

# ( GLOSSARY )

## **ACCOUNTABILITY**

Ensuring that organizational decisions are understood and feel justified by the communities that may benefit or be harmed most. Most notably used when applied to community partnerships, accountability depends on those relationships who stand to gain or be harmed the most by organizational decisions. Accountability within those partnerships is demonstrated through transparency, responsiveness, participatory processes, and ongoing reflection for improvement.

## **CAUCUSING (or AFFINITY GROUPS)**

Caucuses, also known as affinity groups, are opportunities for those who share common identity to meet separately to gather, connect, and learn. The word “caucus” originates from the word Algonquian meaning “to meet together.” Some scholars think “caucus” may have developed from an Algonquian term for a group of elders, leaders, or advisers. Caucusing based on racial identity are often comprised of People of Color, white people, people who hold multiracial identities, or people who otherwise share specific racial/ethnic identities.<sup>1,2</sup>

## **AGENT VERSUS TARGET SOCIAL RANK**

From Dr. Leticia Nieto’s ADDRESSING MODEL, adapted from Pamela Hayes, agents and targets are social ranks that can be ascribed to different social group categories such as Age, Disability, Religion, Ethnicity, Social Class, Sexual Orientation, Indigenous Heritage, National Origin, Gender. Within each category, you are either an agent of privilege or a target of marginalization.<sup>3</sup>

## **ANTI-BLACKNESS or ANTI-BLACK RACISM**

From The Movement for Black Lives website, Anti-Black racism is a term used to describe the “unique discrimination, violence and harms imposed on and impacting Black people specifically...The first form of anti-Blackness is overt racism. Society also associates un-politically correct comments with the overt nature of anti-Black racism. Beneath this anti-black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies. The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.”<sup>4</sup>

## **ANTI-INDIGENEITY**

Much like anti-blackness, anti-indigeneity is the systemic and often socially acceptable disgust and hostility towards Indigenous ways of being. This is paired often with non-Indigenous people benefiting from Indigenous labor, artwork, and ways of being.

## **ANTI-RACISM**

A concept described as “the active process of identifying and eliminating racism by changing systems, organization structures, policies and practices and attitudes, so that power is redistributed and shared equitably.” [Learn more information on anti-](#)

[racism at NAC International Perspectives: Women and Global Solidarity](#). This is more a pro-active stance than being simply “non-racist.”

### **ANTI-RACIST VS. NON-RACIST**

Anti-racists, as applied to white people, are people who make a conscious choice to act to challenge some aspect of the white supremacy system, including their own white privilege, as well as some form of oppression against People of Color. Anti-racist, as applied to People of Color, is similar in challenging white supremacy and might be synonymous with terms like activist, organizer, liberation fighter, political prisoner, prisoner of war, sister, brother, etc. In practice, it is difficult for an activist of color not to be an anti-racist activist, since the struggle against racial oppression intersects with every issue affecting People of Color.

The Toolkit emphasizes the more proactive term anti-racist rather than simply being “not racist” as this denies responsibility for systemic racism and shifts responsibility for racism and oppression onto others, often seen from white people to People of Color. Responsibility for perpetuating and legitimizing a racist system rests both on those who actively maintain it, and on those who refuse to challenge it. Angela Davis once said, “In a racist society it is not enough to be non-racist, we must be anti-racist.”

### **CIRCLE OF HUMAN CONCERN**

A term used by Professor John A. Powell from the Haas Institute, the Circle of Human Concern represents those who are considered full members of society. If you are outside of the circle, exclusion of people is created whereas if you are inside the circle belonging is created. Our pursuit towards equity & justice demand we expand the circle of human concern and ensure we do not allow decisions for exclusions are made by any one person, group, or all of society.

[Watch a video further explaining the circle of human concern here.](#)

### **MOVEMENT LAWYERING (or COMMUNITY LAWYERING)**

Process where legal advocacy and tools can support and address community-identified issues and priorities. In the community lawyering model, lawyers and legal advocates provide technical expertise and support but power and decision-making lie with, or is transferred to, those community members and community-based organizations who are most affected by the issue.

### **CULTURE**

A shared set of attitudes, values, goals, and practices that characterizes an institution or an organization.<sup>5</sup>

### **CULTURAL COMPETENCY**

As defined by the Seattle-King County Department of Health, cultural competency is “the ability of individuals and systems to respond respectfully and effectively to people of all cultures, classes, races, ethnic backgrounds and religions in a manner that recognizes, affirms, and values the cultural differences and similarities and the worth of individuals, families, and communities and protects and preserves the dignity of each.” As pro bono attorneys we should not just be providing good legal advice, our work must be rooted in taking the client’s needs and values into account.

Recently, professional communities have shifted away from the “cultural competency” framework to instead talk about “cultural humility,” which is considered the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the person.” Cultural humility also suggests that our work is ongoing, rather than a setting a benchmark level of “competency” that can be reached. The below concepts and practices encourage both cultural competency and humility yet reach even further to also offer frameworks for proactively eliminating bias and oppression within our client relationships and law & justice efforts.<sup>6,7</sup>

### **DIVERSITY**

The state of being diverse or showing variety in something. Within race equity work, diversity means representation within a group or setting by people who carry a range of different social identities, perspectives, and lived experiences

### **DEBIASING**

The reduction of bias, particularly from judge and decision-making. Debiasing includes self, situational, or broader cultural interventions [that can] correct systematic and consensually shared implicit bias...recent discoveries regarding malleability of bias provide the basis to imagine both individual and institutional change.”<sup>8</sup>

### **EQUITY**

To be fair and just. In a societal context, equity is ensuring all peoples have opportunities to reach their full potential. It necessitates the creation and strengthening of policies, practices, and organizational structures that produce fair outcomes and eliminate disparities based on social factors such as race, class, gender, sexual orientation, ability, age, place of origin, religion, and Indigenous heritage. Racial equity means that race no longer determines one’s outcomes.

### **GENDER VERSUS GENDER IDENTITY**

Gender denotes societally ascribed gender roles projecting expectations on behavior, standards, and characteristics associated with a person’s assigned sex at birth. Gender identity is how you personally feel and how you may choose to express yourself through behavior and appearance.<sup>9</sup>

### **IMPLICIT BIAS**

“The attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. Activated involuntarily, without awareness or intentional control. Can be either positive or negative. Everyone is susceptible.”<sup>10</sup>

### **INCLUSION**

Integration of diverse perspectives that provides a sense of belongingness. Where diversity is an invitation to the table, inclusion actively asks and welcomes input from everyone as part of critical decision-making. Note, however, that inclusive environments are not necessarily equitable - often marginalized individuals and communities are provided access to decision-making spaces but only within terms and norms of the dominant group with limited power, thus only perpetuating harmful dynamics.

## **INDIGENOUS**

To be fully inclusive of all tribes and communities in North America, we describe the original people of this land as Indigenous. Using the word Native is acceptable yet Native American or Indian have essentially become antiquated and should only be used by Indigenous people or unless specifically requested.

## **INSTITUTIONALIZED 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.<sup>11</sup>

## **INTENT VERSUS IMPACT**

Despite our best intentions, any one of us may still cause a negative impact onto others. Learning from the negative impact we cause and committing to avoid the same harm in the future is part of the process of learning and growing that supports race equity work across the organization.

## **LAND ACKNOWLEDGEMENT**

A feature of how racism works in the U.S. is invisibilizing the genocide, stolen lifeways, and stolen land that was the result of Manifest Destiny. In result, it is important for systems, organizations, and non-Indigenous people to acknowledge the original people for which land they stand on. Relatedly, It is also critical stand up for and with Indigenous people as they continue to face continued occupation and erasure.

## **LATINX**

Latina/o (a person whose background is from a country in Latin America) often gets used interchangeably with the term Hispanic (from a Spanish-speaking country). However, there are very important and real historical, linguistic, geographical, and cultural nuances that have influenced those terms and their usage. The “x” in Latinx, as opposed to Latino or Latina, shifts the language away from the male/female gender binary and is intended to be more inclusive of all gender identities.<sup>12</sup>

## **MICROAGGRESSIONS**

Everyday verbal and nonverbal slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.<sup>13,14</sup>

## **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.<sup>15</sup>

## **PERSON/PEOPLE OF COLOR**

A Person of Color, sometimes abbreviated as “POC,” is a person that does not identify as white or does not have White/Caucasian/European ancestry. This term gets complicated when you consider mixed-race or biracial persons (particularly people who have both European and non-European ancestry), but many mixed-

race people identify as POC. As race is socially constructed in the United States, who is considered “white” or a Person of Color also shifts over time.

There have also been recent movements to use “BIPOC,” (Black, Indigenous, People of Color) to specifically bring attention to the complex and racist histories faced by both Black and Indigenous communities in the United States. It also acknowledges that even within “non-white” spaces, people of different races are treated differently, especially Black and Indigenous women.<sup>16</sup>

### **POSITIONALITY**

A concept that recognizes where an individual is positioned in relation to others within society given social group memberships (i.e. race, gender, disability) thereby impacting how the person experiences and influences the world.

### **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.<sup>17</sup>

### **PREJUDICE**

The beliefs, thoughts, feelings, and attitudes a person may hold about a person or situation. It is a prejudgment, informing an experience before it happens and can be either positive or negative. In the context of equity, prejudice can be expressed towards any person yet leads to harm at a structural level when coupled with power.

### **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 and societally ascribed onto a person without consent. Privilege is taught to not be seen yet nevertheless puts people at a societal advantage over those who do not have it.<sup>18</sup> Additionally, a person with privilege in from one social group may simultaneously experience marginalization in other social group (i.e. men of color who experience male privilege yet experience marginalization due to their race).

### **RACIAL ANXIETY**

Heightened levels of stress and emotion when interacting with people of other races and ethnicities and/or discussing race and racism.

### **RACIAL EQUITY**

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.<sup>19,20</sup>

### **RACIAL JUSTICE**

Proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all. Racial justice work is not only about being “not racist” and instead requires focused and sustained action.<sup>19,21</sup>

- Racial Justice ≠ Diversity (Diversity = Variety)
- Racial Justice ≠ Equality (Equality = Sameness)
- Racial Justice = Equity (Equity = Fairness, Justice)

### **STRUCTURAL RACISM & RACIALIZATION**

While “racism” is often thought of as instances where someone intentionally or unintentionally targets others as a “bigot” and/or with negative intent, structural racism encompasses the ways in which complex systems of organizations, institutions, individuals, processes, and policies interact to create and perpetuate social/economic/political arrangements that harms People of Color and benefit white people due to power. White people with “good” intent still can perpetuate structural racism due to an arrangement of power infused into the arrangement of U.S. society.<sup>22</sup>

### **STEREOTYPE THREAT**

Stereotype threat occurs when a person is concerned they will confirm a negative stereotype about their group and affects everyone. People of color are concerned they will be discriminated against by their race and White people suffer stereotype threat when concerned they will be perceived as racist.<sup>23</sup>

### **STAKEHOLDER**

Any individual, group, or community who has a vested interest in the outcome of a decision being made or who is impacted by that decision.

### **TOKENISM**

The practice of only doing something for symbolic reasons to be perceived as inclusive of People of Color. Tokenism is often used by organizations to give the appearance of fairness and the organization is racially diverse. The perspectives and insights of workers of color who are tokenized are not ultimately apart of the organization’s meaningful decision-making and may not be hired or promoted to senior positions within the organization.

### **WHITE FRAGILITY**

“A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves for those who racially identify as white. 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.”<sup>24,25</sup>

### **WHITE PERSON**

A person who identifies as white/Caucasian/of European descent.

## **WHITE SUPREMACY**

White supremacy is perpetuated through white dominant culture in the United States. It is an 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. [Learn more information on white supremacy here.](#)<sup>26</sup>

## **WHITE/WHITENESS**

The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced terms like Christian and “Englishman” to distinguish European colonists from Africans and Indigenous peoples. European colonial powers established white as a legal concept after Bacon’s Rebellion in 1676 during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. “The creation of ‘white’ meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.”<sup>27</sup>

## ( REFERENCES )

1. Oaster B. Indigenous American Words That We Use in the English Language. Day Translations.  
<https://www.daytranslations.com/blog/2017/07/indigenous-american-words-english-language-9440/>. Published 2017. Accessed August 5, 2019.
2. United States Senate. Glossary Term | Caucus.  
[https://www.senate.gov/reference/glossary\\_term/caucus.htm](https://www.senate.gov/reference/glossary_term/caucus.htm). Accessed August 5, 2019.
3. Nieto L, Boyer M. Beyond Inclusion, Beyond Empowerment, About the Book. <https://beyondbeyondinclusionbeyondbeyondempowerment.com/about-the-book/>. Accessed August 5, 2019.
4. The Movement for Black Lives. Glossary.  
<https://policy.m4bl.org/glossary/>. Accessed August 5, 2019.
5. Ehman M. *Transforming Culture-An Examination of Workplace Values Through the Frame of White Dominant Culture*.  
[www.pbs.org/race/000\\_About/002\\_04-about-03-01](http://www.pbs.org/race/000_About/002_04-about-03-01). Accessed August 5, 2019.
6. The Cross Cultural Health Care Program. Why Cultural Competency?  
<https://xculture.org/cultural-competency-programs/about-cultural-competency/>. Published 2003. Accessed August 5, 2019.
7. Hook JN, Davis DE, Owen J, Worthington EL, Utsey SO. Cultural humility: Measuring openness to culturally diverse clients. *J Couns Psychol*. 2013;60(3):353-366. doi:10.1037/a0032595
8. Kang J, Banaji M. Fair Measures: A Behavioral Realist Revision of Affirmative Action. *Calif Law Rev*. 2006;94(4). doi:<https://doi.org/10.15779/Z38370Q>
9. Planned Parenthood. Gender and Gender Identity.  
<https://www.plannedparenthood.org/learn/sexual-orientation-gender/gender-gender-identity>. Accessed August 5, 2019.
10. Kirwan Institute for the Study of Race and Ethnicity. *Implicit Bias*.; 2016. <http://kirwaninstitute.osu.edu/wp-content/uploads/2016/07/implicit-bias-2016.pdf>. Accessed August 3, 2018.
11. Potapchuk M, Bivens D, Major B. *Flipping the Script: White Privilege and Community Building*.; 2005. [www.evaluationtoolsforracialequity.org](http://www.evaluationtoolsforracialequity.org). Accessed August 15, 2018.
12. Simón Y. Hispanic vs. Latino vs. Latinx: A Brief History of How These

- Words Originated. <https://remezcla.com/features/culture/latino-vs-hispanic-vs-latinx-how-these-words-originated/>. Accessed August 5, 2019.
13. Sue DW. *Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation*. Hoboken, NJ: Wiley; 2010.
  14. Sue DW, Capodilupo CM, Torino GC, et al. Racial Microaggressions in Everyday Life Implications for Clinical Practice. 2007. doi:10.1037/0003-066X.62.4.271
  15. White Privilege Conference. WPC Glossary from 14th Annual White Privilege Conference Handbook,. <https://www.whiteprivilegeconference.com/>. Published 2013. Accessed August 15, 2018.
  16. PBS: Public Broadcasting Service. RACE - The Power of an Illusion, Go Deeper. California Newsreel. [https://www.pbs.org/race/000\\_About/002\\_03-godeeper.htm](https://www.pbs.org/race/000_About/002_03-godeeper.htm). Published 2003. Accessed August 5, 2019.
  17. Intergroup Resources. Power. <http://www.intergroupresources.com/power/>. Accessed August 15, 2018.
  18. Colours of Resistance. Privilege. <http://www.coloursofresistance.org/definitions/privilege/>. Accessed August 15, 2018.
  19. Racial Equity Tools. *Define Racial Equity and Racial Justice*. <http://racialequitytools.org/glossary#racial-equity>. Accessed August 28, 2018.
  20. Center for Assessment and Policy Development. <http://www.capd.org/>. Accessed August 28, 2018.
  21. Applied Research Center and Philanthropic Initiative for Racial Equity. *Catalytic Change: Lessons Learned from the Racial Justice Grantmaking Assessment.*; 2009. [https://www.raceforward.org/sites/default/files/downloads/Racial\\_justice\\_assessment\\_download.pdf](https://www.raceforward.org/sites/default/files/downloads/Racial_justice_assessment_download.pdf). Accessed August 28, 2018.
  22. powell john a. Understanding Structural Racialization. *J Poverty Law Policy*. 2013;47:5-6. [www.nwaf.org](http://www.nwaf.org); Accessed August 15, 2018.
  23. Godsil RD, Tropp LR, Atiba Goff P, powell john. *The Science of Equality, Volume 1: Addressing Implicit Bias, Racial Anxiety, and Stereotype Threat in Education and Health Care.*; 2014. <http://perception.org/wp-content/uploads/2014/11/Science-of-Equality.pdf>. Accessed August 3,

2018.

24. Diangelo R. *White Fragility*. Vol 3.; 2011.  
<https://libjournal.uncg.edu/ijcp/article/viewFile/249/116>. Accessed August 3, 2018.
25. Monique J. White Fragility Leads to White Violence: Why Conversations About Race With White People Fall Apart. *The Root*.  
<https://www.theroot.com/white-fragility-leads-to-white-violence-why-conversati-1791233086>. Published 2017. Accessed August 3, 2018.
26. Challenging White Supremacy Workshop. What is U.S. White Supremacy?  
<http://www.cswsworkshop.org/resources/WhiteSupremacy.html>. Accessed August 15, 2018.
27. Adair M, Howell S, Adair N. *The Subjective Side of Politics*. San Francisco; 1988.