</p>	<p>Source: Alain Kiyindou (2006) Culture Diversity” an extract from the book Word Matters: multicultural perspectives on information societies.</p>
6	<p><b>Equity</b> Social equity implies that an individual may need to experience or receive something different (not equal) in order to maintain fairness and access. This concept is significant to the American fabric of a democratic society.</p>	<p>Source: Guy and McCandless (2012). Social Equity: its legacy and its promise. Public Administration Review. Wiley Publishers</p>

7	<b>Inclusion</b>	The practice or policy of providing equal access to opportunities and resources for people who might otherwise be excluded or marginalized, such as those who have physical or mental disabilities and members of other minority groups. It is also primarily used to describe an ideal climate where people of all types feel comfortable expressing their authentic selves, creating an environment where everyone is able to contribute their best work uninhibited by the pressure to “fit in” or a feeling of not belonging.	Source: Oxford Languages Online Dictionary. Oxford University Press
8	<b>Interpersonal Racism</b>	Involves two or more people occurs between individuals. It manifests when private beliefs come into interaction with others through bigotry, bias, prejudice, and microaggressions.	Source: Neal-Burnett, Angela (June, 2020) Harvard Business Review.
9	<b>Internalized Racism</b>	Internalized or individual racism occurs within individuals. These are private manifestations of racism that reside inside the individual. It is the acceptance of negative stereotypes and societal beliefs about one’s racial group residing inside an individual.	Source: Neal-Burnett, Angela (June, 2020) Harvard Business Review.
10	<b>Implicit Racial Biases</b>	A psychological construct that is a mental association that can influence a person’s behavior and feelings toward an individual or group. If the person is unaware of these mental associations the stereotypes, prejudices, or bias is said to be implicit. Racial biases often exist side-by-side with an outwardly non-racist demeanor and persona) frequently influence the way we view and treat others.	Source: Greenwald, A. G., & Krieger, L. H. (2006). Implicit bias: Scientific foundations. California Law Review, 94(4), 945-967.
11	<b>Institutional Racism</b>	Institutional racism occurs within institutions and systems of power. This refers to the unfair policies and discriminatory practices of particular institutions (schools, workplaces, etc.) that routinely produce racially inequitable outcomes for people of color and advantages for white people. Individuals within institutions take on the power of the institution when they reinforce racial inequities. The term was coined by a Black Panther Party leader Carmichael in 1967.	Source: Carmichael and Hamilton (1967)

12

**Microaggressions**

Microaggression is a term used for brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group, particularly culturally marginalized groups. The term was coined by psychiatrist and Harvard University professor Chester M. Pierce in 1970 to describe insults and dismissals which he regularly witnessed non-black Americans inflicting on African Americans. Psychologist Derald Wing Sue defines microaggressions as “brief, everyday exchanges that send denigrating messages to certain individuals because of their group membership”. Derald Wing Sue classified microaggressions in three different forms: microrinvalidations, micro-assaults, and micro-insults.

Source: Sue, Derald Wing, Capodilupo, Christina M., Torino, Gina C., Bucceri, Jennifer M., Holder, Aisha M. B., Nadal, Kevin L., Esquilin, Marta  
Racial microaggressions in everyday life: Implications for clinical practice. American Psychologist, Vol 62(4), May-Jun 2007, 271-286

13

**Racism**

Racism is a belief that groups of humans possess different behavior traits corresponding to physical appearance and can be divided based on superiority of one race over another. It may also mean prejudice, discrimination, or antagonism directed against other people because they are of a different race or ethnicity.

Source: Tim Wise (2010). Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equity. United States. City Lights Publishers.

15

**Racial Bias**

racial bias, can be used synonymously with stereotyping and prejudice because it allows for the inclusion of both positive and negative evaluations related to perceptions of race. Racial bias is any preferential or derogatory cognitions/attitudes/behaviors that are based on race.

Noles, Erica C. (2014). What’s age got to do with it? University of Nevada, Las Vegas, ProQuest Dissertations Publishing, 2014. 3631824.

<p>16      <b>Structural Racism</b></p>	<p>Structural Racism in the United States is 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. It is a system of hierarchy and inequity, primarily characterized by white supremacy – the preferential treatment, privilege and power for white people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other racially oppressed people.</p>	<p>Source: Lawrence and Keleher (2004). Structural Racism. Paper presented at the Race and Public Policy Conference.</p>
<p>17      <b>White Fragility</b></p>	<p>White Fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. Racial stress results from an interruption to what is racially familiar. These interruptions can take a variety of forms and come from a range of sources.</p>	<p>Source: Robin D’Angelo. International Journal of Critical Pedagogy, Vol 3 (3) (2011) pp 54-70</p>
<p>18      <b>White Privilege</b></p>	<p>White privilege is like an intangible gift of unearned entitlement, unearned advantage, and unearned dominance. It is a preferential prejudice and treatment of white people based solely on (a) their skin color and/or their ancestral origin from Europe and (b) exemption from racial and/or national oppression for the same traits.</p> <p>Privilege gives white people easier access to political and societal benefits that people of color are denied. McIntosh used the metaphor of white privilege as “an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks”</p>	<p>Peggy McIntosh’s White Privilege Papers”. National SEED Project. Wellesley Centers for Women. Retrieved 16 March 2017.</p> <p>Source: Lawrence &amp; Keleher (2004). Structural Racism. See above for complete cit.</p>