**Anti-Black:**

The Council for Democratizing Education defines anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalizing Black people and their issues. The first form of anti-Blackness is overt 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 (M4BL, 2018).

**Assimilationist:**

One who is expressing the racist idea that a racial group is culturally or behaviorally inferior and is supporting cultural or behavioral enrichment programs to develop that racial group (Kendi, 2019).

**BIPOC:**

Black, Indigenous, and People of Color.

**Capitalism:**

Capitalism does not exist without white supremacy. We cannot have one without the other (Valdez, 2020).

**Clean Pain:**

Resmaa defines clean pain as choosing integrity over fear and standing in that fear with integrity and moving towards the unknown (Menakem, 2018).

**Critical Race Theory:**

The framework of building a culture of inclusivity and belonging are the three tenants of Critical Race Theory (CRT); interest convergence, challenges to claims of neutrality and color blindness, and experiential knowledge (Sleeter, 2016).

**Cultural Misappropriation:**

Cultural misappropriation distinguishes itself from the neutrality of cultural exchange, appreciation, and appropriation because of the instance of colonialism and capitalism; cultural misappropriation occurs when a cultural fixture of a marginalized culture/community is copied, mimicked, or recreated by the dominant culture against the will of the original community and, above all else, commodified. One can understand the use of “misappropriation” as a distinguishing tool because it assumes that there are 1) instances of neutral appropriation, 2) the specifically referenced instance is non-neutral and problematic, even if benevolent in intention, 3) some act of theft or dishonest attribution has taken place, and 4) moral judgement of the act of appropriation is subjective to the specific culture from which is being engaged (Springer, 2018).

**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, 2013).

**Dirty Pain:**

Dirty pain is when we respond to fear and conflict from our most wounded parts (Menakem, 2018).

**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 (Staats, 2013).

**Inclusion and Belonging:**

**Inclusion** means to have a seat at the table. **Belonging** is having your voice elevated at that table you were once denied. **Belonging** also means feeling comfortable in your own skin and being able to bring your full self into the discussion.

**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 (Potapchuk, Leiderman, Bivens & Major, 2005).

*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.

**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 (Bivens, 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 (Keleher, 2011).

**Intersectionality:**

Per Kimberlé Williams Crenshaw, "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. “Intersectionality 102,” then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn’t have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren’t being served by social justice frames because they don’t address the particular ways that they’re experiencing discrimination."

**Majoritized:**

A term that means the majority didn’t happen by accident. The majority are the majority on purpose, it is constructed and actively happening (Valdez, 2020).

**Oppression:**

Oppression is active, not passive. The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:

* the oppressor group has the power to define reality for themselves and others,
* the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),
* genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and,
* members of both the oppressor and target groups are socialized to play their roles as normal and correct.
* Oppression = Power + Prejudice

**Post Racial:**

Denoting or relating to a period or society in which racial prejudice and discrimination no longer exist (Webster’s Dictionary).

**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.

Power may also be understood as the ability to influence others and impose one’s beliefs. All power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from power of which they are unaware (Intergroup Resources, 2012).

**Race:**

A social construct used to divide society by a hierarchy determined by the color of your skin. For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior (Kivel, 2002).

**Racial Equity:**

“In a racially equitable society, the distribution of society's benefits and burdens would not be skewed by **race**. In other words, **racial equity** would be a reality in which a person is no more or less likely to experience society's benefits or burdens just because of the color of their skin.” Aspen Institute

**Racial Battle Fatigue:**

Racial Battle Fatigue (RBF) was a term coined in 2008 by Critical Race Theorist William Smith; it was originally used in reference to the experiences of African American men in America but is now expanded to describe the negative and racially charged experiences of all black, indigenous, and people of color (BIPOCs) in the United States.

**Racial Healing:**

To restore to health or soundness; to repair or set right; to restore to spiritual Wholeness (Wenger, 2012).

**Racialization:**

Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment. Put simply, “racialization [is] the process of manufacturing and utilizing the notion of race in any capacity” (Dalal, 2002, p. 27). While white people are also racialized, this process is often rendered invisible or normative to those designated as white. As a result, white people may not see themselves as part of a race but still maintain the authority to name and racialize "others."

**Racial Justice:**

The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.

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 (Race Forward, 2015).

**Racial Microaggressions:**

Racial microaggressions are a form of psychological warfare and are defined as:

1) Subtle verbal and nonverbal insults directed at people of Color, often automatically or unconsciously

2) Layered insults, based on one’s race, gender, class, sexuality, language, immigration status, phenotype, accent, or surname

3) Cumulative insults, which cause unnecessary stress to people of Color while privileging whites.

**Racism:**

Racism is different from racial prejudice, hatred, or discrimination.

Racism = race prejudice + social and institutional power

Racism = a system of advantage based on race

Racism = a system of oppression based on race

Racism = a white supremacy system (Dismantling Racism, 2018)

**White Body Supremacy:**

The white body is the ostensibly supreme standard against which other bodies' humanity is measured.) The attitudes, convictions, and beliefs of white-body supremacy are reflexive cognitive side effects, like the belief of a claustrophobe that the walls are closing in (Menakem, 2018).

**White Fragility:**

Per Robin DiAngelo, white fragility is “a state in which even a minimum amount of racial stress becomes intolerable [for white people], 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.” (DiAngelo, 2018)

**Whiteness:**

Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of color. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviors that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntosh, 1988).

**White Supremacy:**

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level (Dismantling Racism, 2018).

**White Supremacy Culture:**

In many ways, it is indistinguishable from what we might call U.S. culture or norms – a focus on individuals over groups, for example, or an emphasis on the written word as a form of professional communication. White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by the vast majority of institutions in the United States. Because it is so normalized it can be hard to see, which only adds to its powerful hold (Gulati-Partee & Potapchuk, 2014).