



LEADING FOR RACIAL EQUITY

GLOSSARY

ONE NEEDS TO BE ANTI-RACIST, IN ORDER TO PURSUE RACIAL JUSTICE, AND ACHIEVE LIBERATION.

The terms in this glossary have been adapted from several sources, and form the common language chosen by the Leading for Racial Equity and KIPP CARE Teams. The work of transformational change and social justice begins with the examination of self/self-awareness and the adoption of commonly understood and aligned language.

Antiracism: Individual and collective action that consistently challenges systemic racism and racial prejudice, with the goal of creating racial equity and justice.

Anti-racist: Somebody who is actively and consistently pressing for policies that creates racial equity (note: non-action is not an option here for those seeking racial equity)

Critical Consciousness: Achieving an in-depth understanding of the world (through rigorous academic discourse, experiential learning, life experiences and content mastery), allowing for the perception and exposure of social and political contradictions (oppression and injustices). Critical consciousness also includes taking action against the oppressive elements in one's life (and the world around them) that are illuminated by that understanding.

Cultural Competency: A developmental process and continuum that evolves over time for both individuals and organizations that includes having the capacity to value the diversity of various cultures, identities and races; conduct self-assessment; manage and address the dynamics; acquire and apply cultural knowledge; and adapt to the cultural contexts of the communities in which one lives and works.

Cultural Competency includes:

- Awareness of self, including recognition of own identities, cultural norms, assumptions, and habitual perspectives;
- Awareness of others, including the visible and invisible identities, the assumptions and biases through which we view others, the horizons of our empathy, and the potential difference between our intention and our impact;

- Awareness of environment, including structurally and systemically activated benefits and disadvantages;
- Knowledge, language, strategies, and skills to connect with others and cultivate equity in order to realize shared goals and thrive mutually.

Diversity: Difference, not “different.” Fundamentally, differences are neutral. The value that society ascribes to differences is not neutral. Diversity includes the wide range of human characteristics used to make or identify individual and group identities. While quantifiable, diversity does not represent an identity. Moreover, diversity should not represent a proxy for historically marginalized groups (e.g. “we are 28% diverse”).

Diversity does not equal equity nor racial justice.

Equity: A condition that balances two dimensions: fairness and inclusion. As a function of fairness, equity implies ensuring people have what they need to participate in school life and to reach their full potential (flourish). As a function of inclusion, equity ensures that essential educational programs, services, activities, and technologies are accessible to all.

Equity is not equality; it is the expression of justice, ethics, and the absence of discrimination.

Systemic Equity is a complex combination of interrelated elements consciously designed to create, support, and sustain social justice. It is a robust system and dynamic process that reinforces and replicates equitable ideas, power, resources, strategies, conditions, habits, and outcomes.

Implicit Bias: Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to intentionally conceal. (*Source: Kirwan Institute*)

Imposter Syndrome: Imposter Syndrome is when doubts or feeling of inferiority and inadequacy are experienced by People of Color in white spaces despite accomplishments and success.

Inclusion: A sense of connectedness or belonging to others and within an organization. Creating conditions where all feel accepted, affirmed, safe, empowered, and supported. Inclusion expands the sense of community to include all by providing equitable voice and power. Being inclusive means ensuring co-ownership and shared responsibility among all members of the school community. It authorizes individuals to carry out their role or roles successfully.

Individual/Interpersonal Racism: The beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual Racism can occur at both an unconscious and conscious level, and it can be both active and passive. These manifest in biases, discrimination, “microaggressions,” verbal and physical assault, and overt or subtle marginalization. (Source: *Multiple Sources*)

Internalized Racism: The acceptance and affirmation of a racial hierarchy with whiteness at the top (dominant). This manifests through one’s conscious or subconscious thoughts and behaviors. For POC its manifested as internalized racial oppression — thinking and/or acting as if aspects of one’s own racial group are inferior, deficient, not-enough, not-deserving and/or other. While for white people, it is manifested as, white racial superiority: consciously or subconsciously believing that aspects of whiteness are superior and/or the norm. (Source: *Multiple Sources*)

Intersectionality: Intersectionality is a term coined by Professor Kimberlé Williams Crenshaw to describe the specific manifestations of marginalization, disempowerment, and disenfranchisement experienced by people of color when racism combines with other forms of oppression (sexism, heterosexism, classism, xenophobia, etc.). For example, Black girls are suspended at six times the rate of white girls because of the combined impacts of racism and sexism. Says Dr. Crenshaw: “Intersectionality is a metaphor for understanding the ways multiple forms of inequality and oppression compound themselves and create obstacles that often are not understood within conventional ways of thinking about anti-racism, or feminism, or whatever social justice advocacy structures we have.”

Liberation: To free (a group or individual) from social or economic constraints or discrimination, especially arising from traditional role expectations, bias, and all forms of discrimination (action to a state of being).

Microaggressions: Everyday verbal, nonverbal, and environmental 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. In many cases, these hidden messages may invalidate the group identity or experiential reality of target persons, demean them on a personal or group level, communicate they are lesser human beings, suggest they do not belong with the majority group, threaten and intimidate, or relegate them to inferior status and treatment. (Source: *Derald Wing Sue*)

Race: Race is a social and political construct created to categorize individuals based on physical characteristics (including, but not limited to, skin color, hair texture, eye color, and bone structures). This categorization was created to give power and access to white people, while simultaneously disempowering and denying access and power to People of Color. Race is not biological and has changed over time. (Source: *Multiple Sources*)

Racial Justice: Racial justice is the proactive creation, examination and enforcement of policies, practices, attitudes and actions to promote equitable opportunities, outcomes and treatment for people of all races. Racial justice is a conscious act, an individual and institutional responsibility.

Racism: A system of social structures that provides access, safety, resources and power to white people and denies access, safety, resources and power to people of color. Racism is “a system of advantage based on race” in which the white race has power, privilege, and access over People of Color. This system is reflected in cultural beliefs and messages, institutional policies and practices, and individual conscious or unconscious beliefs and actions.

Racism is the fabric of our culture and is embedded in all the social institutions, structures and systems in our society. The system of racism is favorable to white people while oppressing and disadvantaging People of Color. Racism is different than racial prejudice and racial discrimination.

Racial Prejudice + Systemic Power = Racism
(Source: *Multiple Sources*)

Reverse Racism: A term used to claim that an event or behavior placed a white person at a disadvantage because of their racial identity, in a way that is traditionally and often experienced by POC. Reverse racism does not exist because People of Color historically and presently don’t have access to structural power nor institutionalize oppression against white people.

Social Justice: A vision of society in which the distribution of resources and power is equitable and all members are physically and psychologically safe and secure. Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with individuals and society.

Stereotype Threat: Stereotype Threat refers to the risk of confirming negative stereotypes about an individual’s racial, ethnic, gender, or cultural group. The term was coined by the researchers Claude Steele and Joshua Aronson and is further explored in their book, *Whistling Vivaldi*.

Systemic Racism: Systemic Racism, also known as Institutional Racism, refers to the ways in which policies, practices, and procedures that harm and oppress People of Color. The institutional policies recreate racial inequity and may never mention any racial group, but their effect is to create advantages for whites and marginalization for people from groups classified as People of Color.

white Culture: Values, rituals, language, customs, beliefs, and “ways of being” that are dominant and considered the norm in most social institutions and interactions in the United States and beyond. White culture often supports white supremacy because it remains unexamined and often invisible to white people while they participate and benefit from it. *(Source: Multiple Sources)*

white Fragility: white people in North America live in a social environment that protects and insulates them from race-based stress. This insulated environment of racial protection builds white expectations for racial comfort while at the same time lowering the ability to tolerate racial stress, leading to what is referred as white Fragility. 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. *(Source: Robin DiAngelo)*

white Privilege: white Privilege is a set of unearned advantages granted to those who are perceived or are white; and provides greater access to power and resources to white people. White privilege provides the opportunity for several doors to open to white people that are not open to People of Color. Unearned advantages based on presumption of white racial identity. White privilege provides greater access to power and resources to white people. Some examples:

1. You are rarely the sole representative for your race in social situations
2. Your job status (including promotions) are never questioned, your qualifications are assumed
3. You are never labeled as a terrorist (domestic or globally)
4. You never have to explain why cultural appropriation is problematic
5. You are never expected to move on from a catastrophic historical period that has forever impacted the lives of your racial group
6. You can walk the Earth unaware of your color/race

white Supremacy: white Supremacy captures the all-encompassing centrality and assumed superiority of people defined and perceived as white, and the practices based upon that assumption. White Supremacy is not simply the idea that whites are superior to People of Color (although it certainly is that), but a deeper premise that supports this idea—the definition of whites as the norm or standard for humans, and People of Color as an inherent deviation from that norm. It is a historical and institutionally perpetuated system of ideas and beliefs that exploits continents and nations and oppresses People of Color. The purpose of white supremacy is to maintain and defend a racialized system of wealth, power, and privilege.

whiteness: whiteness is a set of normative privileges granted to white-skinned individuals and groups; it is normalized in its production/maintenance for those of that group such that its operations are ‘invisible’ to those privileged by it (but not to those oppressed/disadvantaged by it).